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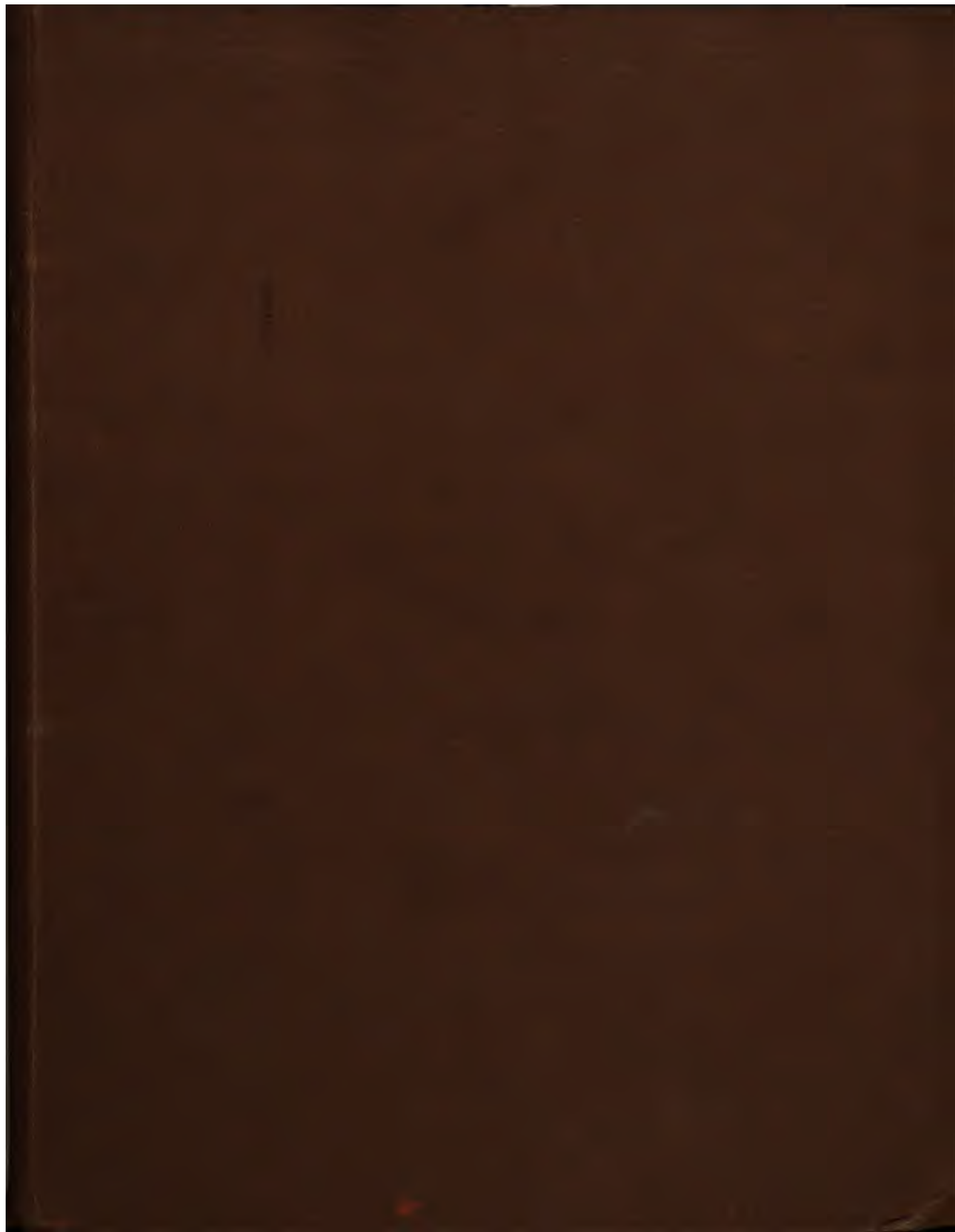
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Parochial Visiting.

One of the greatest privileges possessed by the Clergy of the Church of England is that of free access to their Parishioners' homes. Of course in every parish of any magnitude there will be a few exceptions to this rule. There will always be a few cross-grained, ill-conditioned, or bitterly dissentient, or who think to assert independence by flouting the Parson. But these are few and far between, and in nothing is the natural kindness of the English disposition, and the natural English clinging to law and tradition, more shown than in the hearty and friendly manner in which Dissenters as well as Churchmen—even those who never enter the Church, as well as regular Church-goers—will receive the visit of the Minister of the parish whenever he knocks at the door. In fact, as any Parish Priest well knows, the real difficulty is how to satisfy the affectionate demands of the people by visiting them as often as they desire. Who has not heard again

and again, said in gentle reproof, that well-known phrase, "You have been quite a stranger of late!" Moreover, it is a fact which is certainly noteworthy, that this free permission to open the house door is not extended to any but the regular Incumbent of the parish. The Dissenter visits indeed among his own followers, but as a rule he goes no further, nor would he be generally received if he endeavoured to do so.

It must then be well worth while to consider how to utilise and turn to account this very great opportunity, so great that the writer is convinced that if only properly handled it brings with it a power far greater than even that of compulsory confession—the power, namely, of love rather than as in the latter case the power of fear, the power which is the result of familiar intercourse rather than of those special occasions when the lips are guarded and the mind concentrated on one thought alone. Nor is the one compatible with the other. Where compulsory confession is the rule, and it may be added, compulsory celibacy, it is not found that Parochial Visiting is attractive to either Priest or Flock. "What do I want with the Priest prying about my house," said a really devout German Catholic to the writer, "I should soon send him about his business."

First of all then Parochial Visiting should be seriously accepted and taken in hand as an integral portion of the duties of the Parish Priest, and a definite portion of the week's hours should be allotted to the carrying of it out. I cannot agree with those superior beings who deliberately decline to visit, on the ground that their parishioners ought to come to them. Rather it seems to me that this is essentially one of the cases when Mahomet should go to the mountain, and be thankful that he has the chance of doing so. Nor again do I think those wise who allege as a reason for not visiting their flock that they have no "gift" for such as this, that they do not know what to say, and the like. I am quite sure that they are throwing away a very important chance, and that with a little effort against their natural difficulties, such as most of us have to make in regard to other things, and after a little experience and a few mistakes, they will find that the "gift" will come. The time given to such visiting is in no sense of the word wasted time. Most true is the old saying, "A house-going Parson makes a church-going people." Nothing at all—no fine preaching, or overflowing soup-kettle, nor system of assiduous "district visitors" brings the people to Church like the regular loving visit of the Parson. What, moreover, like this enables the Minister to gain a real knowledge of his people's minds and natures, their weaknesses and their strong points—their needs both of body and soul? Surely everything of this kind that he can learn respecting them is helpful—not least even their language, varying as it does so much in different parts of England, and, as all know, so closely interwoven with their mode of thought. And then let it be remembered how on their part the visited

learn to appreciate and understand the visitor, with how far greater intelligence they listen to him when he addresses them in Church, how he becomes to them an object of real interest—or still more, how they learn to look upon him as their truest and most intimate friend.

Next, Parochial Visiting to be really effective must be carried out with a definite purpose and object—that object in few words being, like all the rest of a Minister's life and duties—the winning of souls to CHRIST and the maintaining them in the right course. This the Minister must ever have steadily before him. His one care will be to consider how best he may fulfil it. Methods will naturally vary according to the character, rank and position, general intelligence, or spiritual condition of the people whom he visits. Here, however, let him be on his guard against certain dangers. Among these is a habit of constant and unvaried "pious talk." Nothing more surely than this will demoralise a parish and make hypocrites. The writer remembers a village where a most worthy clergyman of the Evangelical School made a rule of giving a dole wherever he happened on any one reading the Bible. The result may easily be imagined. Again, it is easy to fall into a mere gossiping chat, in which Mrs Smith opens her heart freely respecting Mr Brown, or even, as not unfrequently happens, Mr Smith's iniquities. Or, again, there is what may be called the relieving-officer's visit, when the clergyman, as a matter of course, drops his shilling or half-crown as he leaves the house. Or there is the hurried visit, when the reverend gentleman has only time for a look in *them*, being overwhelmed with duties and responsibilities—though it is difficult to imagine what they can be—and will call again, which probably he does in the same hasty and useless fashion. All these must be avoided if any real good is to be done. Souls cannot be won by outside varnish or unconsidered talk and hurry. According to Aristotle, the first principle of persuasion is to give the hearers confidence in him who addresses them. And this, no doubt, is both legitimate and necessary on the part of the clergyman who would win his way with souls. The winning of souls much resembles the taking of a city. Trenches must be laid down, often far from the walls, gradually to approach nearer and nearer, till the opportunity is found for entering. Thus the Minister—never having lost sight of his real object, viz., to do the work of CHRIST and "preach His Gospel to every creature," at least of those committed to his charge—must be contented often, it may be for many years, to talk on general subjects—as the health of the family, their worldly condition and prospects; events which have occurred in the neighbourhood, whether public or private; the garden, if there be one; but, above all, as the topic most unfailing of interest and most legitimate, the children—their characters, their progress at school, their present and their future. Such subjects as these, kindly and sympathetically handled, will break down barriers of shyness and reserve, and open

the door for more directly spiritual work. Confidence, once thus kindled, there will follow in the right time counsel as to private or household prayer, encouragement to regular attendance at the House of God, the importance of Holy Communion, the best method of maintaining the Christian battle against the world, the flesh, and the Devil; possibly also the meaning of true Repentance for past or present sin, in its threefold division of Contrition, Confession, and Satisfaction. Is this not, to speak reverently, our Lord's own method? What better type of Parochial Visiting can be imagined than His conversation with the woman of Samaria? He begins in the simplest manner (though here, of course, as everywhere "knowing what He would do"), praying her to give Him to drink, then gradually leads her on to recognise great spiritual truths, first as to her own self, her sinfulness, her need of help, and then respecting Himself as the Christ and the Redeemer. "The Parson," says George Herbert, in the 'Priest to the Temple' (Chapter xiv., The Parson in Circuit), "lays his discourse so that he comes to the point very leisurely, and oftentimes as Nathan did, in the person of another, making them to reprove themselves."

As to the time of Visiting—the afternoon hours are, on the whole, the most convenient for all classes, especially for the poor, whose cottage or lodgements necessarily require the morning's ordering, before a visitor can be welcome. "The Parson," again to quote George Herbert, "upon the afternoon of the week-days, takes occasion sometimes to visit in person, now one quarter of his parish, now another."

It has sometimes been found a good plan—where the clergyman is sufficiently well known and on thoroughly intimate terms—to visit in the early evening, that is, after the day's work is ended, and before the elder portion of the family has retired to rest. In this way, and often in no other, acquaintance may be made with the men, who are necessarily for the most part absent from their homes, and invisible or at least unapproachable during the day. The writer of this paper, taking the idea from the busy parochial life of Bishop Stanley, of Norwich, used occasionally, as it seemed to him with much advantage, thus to visit some of his flock. At such times, in houses where such a practice would be acceptable, it might be proposed to read and explain some short passage of Holy Scripture, and to say a few Collects taken from the Book of Common Prayer.

Let one caution here be offered. On no consideration let the visitor presume on his superior position in rank, in wealth, or in intelligence, or even on his office as Parish Priest, to take what may be called liberties. As much respect should be shown to the poorest cottager as to the greatest peer. The head should always be uncovered on entering the house, and a chair should not be taken till offered. These may seem trifles, but they may materially affect the position of the visitor in the estimation of the visited. The poor are mostly reticent and say little at

the time, but let it not be imagined that they are so devoid of observation as not to take notice of impertinences, and frequently among themselves to remark upon it. It would, indeed, be unfortunate if this were not the case. Of all qualities, *self-respect* is the most important, and it will be an evil day when our people cease to resent those familiarities which are indulged in towards one class of society, while carefully eschewed towards another.

Then too let the clergyman be careful not to confine his visits to the poor, as though they were a marked-off class, or as if he had no place in the houses of others. All should be visited, rich, poor, tradesmen, farmers, gentry, professional men, Dissenters, Church-people, friends, and even—if he have any—foes. Is he not the Minister of the whole parish? If he have any doubt as to his welcome, if the very touch of the latch fill his mind as with the anxiety of some difficult problem, at the thought of what to say and do, let him offer a word of momentary prayer, and he will never find this to fail.

It is astonishing what solid and definite work may thus be done, far more than by sermons or by any merely general teaching, how many difficulties may be explained, how many stumbling-blocks removed, how much the tone of a parish may be lifted, how much interest excited in the Church, how the clergyman himself may win love and legitimate influence. To this it may be added that nothing is more refreshing to one who has the slightest love for souls than an afternoon thus spent. The sense of being kindly welcomed and greeted, the sense of knowledge gained of his people, the sense of duty accomplished, the sense of having instilled some good and abiding teaching, the sense of having gained warm and attached friends; all these combine to "reward sevenfold into his own bosom" the man who, instead of wasting his hours in lingering over a novel or newspaper by his fireside, or flirting at lawn tennis, or seeking what is called society, or even following out congenial studies, visits steadily, prayerfully, and laboriously that flock over which "the Holy Ghost has made him overseer."

WILLIAM BUTLER.

Amusements and the Christian Life.

The question of the consistency of amusements with the Christian Life has been frequently discussed and variously answered. In periods of revival, after some providential judgment, at some epoch in personal experience, such as recovery from sickness or in preparation for a first Communion, the reflection arises, will conformity with the current usages of society interfere with devotion to higher things? Every one who wishes to do right, every clergyman desirous to act as a spiritual guide to the younger members of his flock, ought to be prepared with sound counsel on the subject. To enable the readers of the LITERARY CHURCHMAN to do so is the object of this paper.

In the Primitive Church, at the Puritan Reaction, at the Evangelical (so-called) movement, there seems to have been

little or no hesitation in the matter. Conformity was met with a decided negative. Must it be so now? That surely depends, first, on the circumstances of the times; secondly, on the nature of the amusements themselves. There can be no doubt that the Primitive Fathers utterly condemned the sports of the day. Tertullian does but represent the general feeling of the Church of the second century. A plea was put in for the harmlessness of joining in the scenes of the amphitheatre or the stadium. They asked, "Does not the word race-course appear with honour on the page of Scripture which has borrowed from it one of the most beautiful images of the Christian life? Can a single text be quoted which distinctly forbids the theatre? That which is not forbidden is tacitly allowed." Tertullian, in reply, reminds Christians of their baptismal vow, of their separation from the world, and then he speaks of the sports themselves. "How," says he, "should that which would be considered culpable in private life become inoffensive on the steps of the amphitheatre? Must not piety perish in such a place? The disciple of CHRIST cannot breathe in an atmosphere thus heavy with blasphemy and impurity. Peace of soul shuns such idle tumult; modesty shuts its eyes against such infamous sights; humility can find no pleasure in a place where all are seeking only to see and be seen. Nothing can bring God to mind in a scene where nothing speaks of God."* It was no mere iconoclastic zeal which thus moved the early Church, though, no doubt, there were iconoclasts who would have destroyed the finest objects of Pagan art, even the creations of a Pheidias; but the circumstances of the day certainly were such as to make separation from the customs of the world absolutely necessary, and the nature of the amusements, especially of the amphitheatre, in their cruelty and licentiousness, were such as to justify all Tertullian ever wrote.

But was it always to be so? Judging from the denunciations of a Savonarola and the Puritan preachers of our own country, it has been deemed hopeless to reform the amusements of the times, and absolute separation has been thought the safer course. Books might be filled with denunciations of theatres, balls, and other sports. But good and earnest men of quite a different school from that of the Puritans have followed the same line. A fox-hunting or a ball-going parson became, rightly or wrongly, a proverb and a bye-word. Bishops denounced such attendances in their Charges. No Puritan, but a sound, scholarly High Churchman—Bishop Jebb, wrote as follows, in a letter addressed to Alexander Knox, a leading layman of the same school:—"The ordinary amusements of the world constitute a deadly and a blighting atmosphere, deadly to all plants of true heavenly growth; blighting even to the growth of mere human virtue; and thus feeling I would maintain the most uniform, undeviating, uncompromising strictness in my practice and in my language. The truth is, I conceive it to be now more vitally important than ever that not a shadow of support should be directly or indirectly afforded to the low and sickly pursuit of worldly pleasure."—('Jebb and Knox's Letters,' Vol. ii, pages 142-3.)

This letter was written in the year 1813, the days of the Regency, and therefore not in the strictest of times, but the reverse. Nevertheless, one would be grieved to think that

all the amusements of the day were "low and sickly," and certainly the names of a Siddons and a Kemble should be sufficient to redeem the stage from such wholesale condemnation. But the question arises, did such absolute separation work well? Were the Fathers of the Evangelical movement right in the course they took? Was Bishop Jebb right? Have the results proved it to be so, especially with respect to the young people of the day? The writer of this paper would hesitate to answer in the affirmative.

Bishop Jebb, in the letter quoted above, urged that the friends of moral Christianity should now be peculiarly strict, because the advocates of dogmatic Christianity are now most "shamefully compromising."—(*Ibid.*) Is that so now? Or, rather, would not a wide leavening of society even in its hours of relaxation be a means of commending religion especially to the young? Is not an arbitrary distinction for which, except in the case of ascetics, there is no warranty of Scripture both unwise and impolitic? Are not the circumstances of the times, with all their intellectual activities, competitive examinations, competition in every trade and profession, such as to make it physically necessary to have relaxations in the shape of amusements? Is not the zeal in religious matters so conspicuously shown in our day sufficient to justify at least the hope that there is an improvement in the current amusements themselves? It is indeed true that plays have been acted and novels read that should never have seen the light; but is it not confessedly true that there is a perceptible improvement in both, and that neither theatre-going nor novel-reading, to speak of two of the most popular relaxations, necessarily involve any moral or spiritual deterioration when indulged in under proper restriction? There cannot be a doubt but that there is a great desire on the part of managers to introduce proper plays and to employ proper actors. Will religious men aid them most by sanctioning their honest endeavours in this direction, or by standing aloof altogether? It is the conviction of the writer that the latter is the wiser plan, most in accordance with human nature, and therefore most in accordance with Christian principles, which are not intended to eradicate but to consecrate our natural feelings. The circumstances of the times and the nature of the current amusements are not such as to make the drawing of an arbitrary line of separation expedient or consistent with the true spirit of the Gospel.

For what was the course of the good Saviour Himself? Surely He came to sympathise with us in our joys as well as in our sorrows. There were dances, no doubt, like those performed by Herodias in the presence of Herod, but there must have been innocent music and innocent dancing, or He would never have made both the figure of the joy of the angels over the repentant sinner. So far was He from censuring the games of little children that he made them the opportunity of spiritual improvement, yet Jewish boys may have been quite as noisy and troublesome as our English children. It must be a gloomy and joyless view of His religion which regards His disciples as sinners awaiting judgment, rather than as His redeemed and adopted children, realising His presence and rejoicing in His love. It was a piece of advice as sound as it was beautiful when a good old divine said to a young girl who asked him, may I go to a dance? "Go, my dear, if you would not be afraid to meet your Saviour there." Bishop

* 'De Spectaculis,' quoted by Dr Pressensé.

Daniel Wilson said the same thing in other words when asked about the theatre, "Let any one if he dare offer up this prayer to God before he goes, LORD lead me not into temptation and bless me in what I am to be employed in."

The subject may be illustrated by two stories. "As S. Cuthbert was one day playing at ball with his companions, there stood among them a fair young child, the fairest creature eye ever beheld; and he said to S. Cuthbert, 'Good brother, leave these vain plays; set not thy heart upon them, mind thy book; has not God chosen thee one to be great in His Church?' But Cuthbert heeded him not: and the fair child wrung his hands and wept and threw himself down on the ground in great heaviness. And when Cuthbert ran to comfort him, he said, 'Nay, my brother, it is for thee I weep, that preferreth thy vain sports to the teaching of the servant of God,' and then he vanished suddenly, and Cuthbert knew that it was an angel that had spoken to him; and from that time forth his piety and love of learning recommended him to the notice of the good Prior of Melrose, who instructed him carefully in the Holy Scriptures, and he became celebrated for his piety, eloquence and missionary labour."—(Mrs Jameson.)

The moral of this story is that there is a danger of amusement being made so engrossing as to interfere with holier things—the moral of the next is that, properly pursued, they may aid the Christian life.

"Every-one," says Father Faber, "remembers the story of S. Charles Borromeo and his game of chess. When others were saying what they would forthwith begin to do if they knew they should die within the hour, the saint said he should go on with his chess, for he had begun it simply for God's glory, and he desired nothing better than to be called away in the midst of an action begun for the glory of God." It is not every one who could say this without presumption, but the commentary of Dr Faber as he tells the story is not without its value on the subject of amusements and the Christian life. "It is easy to merit at play, for almost all pastimes are full of opportunities for the practice of virtues. It is quite possible to merit by reading a trashy novel, provided trashiness be its sole or worst defect; both because it may be a duty to distract the mind, which can only be distracted by an interesting occupation; and also because the forcible contrast between the unreality of the foolish tale and those solemn realities of the faith which generally engage us, draws forth from us many an act of love, and many an act of thanksgiving for the faith and for grace. But it is not easy to merit by idling about, by purposeless lounging, by wishing the time away, and voting things a bore, and by many acts of frivolous gossiping conversation."

GEO. HUNTINGTON.

Hints on Ministration.

No. 2.—THE DAILY AND OCCASIONAL OFFICES.

[Continued from page 557.]

Holy Matrimony.

18.—"THIS IS A GREAT MYSTERY." If it were more commonly understood and insisted on that, among Christian people at least, Holy Matrimony is a solemn ordinance of a

distinctly religious character, the morality of the country would, no doubt, be beneficially affected thereby. As it is, people seem to regard it simply as a civil contract, for which, in deference to custom, and not seldom, we may believe, in real piety, they come to seek the rites of the Church; and those who come to witness the ceremony too often look upon the whole thing as a fit occasion for joking, hilarity, and fun; and forget, or disregard, the sacred character of the place, and the solemnity of the ordinance itself. They even mix up *heathen phraseology* with the *Christian Rite*, and, in the stock phrase "lead to the Hymeneal Altar," use language which is nonsensical, if not absolutely blasphemous. Why do we *never* see anything about *leading to the Christian altar*?

It is not easy to decide what is best to be done; for people come to a marriage who seldom enter a church at other times, and it is difficult to put Church teaching and considerations of solemnity before such persons. Notices requesting propriety in outward behaviour might not be seen, or, if seen, might be thought offensive; still something may no doubt be done, here a little and there a little, to produce a better general tone of feeling in regard to these things.

The Visitation of the Sick.

19.—"NOTICE SHALL BE GIVEN." The Parish Priest will, of course, visit the sick as a friend; but not only so, he must rather visit them in the special character of his responsible office. And this should be recognised as well by himself as by the family and person visited. Such recognition is more or less secured by the observance of the Rubric as to notice. The blessing at the entrance would then be more comfortably given, and more fruitfully received, than in cases when perhaps it takes the inmates by surprise.

It must be impracticable, however, in our present circumstances to insist upon any hard and fast rule in the mode of visiting. This only the writer would earnestly hope, that the Priest, at least, should not forget or shrink from the performance of his office. It is often difficult to give such a direction to the visit as a faithful minister would wish, and this difficulty is perhaps felt most sensibly when the sick person occupies a position in the upper circles of society, especially if the life has probably been one of gaiety and indifference. One has known of clergymen who, from an idea that their visits will be more acceptable, will talk of anything and everything—weather, hunting, politics—anything but religion; will make in fact a friendly visit, but not a *pastoral* one. How much more useful, and acceptable, too, are the visits of those clergy who faithfully pursue the lines indicated in the Visitation Office, from beginning to end; not all at once, but in the course of several visits; thus assisting the soul to a pursuit of better things in the event of returning health, or aiding it in preparation for the solemn change of Death.

The Communion of the Sick.

20.—THE HOUR APPOINTED. There is a well-known Canon (29 of the third Co. of Carthage, repeated in the African Code,) which bears upon this subject:—"Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario quo Cœna Domini celebratur.

Nam si aliquorum pomeridiano tempore defunctorum, sive episcoporum sive clericorum sive ceterorum, commendatio facienda est, solis orationibus fiat, si illi qui faciunt jam pransi inveniantur." Which Johnson thus translates, If Bishops or other persons die in the Afternoon, let them be commended to God with prayer only, if they who are to perform it (the Commendation) have broke their fast. The experience of many years leads the writer to believe that it is as easy to get the sick room ready for a Communion by eight or eight thirty (according to the season) as at a later hour; and some little extra effort may reasonably be expected with such an object, if it be necessary.

21.—**THE OBLATIONS.** It will have been observed that the Rubric gives no directions as to the Oblations of Bread and Wine, so that the Priest is left to his own sense of propriety and decorum. It would accord with the Usage of the Public office to make the Oblations after the Gospel—the Bread and Wine having been set ready on a side table; and though the Church Militant Prayer is not to be said, there is nothing to prevent the use of a form of oblation said privately.

22.—**THE ACT OF RECEPTION.** If the sick person be unable to receive from the Chalice without risk of spilling, which is very often the case, he may receive the Precious Blood by means of a thin piece of Bread (which need not itself be the Consecrated Bread), the extremity of which, after being dipped in the Chalice, may be placed between the lips and so received. This method is preferable to the use of a spoon, because of the difficulty of cleansing the latter. The same usage will be found convenient in cases of contagion, or other cases which render it inexpedient that the sick person should receive from the Chalice itself.

23.—**THE ABLUTIONS.** When the sick person receives from the Chalice, it will be well that he,—or the last of the sick communicants, if there are several, as in Hospitals,—should drink all the Wine that remains, which will of course be very little. In such cases, it is generally practicable to arrange that two ablutions, of water only, and in small quantity, should be drunk by the Patient, after which the Chalice may be rinsed, and wiped dry with the Purificator or linen cloth prepared for this purpose. If the sick person has not received from the Chalice, the Priest should himself drink the ablutions, according to the reverent usage of ancient custom. Every crumb of Bread must, of course, be reverently consumed; but with care as to the amount and kind of Bread used, there should be very few crumbs. Mem. to avoid breathing on the Paten, as it causes the crumbs to adhere to it like paste.

24.—**RESERVATION FOR THE SICK.** In cases of dangerously contagious sickness, or of extreme and distressing offensiveness of the sick room, the liberty has been taken of late years—not without kindly and considerate recognition on the part of some of the Bishops—of administering the Reserved Sacrament to the sick, in accordance with primitive usage. In the absence, however, of special instructions by authority, this practice is attended with difficulty and danger of dishonour, and of consequent pain to the faithful, so that it would seem desirable to have recourse to it only in cases of extreme necessity.

November, 1883.

G. B. HOWARD.

(To be continued.)

CURRENT TOPICS

The Christmas Services, both in town and in the country, as far as we can gather, have been of the usual bright and joyous character and largely attended. The weather has been anything but in harmony with the season, and good King Wenceslas if he had "stepped out" this year would have found an atmosphere of fog and mist, with plenty of mud upon the ground instead of snow "deep, and crisp and even." Of course, on Festivals, we turn to St. Paul's Cathedral first, where in point of Services and Sermons we are sure to be provided with both of a very high order. There are few churches in Christendom where the music is equal to that of St. Paul's. There were two early Celebrations. The morning service, at which the Dean preached, was exquisitely rendered by the choir, *Te Deum* and *Benedictus*, being Stainer in B flat, and Weber's Mass in E flat, the introit being "Hark, the herald angels sing." The Dean's sermon was on the necessity of an Ideal and of how the Incarnation met that need. At Westminster Abbey there was an absence of Christmas floral decoration, and a sermon from the Dean of a very general character. In fact, in hardly any of the discourses, an epitome of which finds its way into the public papers, do we discover any very definite teaching on the Mystery of the Incarnation. The three points—Who comes, How, and Why—are but little dealt with, whilst the advantages of Christianity are set forth in their bearing on civilisation. Mr Berdmore Compton, in his review of the "Reformation of the Nineteenth Century," says "Mistiness is no longer the mother of wisdom!" It is evident that some of our preachers still cling to the delusion that a certain haziness and indefiniteness is the mark of knowledge, but the sooner they get rid of that superstition the better for our people.

Some churches supplemented their choirs with an orchestral accompaniment at the High Celebration on Christmas Day, amongst which we may mention St. Paul's, Knightsbridge, and St. Agnes, Kennington. This addition can only be successfully made where the church is large, and even then it is important that the instruments do not altogether drown the voices. The sermon at the Temple Church, by the Rev. Alfred Ainger, was an excellent exposure of the cynicism which resents the observance of Christmas and affects to view all joy and enthusiasm with supreme contempt. At All Saints', Margaret-street, and St. Alban's, Holborn, were large congregations, the latter church restoring the ritual which is said to have been suspended for many years. We do not know what this refers to, as Mr Mackonochie's concessions in that direction were rather, we believe, of a homœopathic character as to quantity. St. Mary Magdalene, Paddington, was obliged to celebrate the Festival without its beloved vicar, whom, we regret to say, health detains in the South of France. The midnight

Celebration, which in some churches formerly formed such a prominent feature of Christmas Worship, has almost altogether been given up, a Celebration at an early hour supplying its place. It still lingers, however, in a few churches. In the same way, the out-door carol-singing, which used to arouse us in the dead of the night, has also become nearly obsolete. Certainly, in such a climate as ours, such nocturnal exposure is not likely to improve the voice or the instruments which will be wanted for the due observance of the High Festival in the coming day in the House of God. Altogether, the keeping of the Christmas Festival appears to us to have assumed a more spiritual character, and bears witness to that spirit of faith in the Mystery of the Incarnation, the existence of which, whatever Positivists may say or wish to the contrary, crowded Altars and vast congregations bear witness to.

It seems at present that Oxford is in an excitable condition. The echoes and vibrations of the controversy about Luther, and then about Mr Horton, appear to have left a certain nervous sensitiveness as to what next will be said or done. The newly-appointed Librarian of "The Pusey Memorial" has excited a fresh storm on account of a sermon in which he made some reference to the theory of evolution, which is supposed to be in conflict with Dr Pusey's expressed views on the subject. And also, as we gather from a letter from "A Puseyite," Mr Gore has made some statement on the doctrine of the Immaculate Conception, which is regarded as equally out of accord with the teaching of the late Hebrew Professor. Mr Gore says in his sermon, "the horror with which, not wisely perhaps, but certainly not unnaturally, new conceptions of evolution in nature were at first regarded by theologians and Christian teachers is passing away." This is surely only a fact, whether to be rejoiced at or deplored. But Mr Gore goes on to say, that all sides now "do not find the frankest acceptance" of these theories "at all inconsistent with a Christian belief." We think this second statement chargeable with exaggeration as to facts, for certainly a great number still feel that the theory of evolution seemingly clashes with their old convictions about the origin of the world. But the charge made against Mr Gore is that such an admission is contrary to the dictum of one of Dr Pusey's last sermons, entitled "Unscience not Science," which was delivered by Dr Liddon before the University. It appears to us, that in the first place, it is a little hard upon Mr Gore to require from him that in every point his opinions shall directly concur with those of Dr Pusey. The fact of Creation is a dogma, but its mode appertains to the region of opinion. In the second place, Dr Pusey is represented as in conflict with the hypothesis to a degree which the sermon does not fully bear out, for in it the Doctor says, in speaking of the variations of species, that within certain limits such questions "have no bearing whatever upon Theology." And again, in taking Mr Darwin to task for his dogmatic antagonism to "separate creations,"

Dr Pusey characteristically inquires, "What are we, that we should object to any mode of creation, as unbefitting our Creator?"—a question which cuts both ways.

Dr Liddon's views on the subject may be gathered from his preface to a sermon on "The Recovery of S. Thomas," which has been published by Messrs Rivington, in which he expresses himself with great caution and clearness upon Mr Darwin's hypothesis. The eloquent and far-sighted Canon is careful to leave room for a modification of traditional belief as to the method of creation. Dr Liddon says, "It is very far from clear that the Darwinian hypothesis has so established itself as to make such a modified interpretation necessary; only let it be considered that here, as elsewhere, the language of the Bible is wider than to be necessarily tied down to the terms of a particular account of man's natural history." At any rate, at the Reading Church Congress, the Rev. Aubrey L. Moore, who is examining chaplain to the Bishop of Oxford, laid it down as one of his theses, that, "there is in the doctrine of evolution much which ought to render it specially attractive to those whose first thought is to hold and to guard every jot and tittle of the Catholic Faith." If Mr Gore has transgressed on this point, he is evidently in good company, and we think it a pity on such a ground to raise the question of his fitness for the post which has been rather urged upon him, and for which he is so eminently qualified.

All but Mr Mackonochie's intimate friends will be surprised at the announcement which was made in Tuesday's *Times* of his Resignation of the living of S. Peter's, London Docks. Mr Mackonochie's continued presence at S. Peter's deprived the parish of 320*l.* annually, which the Ecclesiastical Commissioners have ceased to pay since his deprivation. The *Times*, though describing in its leader the late Incumbent of S. Alban's as a man of "acknowledged devotion," and "a clergyman of" "blameless and exemplary character," is unable to appreciate the real nature of Mr Mackonochie's last act, which is one of self-sacrifice and nothing else. Mr Mackonochie has not altered his opinions, nor will his resignation in any way affect the ritual movement. His contention as to the defective condition of our late Ecclesiastical Courts has been in theory admitted to be a just one by the Royal Commissioners in their Report. We may or may not agree with Mr Mackonochie in matters of ritual, but all who are thankful for the Recommendations of the Royal Commission must remember that Mr Mackonochie's pertinacity in refusing to bow to Privy Council Judgments, or Lord Penzance's application of them, has more than anything else contributed to bring about the Ecclesiastical Courts Commission. Mr Mackonochie's work as the champion of the principle, that there is a spiritual jurisdiction as distinct from a secular, is accomplished. If the Church Association gloats over the victory which Mr Mackonochie by his own act has given that highly-creditable organisa-

tion, its members must not forget that not only is Lord Penzance's antagonist gone, but his lordship, Court, and all, have been overturned. The P. W. R. Act, when the Church History of this century comes to be written, will have become a byword of reproach. Thousands who have no care for chasuble or lights are earnest upholders of the spiritual authority of the Church as derived from CHRIST; and these, as well as those who are eager for the rites and ceremonies which were the subject-matter of dispute, will honour Alexander Heriot Mackonochie for having fought the battle and won it, when they loathe the name of that Association through whose malicious instrumentality he was placed in such a position as to be obliged to "withdraw from the living of S. Peter's," and rendered incapable of holding a benefice in the Province of Canterbury, after a ministry in which he had so zealously laboured for a period of thirty-four years. Whilst we are not surprised at the termination of this struggle, we deeply sympathise with Mr Mackonochie in his present painful position.

REVIEWS

Dr J. H. Blunt's Annotated Book of Common Prayer.

THE ANNOTATED BOOK OF COMMON PRAYER: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by the Rev. J. H. BLUNT, D.D., F.S.A. *Revised and Enlarged Edition.* London: Rivingtons, Waterloo-place. 1884. Pp. xx. 730. Price 2ls.

The first edition of this valuable work was issued in 1867; and the interval of seventeen years has been fruitful, as one might indeed have anticipated, in large accessions to our knowledge in matters Ecclesiastical. Of these the Editor of the 'Annotated Prayer-Book' has evidently not been neglectful. The first issue of the work marked even then a great advance over previous liturgical works of the same class; but the Editor and publishers have wisely not been content to rest satisfied with the degree of excellence already attained. We may remark in passing that events have justified the opinion we expressed when reviewing the book on March 20, 1867, that though it was "not incapable of improvement," yet that it would "hold its own against any probable competition for many a long year to come"—and that we saw no reason why a subsequent edition "should not bring it up to a very high standard indeed." Now at length the "subsequent edition" has come; and we are glad to see that so has also the marked elevation, and approximation to something like a relative *perfectness*: that is to say, it is thoroughly well fitted and adequate to the function which it has to perform; and such care has been shown in the weeding out of errors that its state-

ments upon any matter may be relied upon with a very high degree of confidence.

Though the number of pages is not larger than in the former edition (indeed we make it less by some six or eight pages), yet the work has been subjected to very careful condensation and re-arrangement, so that there is in reality much additional matter embodied in this issue, without affecting in the least the substantial identity of the two editions.

Among the improvements, which have been introduced into the new edition, has been the correction of the Text in those portions of Scripture which are parts of the Prayer-Book; for the Psalms the Text of the "Great Bible" being the standard (that is, substantially that of the Vulgate as it stands in the Sarum *Portiforium*, corrected after Luther's German Bible, and that of the Zürich translators*), while for the Gospels and Epistles the Authorised Text has of course been used, the Editor having apparently taken some pains to collate the best examples of this, and so to construct a good critical text.

The Text of the Prayer-Book generally has been brought into exact conformity with that of the MS. subscribed by the Convocation of Canterbury and York, and annexed by Parliament to the Act of Uniformity.

The Introduction to the Ordinal has been enlarged by an addition which we are heartily glad to see, viz., a series of Tables showing the succession of the Archbishops of Canterbury, and the names of their consecrators, from Archbishop Berchtwald, A.D. 693 (why does Dr BLUNT call him Berthwald?) to Archbishop Benson in A.D. 1883.

Greatly improved and enlarged also is the "Historical Introduction" with which much useful explanation of ritual and liturgical matters has been incorporated. The brief explanations of ecclesiastical vestments, &c., with illustrative drawings, are a useful addition, and we are glad to see them all arranged together towards the *beginning* of the volume. We rather hesitate at the definitions given of the "Surplice," and of the "Rochet," as being

*Is it quite allowable in the Editor to Prefix to the Psalter, as he has done here, the title "*Psalterium Davidicum ad usum Ecclesie Sarisburiensis*?" This title was not, as far as we can discover at the moment, used in the "Sealed Book" at all. Then if used the Editor should surely have given it in its integrity and completely. The present Reviewer may be pardoned for reminding him with some complacency that the title runs "*ad usum insignis et preclaræ Sarisburiensis Ecclesie.*" But to come back to our former question, was this title applicable at all, since the Psalter in the Bible of 1539 was not identical with the Sarum-Vulgate Text, though it was founded upon it? Perhaps Dr Blunt may not be aware that the Text of the Psalter in the Bible of 1539 is the result of a succession of Revisions, which removed it farther and farther from the Sarum text. Coverdale's first translation was in 1535, and we find him writing to the *Christian Reader* "To help me herein, I have had sondrye translations not only in Latin [i.e., the Vulgate, and perhaps others], but also of the Douche [i.e., German] interpreters, whom because of their singular gyftes and special diligence in the Bible, I have been the more glad to follow for the most part." Then for the edition of 1539, other authors were consulted (it is unnecessary to name them at length), and a new revision made. We hardly think, therefore, that the original "*ad usum Sarisburiensis*" should be prefixed again to the hybrid text which has come out of all these revisions.

"both of them only modifications of the Alb." Would it not, on the contrary, be more nearly true to say that the Alb, at all events, is a modification of the Surplice? so far that is to say, as its use by the Christian ministry is concerned; for an alb or *tunic* of silk or linen can be traced back much earlier as a garment in *lay* use. (Compare the references in Ducange s.v.) But the vestment for Christian ministry, from the earliest references we find to it, was a long flowing white garment, with large flowing sleeves; in fact, a surplice. Thus S. Chrysostom compares the sleeves of the vestments worn by the deacons, in his rhetorical manner, to "the wings of the angels" (Hom. 37 "De Filio Prodigio"), which surely shows that the sleeves were large and flapping. Bingham, in his "Antiquities," defines the alb expressly as "a deacon's reading surplice." The fact is that there are two usages of the word "alba" in ancient writers: the one in which it meant the comparatively close-fitting white tunic, more nearly resembling what is known as an "alb" now; the other, a wider and more general sense, in which it denoted any sort of white vestment, as for instance a "dalmatic." Thus the *Ordo Romanus* speaks of "Lineam Dalmaticam, quam dicimus Albam." And it sometimes denoted even a *shirt*, as in Amalarius "Postea camisiā induimus, quam Albam vocamus." (Eccles. Offic. Lib. II.) So that it may be as well not to rule the matter of the derivation quite so decidedly, seeing that the matter admits of considerable doubt. Much may be said also with regard to the history of the Rochet, which we have not space to say at this time.

Upon the whole, however, we have emphatically to repeat that the new edition of this excellent work will be found a greatly improved one. We called it, we believe, sixteen years ago, "a box of tools for a working clergyman," and if we are to repeat the metaphor, we ought to add that the cutting edges have now been fresh ground and set, and some new and good tools added to the outfit.

Anthony Trollope's Autobiography.

AN AUTOBIOGRAPHY. By ANTHONY TROLLOPE. Blackwoods.

MR TROLLOPE'S 'Autobiography' will be interesting reading to those who have followed the cycle of his clerical stories. So much of it as is really autobiographical is genuine enough—a quality not always found in this kind of literature. But Mr TROLLOPE is reticent; he is careful not to tell us too much, and about one-half the work is made up of literary judgments, partly on his own writings, which are unavoidably egotistical, and partly on the writings of contemporary novelists, and these seem to us weak and insufficient. It seems to be agreed that the record of his own early years and adventures is the most attractive part of the work, and the best, and almost the only portraits, those of his father and mother. Mrs Trollope began writing fiction when she was more than fifty years of age, and she wrote more than a hundred volumes. None of her

son's fictions give us a more touching picture than that of this heroic lady, who, when husband and children were dying around her, laboured strenuously at her vocation that she might support the dear ones fading away before her eyes. The description of his father is striking. He was a clever barrister, but his execrable temper cost him all his connection. He then turned writer, working away at a projected 'Encyclopædia Ecclesiastica,' of which three forgotten parts were published before his death. "It was his ambition to describe all ecclesiastical terms, including the denominations of every fraternity of monks and every convent of nuns, with all their orders and subdivisions."

Fortunately, on the worldly side, for ANTHONY TROLLOPE his literary tastes took the direction of his mother's line rather than his father's. He had a long and useful public career as well as literary career. Many young men of letters in these days have commenced at the Post-Office and other branches of the public service. For many years he was a useless and unsatisfactory clerk, but being sent to Ireland he got away from bad connections, made a good income, married happily, and started on a career of great prosperity. Mr TROLLOPE did excellent work for the Post-Office at home and abroad, and in the colonies, and became known as a zealous and efficient public servant. It is not without regret that we read that, after more than thirty years' service, he was allowed to retire without any pension. The fact, however, was that in literature he had found a better market for his time. Mr TROLLOPE speaks despitefully of his many years' experience at public schools. Yet he lets us know how much they had done for himself. The incessant drill made him a well-grounded Latinist. He kept a diary, and though in the retrospect it was humiliating to look back upon its records, he nevertheless early learned hereby the adroit use of his pen. In the long solitary years he fell into the dangerous mental habit of castle-building, so common to young people, and indeed to many people no longer young. Sir James Macintosh, for instance, was a man who, in the midst of the highest duties of law and legislation, constantly dwelt in an imaginary world of his own. Whenever he was thrown upon himself he was constantly weaving stories. "For weeks, for months, if I remember rightly, from year to year, I would carry on the same tale, binding myself down to certain laws, to certain proportions, and proprieties and unities. Nothing impossible was ever introduced—nor even anything which from outward circumstances would seem to be violently improbable." Such reticence and persistency in castle-building are curious psychological facts.

Through the diary and the day-dream, Mr TROLLOPE became curiously fitted for the craft of the novelist. He had also the remarkable gift of reproducing with photographic accuracy the external life which he saw around him. He was constantly reproducing, in character, dialogue, and incident, his own experiences and the experi-

ences of his friends. These two thin volumes are only in a small way autobiographical. A very ample history of his '*life and times*' is to be traced in his voluminous writings. He tells us frankly that one of his '*Three Clerks*' was himself, and he re-appears in various other portions of fiction. We trace a gradual progress as from that first story, with much of the worst side of London life, he goes to the hunting-field, the hustings, Parliament, and society. Mr TROLLOPE is often hardly fair to himself. He speaks of some of his stories in a very depreciating way, and thinks that some of them hardly deserve to live a twelvemonth. But here he hardly does justice to his own genius and ability. He has a wonderful power of interesting his readers, without either wearying or exciting them; he is always observant and sagacious; though he cannot give us a fair picture, he so adjusts the intellectual lens that it faithfully daguerreotypes. Just as Sir John Lubbock might show us a colony of ants in a glass case, so Mr TROLLOPE sets down before us a section of contemporary society in which we watch the human creatures engaged in all the occupations of every-day life. His works belong to what is critically termed the Comedy of Manner, of which Menander is generally quoted as the great example. Only ancient writers had nothing of that minuteness and fidelity which belong to him as much as to the Dutch School of painters. Now all this constitutes genius, not of a very high, but of a real kind, such as will always give a peculiar interest to the TROLLOPE library of fiction.

Mr TROLLOPE mentions that in twenty years he made 70,000*l.* by literature. He gives a list of his books and their prices, and the additions made to his books after his list was drawn up would increase the sum to 80,000*l.* or 90,000*l.* "I look upon the result," he says, "as comfortable, but not splendid." This language is rather ungrateful. The result is very splendid. We question whether in the whole history of our literature there have been more than half-a-dozen authors who could say as much. The result, however, was not achieved without heavy costs on which he had hardly reckoned. He knew that he was capable of much more important and serious work than novel-writing, although he fully recognised that there was an important and serious side to that also. He had pretty well travelled all over the world, as men carelessly use that phrase. He had stood a contest for a seat in Parliament. He had made himself a fair Latinist, and had written about Cæsar and Cicero. There were many public, social, political, historical subjects on which he could write with effect. He was anxious that the world should know that he was by many degrees better than his trade. But the public did not greatly care to hear Mr TROLLOPE on any of these higher subjects. There was one thing, and one thing only, which they cared to get from him—a love story. So Mr TROLLOPE continued to write the love stories of boys and girls till his hair was grey, and was never permitted to leave off this manu-

facture of literary sweetmeats. He stuck to his work as a shoemaker sticks to his shoes, in a way equally methodical and mechanical. In saying this we are simply repeating the language which he himself repeatedly employs. But the strain was much more intense than any mechanical work could be. And he omitted to make any allowance for this. When a man discovers that by a few hours extra writing he can command large cheques, the temptation to do so is very great. It is sad to think that some of the best men of our time, such as Charles Dickens and Henry Alford were probably killed by the immoderateness of their lucrative work. Mr TROLLOPE wrote more than his public could take from him, and some of his MSS. lay in his desk for years. So bent was he on making a large income, that he did not take advantage of the truly gracious refreshment of a day of rest. "I got up always very early; but even this did not suffice. I worked always on Sundays—as to which no scruple of religion made me unhappy—and not unfrequently I was driven to work at night." Mr TROLLOPE would have been happier and healthier if he had been more careful of his Sundays. In 1882, when about sixty-four, he was struck down by paralysis, and humanly speaking, if he had taken his work more lightly and had taken his Sunday rest, he might have been still among us.

Let us look a little at his clerical stories, by which most outsiders get their notion of the social side of the life of the clergy of the Church of England. There is a considerable air of *vraisemblance* in some of the portraits. More than one lady has been supposed to be Mrs Proudie, and occasionally there has been a Miss Proudie. The portrait was, no doubt, a few touches, after the author's manner, gathered here and there. "I have never dis-severed myself," writes Mr TROLLOPE, "from Mrs Proudie, and still live much in company with her ghost." He was especially attached to the clerical stories belonging to the fictitious county of Barsetshire. "I became more closely connected than ever with the new shire which I had added to the English counties. I had it all in my mind—its roads and railroads, its towns and parishes, its members of Parliament, and the different hunts which rode over it. I knew all the great lords and their castles, the squires and their parks, the rectors and their churches." Mr TROLLOPE tells us that bishop and archdeacon were evolved out of his own consciousness, that he had never known bishop or archdeacon. He even makes the extraordinary statement that, except London, he never lived in a cathedral city, forgetting that for years together, when the mind is most receptive and tenacious of impressions, he had belonged to Winchester School, and evidently is well acquainted with many of our cathedral cities. Moreover, both his father and his mother's father had been Wykehamists and Fellows of New College, so that it is not too much to say that his whole nature had been thoroughly saturated in clericalism. Of all his clerical portraits that of Mr Crawley is incalculably the best, with a

tenderness and dignity that he has hardly ever shown elsewhere. Indeed we cannot help suspecting that this portrait has some shadowy likeness to his own father. The honest combative character of the Vicar of Bulhampton is also well drawn. But when we have sought to do full justice to all these pleasant literary memories, the impression on our mind is that Mr TROLLOPE's main treatment of the clergy is altogether futile and inadequate. He has an eye simply for the temporalities and secularities. Of course it may be rejoined on behalf of Mr TROLLOPE that it is only with the secular phases of clerical life that he is concerned. All the same, he has committed a great injustice towards the clerical order by ignoring all the higher aspects of their lives, and leading the public to dwell exclusively on the lower and earthly side of things. Occasionally he is strikingly unjust, an injustice that proceeds from ignorance, as in his sketches of a college don and of the working-up of a new district. He seems to be quite unaware that the Fellow of a college may be doing valuable Church work, in his college duties, in cultivating sacred learning, and in rendering pulpit help to his brethren in the ministry. Evidently he supposes that the Incumbent of a new district has the single object to fill his church and collect pew-rents. He cannot conceive the case of a man who desires to work for the love of God and of human souls, who seeks to carry out the system of the Church, and who would very willingly do away with pew-rents altogether. Mr TROLLOPE has no eye whatever for the spiritual or even the intellectual side of Church work. He did not go through an active observant life without contracting some kind of philosophy, of which he often gives hints and specimens. Indeed, there is a great deal of Polonius-like wisdom about him. His system is thoroughly of the earth, earthy. He delights in describing, and inferentially extolling, that intense luxuriousness of modern life which is, in fact, its unhealthiest and most dangerous feature. He has very little sympathy with the sufferings, the aspirations, the struggles of humanity. Compared with still greater masters of fiction it cannot be said that, like Charles Dickens, he has glowingly advocated the cause of charity, or risen, as Thackeray has sometimes done, into earnest and impressive eloquence. If an earnest thought obtrudes itself, it is only for a moment, and is blown lightly away. When we say that Mr TROLLOPE stereotyped contemporary society, we would fain believe that society is not so worldly and selfish as he depicts it, but that a kind of colour-blindness has prevented him from appreciating its purer lights and colours. We will quote from one of his lightest frothiest stories, 'Ralph the Heir,' a passage that is almost unique from its momentous earnestness:

"He thought much, but he thought nothing out, and was consequently at sixty still in doubt about almost everything. Whether CHRIST died or did not die to save sinners was a question with him so painfully obscure that he had been driven to obtain what comfort he might from not thinking of it. The

assurance of belief certainly was not his to enjoy; nor yet that absence from fear which may come from assured unbelief. . . . He had intended to settle for himself a belief on subjects which are, of all, to all men the most important; and having still postponed the work of inquiry had never attained the security of a faith. He was for ever doubting, for ever intending, for ever despising himself for his doubts and unaccomplished intentions."

Mr TROLLOPE's autobiography is to be read in his novels, but we trust that this passage is hardly autobiographical. It is a passage, however, which unfortunately describes only too minutely the condition of many among whom he lived and moved and had his being.

NOTICES

THE HISTORIC FAITH: Short Lectures on the Apostles' Creed. By BROOKS FOSB WESCOTT, D.D., D.C.L., Regius Professor of Divinity and Fellow of King's College, Cambridge. London and Cambridge: Macmillan and Co. Pp. 261. 1883.

This book contains a series of Lectures which Dr Westcott delivered during his residence at Peterborough in 1880. Their object is to show "the direct bearing" of the Truths which the Apostles' Creed enshrines "upon our view of the world and of life." The exposition of the different articles of the Creed is fresh, vigorous, and concise. But there is a certain vagueness of expression which marks and mars the author's writings. The view that the Apostles' Creed is a compendium of Truth which necessarily leaves room for "the special Confessions of particular Christian Societies" seems to us one open to objection.

That it left room for enlargement, we admit, but the Church and not "particular Christian Societies" can alone expand its meaning and application, which the Council of Nicæa was called upon to do. That such "addition is a loss" is a statement which we certainly disagree with. It is founded on the notion that the expansion of truth is only useful as "a safeguard against error," and does not involve as a factor an increment of spiritual knowledge. Again, we demur to the mode of explaining the second article by saying that "JESUS CHRIST" refers to "the Person;" the only Son of God to "His Nature." Our Lord's Person is Divine, His Name denotes His Human Nature and Office. He was not a Human Person, but He took a Human Nature. This is clearly stated in other parts of this work, and we note, on page sixty-six that Dr Westcott espouses the Scotist opinion upon the Incarnation. The treatment of the Resurrection is very general, upon which in two other works the Professor has given us already his mind. We should describe CHRIST's Human Soul when he descended into Hell as "in the world of Spirit," but not when He rose again and had "put on" the flesh.

Dr Westcott's interpretation of the Creed is mainly practical and devotional; but for the sake of the student he has added about a hundred pages of "Notes," in which "The Idea of Faith," "Of Religion," of "The Creed," "The Divine Fatherhood," "The Blood of CHRIST," "The Communion of Saints," &c., are more elaborately treated. The "Method of Study" of passages of the New Testament, by

which the teaching on the Person of our LORD is gradually unfolded, is especially worthy of remark. Although we are not in accord with Dr Westcott in several points which are touched on in this volume, in a general way we can bear witness to the value and earnestness of these Lectures. The idea is excellent—that of representing each article of the Creed as containing “the loftiest motives” to guide us in action, but we desiderate a little more distinctness in its working out.

COUNSELS OF THE WISE KING. By CHR. RIDLEY PEARSON, M.A., Vicar of S. James's, Tunbridge Wells. London: Skeffington and Son. Pp. 397.

This is a cheap issue of a book which we have already noticed. The two volumes which formerly cost ten shillings are now united into one, and sold at six shillings. Mr Pearson's method is to select one or more verses of Solomon's wise sayings for consideration for every day of the year. First, he gives the “interpretation” of the passage, then he supplies “illustrations” out of the Scriptures, and thirdly an “application.” As a book for private meditation or as supplying thoughts for sermons, we can recommend these ‘Counsels of the Wise King.’ There is a good index to the “Proverbs” which are selected for treatment and to subjects, and the sacramental and spiritual teaching of the Proverbs is well brought out.

SISTERHOOD LIFE AND WOMAN'S WORK IN THE MISSION-FIELD OF THE CHURCH. By the Right Rev. ALLAN BECHER WEBB, D.D., Bishop of Grahamstown. London: Skeffington and Son. Pp. 83.

This small, unpretending volume, composed of lectures given during a passing visit in England, is remarkable, not merely on its own account, but also on account of its authorship. It is the first public advocacy on the part of an English Bishop of the much-questioned principle of Sisterhoods since the late Bishop Forbes wrote in their defence. The volume is divided into four parts:—1. “The Supply and Training of Women for Mission Work Abroad;” 2. “The Work of Women at Home for Foreign Missions;” 3. “Woman's Work in South Africa;” 4. “Sisterhood Life.” The three first parts, as their titles show, enter very fully into the need of such workers, and what constitutes their fitness; and this more especially with a view to Colonial Missions. But the Bishop's view is by no means confined to merely moral or practical qualifications. He very markedly dwells on the necessity of a special vocation, and, in the last chapter, speaks of the “recognition of such vocations” as a need of the present time (page 65). It seems almost needless to say that Bishop Webb treats that subject, according to his wont, from the highest spiritual point of view, as well as with the fullest knowledge of the practical details of such work as he desires to see supplied by such an agency.

The fourth chapter contains the most important matter; and in regard to the Sisters' life he points to the highest standard. His view of the Sisterhood life is that of a lifelong service, and he does not scruple to express his feeling in favour of vows, as the formal expression of the main purpose of such a life, though he considers a woman may be “truly dedicated, throughout her whole life, without any formal vow” (page 71). There is something very beautiful in the way in which the Bishop speaks of “Sisterhood life” as representing the “heavenly reality” of the Church viewed as

the “Bride of CHRIST,” an idea which he supposes to express “weakness and dependence joined with strength of devotion and self-surrender,” while yet he is careful to “accentuate the truth of such a title and calling as belonging to the whole Church.”—(Page 64.)

There is one point on which we cannot feel so entirely in accord with the Bishop. It may suit the special work of a diocese such as Bloemfontein, where everything necessarily turns, especially at the first formation, on the central authority of the Bishop, that a Sisterhood should be, like other agencies, under his immediate control. But the Bishop regards it, not merely as a matter of expediency, but one of principle, that the Sisterhood should be part of his ordinary diocesan action. This we apprehend to be contrary to previous Church use. Religious communities fall under the Bishop in his general relation to the Church, not under his ordinary diocesan jurisdiction. They have hitherto been dealt with as separate societies, independent of the diocese, though under Episcopal authority. In saying this we do not mean that a Sisterhood should be, what Bishop Webb rightly repudiates, “under the irresponsible rule of any woman.” Spiritual authority under the Bishop we assume to be part of such system of Church life. Nor do we mean that a Bishop, in placing himself in an authoritative relation to such a society, should be, what Bishop Webb also repudiates, “a mere visitor in a general abstract kind of way” (page 58). He ought to be a *bona fide* guardian of its rule and ultimate referee for its members. But what we consider unsanctioned by historical precedent is, that it should be “under his personal control and rule” as part of his diocesan functions.

There is much of great interest as to practical matter and Church life in this volume (beside the points on which we have touched) which will well repay reading, and we heartily commend it to our readers as a most useful and suggestive volume.

THE GUARDIAN ANGEL, and other Poems. By the Rev. G. F. DE TEISSIER, B.D. London: W. Skeffington and Son. Pp. 67. 1884.

In Mr De Teissier's poems will be found a spirit of deep piety, an intense appreciation of the beauty of nature, and a genuine ring of poetry, though this last is not so pervasive an attribute of his verse as the first two. Besides the poem which gives the title to the volume, there is “An Ode to CHRIST,” “CHRIST on the Waters,” “JESUS CHRIST the same yesterday, to-day, and for ever,” “Rest after Labour,” “Adieu,” &c. We cannot do better than give our readers a specimen from these poems. We will take it from a fragment, “The Summer Moonlight”—*Tacita per amica silentia luna*—in which the author seems to us to be at his best:

“I will remember me
When the soft moonlight, shed through fleecy clouds,
Pierced my lone lattice; and the nightly lamp
Of vesper, 'mid the dark deep haze of heaven
Stood, like a lonely handmaid to the moon
In queenly splendour; while the cypress pale
Was silver'd with the calm and placid sheen
Heaven spread over silent earth; and scarce the breeze
Did rouse it from its fitful slumbrous rest
To wake the quiverings of some airy leaf;
Yet now and then, as shamed of drowsiness,
It would arise to stir the topmost crown
Of the tall cedar; then it died away

Into that still and solitary sadness
Which broods o'er midnight and her noiseless hours—
Such is the peace of earth; dear nature's peace,
When all unwitting of the past she lies
Steeped in her calm repose;—

While the mute landscape from each voiceless range
Speaks in its very silence to the heart
A 'Peace, be still'—nor dare we break the spell
E'en by that sweetest voice to holy men
Of sweet companionship!

GUDRUN, BEOWULF, and ROLAND. By JOHN GIBB. Second Edition. London: Fisher Unwin. 1884.

These delightful old-world stories, chief among all the imperishable Gudrun, are well deserving of being known and loved by boys and girls of this modern world; and we are glad to see that Mr Gibb's pleasant rendering of them has reached a second edition. The illustrations are not worthy of the stories they accompany. They are of unequal merit. Some, as that of Gerlind on page 41, and that on page 109 are good, others, as Kings Hartmuth and Hettel and of Horand on pages 8, 10, and 97, are utterly bad.

ASSYRIAN LIFE AND HISTORY. By M. E. HARKNESS, with Introduction by R. STUART POOL. London: Religious Tract Society. 1883.

This is a small book comprising only 107 pages, introduction included, but into this small space a large amount of information has been compressed. The subjects treated are the Origin of the Assyrian Kingdom, the History, Writers, Religious Art, Wars, and domestic life of the Assyrians. The work is not intended for the learned, but for ordinary readers, and it serves as an admirable handbook to the study of the History of the Kings of Israel and Judah and to the Prophecies of Isaiah. This excellent little volume costs only half-a-crown; we strongly urge every clergyman to purchase it.

Magazines of the Month.

Our reviews of several of the magazines will have to be postponed for this number owing to their having come to hand late, and indeed it can be but a brief notice that in the crowded state of our columns at present we can give of any.

In the CONTEMPORARY the Bishop of Carlisle, under the title of "Thoughts about Apparitions," states a highly interesting theory with regard to the possibility of communication between spiritual beings and the mind of man *without the intervention of the senses*, which we should like to consider more at leisure before expressing an opinion about. Sir Samuel W. Baker writes on "The Soudan and its Future," and the Rev. John Mackenzie, himself a resident of South Africa, we believe, but at present in England, writes on "England and South Africa."

In the NINETEENTH CENTURY this month four articles challenge attention as of special importance—"Religion, a Retrospect and Prospect," by Mr Herbert Spencer, in which he explains and defends his view that various difficulties "must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower," a conclusion at which he arrives on reasoning which is to our mind palpably insufficient, even if the premises were granted, as we would endeavour to show if we had space. Mr C. Magniac, M.P., goes far to disprove "The

Pretensions of M. de Lesseps" to a *pouvoir exclusif* respecting the construction of canals across the Isthmus of Suez. Dr Jeasopp gives a clever and interesting sketch of "Daily Life in a Mediaeval Monastery;" and Sir Henry Parkes, the late Premier of New South Wales, brings forward facts and considerations of great importance respecting "Our growing Australian Empire."

THE MAGAZINE OF ART is interesting as usual, but has no article of special mark. The engraving of "Pausias and Glycera," from a picture by L. Scifoni, is pretty, and "Conceits in Cups" is sure to be interesting to many readers, considering present tastes.

THE ENGLISH ILLUSTRATED MAGAZINE is far from deteriorating from its early merit. The most striking article in this month's number is "The Emperor and his Marshal," consisting of touching recollections of the ill-fated Napoleon III., and the no less ill-fated Marshal Bazaine, by the well-known war correspondent, Mr Archibald Forbes. "The Armourer's Prentices" continues as picturesquely as ever, and the illustrations all through are charming.

BLACKWOOD is remarkable for another striking story "Of the Seen and the Unseen," from the pen of Mrs Oliphant, which we advise every one to read. In "A Lady's Ride across Spanish Honduras" we think we recognise the sprightly style of Miss Isabella Bird, but perhaps we are mistaken.

CORNHILL is specially good this month, having more originality than usual, and a tone which reminds us somewhat of its old days. "A Butterfly and a Bookworm" is capital.

In LONGMAN'S MAGAZINE we meet again Mrs Oliphant, in the opening chapters of a new story, "Madam," as to which we shall hope to say something when we have seen more of it.

THE ATLANTIC MONTHLY indulges its readers with a "Sequel to Mr Washington Adams," from the pen of Mr Richard Grant White, which is far pleasanter, to speak sooth, than the original sketch. "In War Time," by S. Weir Mitchell, Miss Marian Crawford's story of a "Roman Singer," and Mr E. P. Lathrop's very American novel of "Newport," all continue with unabated spirit.

An unusually large packet of Magazines has reached us this month from Messrs CASSELL and Co., many of them being odd parts of which we have not received the earlier numbers. We are quite unable to find space to describe or notice these latter in detail. It must suffice, therefore, to say that Part 110 of THE FAMILY MAGAZINE is well illustrated, and appears thoroughly useful and attractive for family reading; that LITTLE FOLKS may be heartily recommended for the nursery, where also BO-PEEP will be welcome, and that there are magazines or other serial issues on many subjects, such as CASSELL'S HISTORY OF ENGLAND, CASSELL'S UNIVERSAL HISTORY, CASSELL'S CONCISE CYCLOPEDIA, HISTORY OF MUSIC, DICTIONARY OF MECHANICS, GARDEN FLOWERS, BOOK OF POULTRY; each and all of which appear to be well illustrated and well edited.

LETTS' HOUSEHOLD MAGAZINE seems likely to achieve the success it certainly deserves. We advise our readers to send for the first number of the new volume just published, which includes many features of special interest both as regards amusement and matters of practical utility.

✠ SERMON ✠

Epiphany and New Year.

S. MATTHEW ii. 12.

"And being warned of GOD in a dream that they should not return to Herod, they departed into their own country another way."

The glories of Christmas have scarcely faded away ere another bright Festival sheds its light around us. The sun has not set ere the bright Epiphany Star arises in the East, lighting up the pathway of the just and leading the wise men over hill and dale and trackless desert, to Him Who is the Perfect Day, the Light that knows no ending,—the Light of the world.

Let us think for a moment of that Epiphany or manifestation of CHRIST, which the Church commemorates to-day. It was not His first Epiphany. His first Epiphany was to the Shepherds abiding in the field, keeping watch over their flock by night,—to these poor Jews, His own people, He first of all showed Himself. Born in a stable, wrapped in swaddling clothes, lying in a manger, no room for *them* in the Inn, manifested to poor Shepherds in the fields hard by. Such was His first Epiphany. Oh, wonderful paradoxes of God! "Strength in Weakness"—"Life in Death,"—"God manifest in the Flesh,"—they seem to run all through the Divine revelation! The foolish things of the world are chosen by God to confound the wise, and the weak things of the world to confound the things which are mighty. His chosen ones are "deceivers and yet true; unknown and yet well known; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things!"

But the Epiphany which we commemorate to-day was His first "Manifestation to the Gentiles." It is the Gentiles, Christmas-Day. The reception by the Infant Jesus of these Eastern Magi was a sign that He was no respecter of persons, that the time was come when neither circumcision availeth anything, nor uncircumcision, but a living faith, and a new, cleansed, and purified heart. The rich and poor, the learned scribe, and the unlettered fishermen were to be pressed into His service and He was to be LORD of all. The old boundary line which had for so many ages severed the Jew from the Gentile was to be blotted out. Old distinctions, old hatreds were to be forgotten, and the kingdom of Heaven was now opened to all believers.

Let us watch those wise men—kings as they are supposed to have been—leaving their kingdoms and stately courts, and undertaking a long perilous journey in search of Him whose Star they saw in the East. For centuries a watch had been kept for this Star, ever since Balaam had uttered the words, "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a sceptre shall rise out of Israel,"—from age to age this saying of the wild seer from the mountains of Aram had been handed on, and men had peered into

the darkness like weary watchmen on the walls straining their eyes for the first streak of dawn. Minstrel and prophet and priest had again and again spoken of His coming, and the good news in ever-widening circles had spread, and reached the most distant shores, kindling the hopes of the world and making Him "the Desire of all nations." And then at last, when the fulness of the time had come, the Star was seen! The wise men recognise it at once as "*His Star*," and they followed its onward course regardless of the difficulties in the way, without a thought of all the toil and peril of a long, long journey. By day and by night, like "the pillar of cloud and the pillar of fire" of the Israelites, the strange, mysterious Star went before them and they followed, and received their reward in the end; they saw Jesus, they worshipped the "Desire of all nations," and showed the brightness of their faith by the costliness and significance of their offerings—the gold, frankincense, and myrrh—by these gifts they proclaim aloud their belief in His Eternal Godhead, His High-Priesthood, and His perfect Manhood, or, as others seem to think:

"Gold a Monarch to declare;
Frankincense that God is there;
Myrrh to tell a heavier tale,
Of His Tomb and Funeral."

Such is the story of the Epiphany. The shadowy guests, like Melchizedek of old, appear on the scene suddenly and disappear again, departing after the warning of the angel "to their own country another way." And the strange, mysterious Star passes out of human sight, having ministered to Him Who "maketh His angels to be winds and His ministers to be a flaming fire."

Now, dear brethren, let us think on these things. There are many spiritual lessons which we might learn from this visit of the wise men—lessons which would help us and comfort us during the New Year. We might learn a lesson from their faith. In that helpless Babe they saw and recognised their God. Let us have faith in God, even though at times He seems to hide His face from us. Let us copy their love and reverence in always giving Him of our best, the *first-fruits* of our time and money. Let us learn a lesson from their obedience—"being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Now, this is the lesson which I would teach you by God's blessing to-day—their obedience to God's warning—"they departed into their own country another way."

1. *You have been brought to Jesus.* There have been Epiphanies in your lifetime. Holy Baptism was one, though you knew it not then, your eyes were holden, but you were most certainly taken to Jesus then and placed in His Arms. Your Confirmation was another. Now the eyes of your understanding were enlightened. Your Confirmation was a sign—a special manifestation that Jesus loves you. Then every Communion is an Epi-

phany: the hand is stretched out in faith to receive His Body and Blood; here we offer and present unto Him ourselves, our souls and bodies, which, like the gold, the frankincense, and myrrh of the wise men, are the best gifts we have.

II. Again, every marked event in your lives was an Epiphany, a death in your family, some sad, sad gap in the little home circle, that day on which you lay some one to "sleep on and take their rest" in that quiet spot now so often watered by your tears when you bring your fresh wreath or cross of flowers,—that day was a great Epiphany day to you, that long illness of yours, that narrow escape; that dream perhaps, that great sorrow, all were Epiphanies, God was leading you by a way you knew not, to Him. He was revealing Himself and His ways to you, "what I do thou knowest not now, but thou shalt know hereafter." And what ought you to have done? What did the wise men do after they had seen Jesus? "*Being warned of God in a dream that they should not return to Herod, they departed into their own country another way.*" To return to Herod was dangerous, we know the workings of Herod's false heart! How full it was of envy, hatred, and malice! Herod is a type of the world. The world—the kingdom of sin—hates the King of Righteousness, and would hurl Him from His Throne and destroy His Kingdom—the Church Catholic—even as Herod would have slain the Babe of Bethlehem. We must avoid Herod—the world would have us deny CHRIST or betray Him, or compromise CHRIST's Truth: when Jesus has therefore manifested Himself to us, when we have been led by some of those mysterious signs which He sends in love, to draw us into the inner circle of His love, we must not return to our earthly Jerusalem, Herod must be shunned for ever; we must "return to our own country another way." I see one of those beautiful steamers ploughing its way across the broad Atlantic. The wind is hushed, and the red ensign hangs over the ship's stern in heavy folds. The sunbeams are dancing on the countless waves, and the passengers are free from care, and looking forward to their new homes, or to visiting their old homes and the haunts of former days. Suddenly a little group of officers is seen near the wheel, the Captain's face looks grave, all hands are piped on deck, every man is at his post; a few orders in rapid succession pass from the Captain, and the great ship has wheeled round and altered her course. What is the cause of this sudden movement? The Captain has noticed a sudden fall in the ship's barometer, and he knows too well the meaning of that sign. The ship is in the immediate neighbourhood of floating ice and drifting icebergs, and she might at any moment strike with terrific force against one of these flocs, and thus he heeds the silent warning that there is danger at hand, and alters his course, and "returns home by another way." So when God sends us a warning, and many a warning He does send—that there is peril at hand, that Jerusalem

is not safe for us, that the Evil One is anxious to come to terms with us and make us his instruments for evil, let us take warning. If we look round us on this path which seems right, and perhaps pleasant to us, we shall see signs of many a wreck, clearly showing that "*the end thereof are the ways of death.*" Here one has struck against the rock of intemperance; another has been injured by idleness or bad company; injuries have been received by the soul and by the character which it will take years to repair, if, indeed, the marks will ever be effaced in this world; we know not, however, what sharp change may take place in that mysterious last Sacrament of Death.

You are commencing a New Year. Look back on the past. See the golden links in the chain by which He has been drawing you nearer to Himself—by His Word—by His Sacraments—by His Priests—by a sorrow perhaps—by some solemn warning. Have you listened? And now He has brought you to the beginning of a new year. This is another proof of His love. Has the bright Epiphany Star led you to the Manger of Bethlehem? Has it shed abroad its rays in your heart? Has Jesus spoken to you during this bright Festival of Christmas, or during the more solemn moments of the dying year? Well, then, see that you return by another way. Let the New Year be the commencement of a new life, make a fresh oblation of yourselves at His Feet to-night, and begin your journey homewards by the "new and living way" which He has consecrated by His Blood. "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their lord." A few more years and He will come, must come to each of you. Has Death ever sent you a message to prepare yourself for His coming? A man once made a bargain with Death that he was to receive so many warnings before he should be summoned away. Years rolled on, and, at last, Death stood before him and with his cold icy hand beckoned him to follow. The man cried out in terror. Death had broken his bargain, no warnings had ever been received, and he was therefore not prepared for this sudden command. No warnings? His ears were dull, his eyes were dim, his grey locks fluttered in the breeze, his hands trembled, and his step was feeble. No warnings? Every wrinkle on his brow, every decayed tooth, every grey hair was a messenger from Death, though unheeded and soon forgotten. May God's Holy Spirit purify our hearts, and thus enable us to see Him and be led this blessed Epiphany-tide into His Presence, and though the sight be dim, and the hearing dull, may we commence our journey home by another way, and see Him at the end in all His glory and brightness, "face to face."—Amen.

J. LOUIS SPENCER.

The Next Number (JANUARY 18, 1884), will contain a Plain Sermon.

German Thoughts for the New Year.

New Year's Day! What thoughts should fill the mind, what resolutions should we make at such a time! As we commence a new year we are like travellers who come to a bend in the road on a journey, which closes up a part of the way which has been traversed, and opens a new and unexplored region. (1) Looking back on the past recall to thy memory thy sins, and ask pardon for them through the Precious Blood now for the first time shed, and ask grace to avoid them for the time to come. (2) Recall also the benefits which thou hast received both in body and soul, and the dangers which have been averted, and give thanks for the same. (3) Resolve in entering on the new year to overcome all sin, especially the besetting sin. (4) To fulfil duties more zealously, both towards God and man. (5) To mortify thy passions; (6) and to follow CHRIST's Example more closely. Thus will the new year be spiritually new, and lead onward to Eternal Life.

There is a church steeple in Lincolnshire that has in it three hundred and sixty-five steps to the top, and the meaning of the builder of that steeple was that each day of the year should be a step higher and nearer to heaven. You are now beginning a new year. See how JESUS begins it by submitting to the law. He is only eight days old and yet he begins at once the work that His Father had set Him. He begins to redeem the time, to make use of each day, and let it be counted as a day of profit, a day of something done.

A heathen Roman Emperor (Titus), when a day had slipped by without his having redressed some wrong, done some good thing, was wont to say to his courtiers, "Alas, I have lost a day."

He was a heathen. You are Christians. If he, walking only in the light of un-illuminated conscience, felt the value of time, and regretted when a day was wasted, ought not you, as Christians, to value time still more highly, and be still more grieved when a day has passed which is lost?

S. BARING-GOULD.

On a day like this, the question for all of us is, "What is the object of my thoughts, my hopes, my affections, my conduct? Is it this perishing life, which must so soon have vanished like a dream, which is so perpetually changing? Or is it the unchanging, the eternal world which liveth and abideth for ever?" Let each ask himself, "Am I groping after shadows which dissolve under my very touch? Or am I grasping, or at least, honestly striving to grasp the alone imperishable." That great question, that question of questions, between the temporal and the eternal—between the attractions of this world and the solid claims of the next—between the grass which withereth and the flower which fadeth, on the one hand, and the word which shall stand for ever on the other—must now be answered. It can only be answered by every man in the sanctuary of his own heart and conscience; but it is the question which ought to take precedence of any other—at this time which marks for every one of us, the youngest as well as the oldest, the close of another stage in our brief journey across the fields of time towards the gate of the eternal world.

H. P. LIDDON.

Look back to past years. The act of the child became the habit of the man. Why should not the habit of youth be that of middle age, and the wont of middle age be the inured custom of advanced life, and the inured custom of advanced age be the necessity of old age (if you ever see it), and whenever death should find you, the habit of that age be the ruling thought in death? Life is the preparation for death. We live but to die. Our death is not the end only, it is the object of life. Our journey's end, not the journey itself, but that journey's object. For death knits in one time and eternity. Time and eternity meet in that one point. As we are in that last moment of time, such are we throughout eternity.

E. B. PUSEY.

O Eternal God! Thy years neither come nor go; but ours go and come that all may come. All Thy years stand at once. Thy years are One Day, and Thy day is not daily, but to-day; because Thy to-day does not yield to to-morrow nor follow yesterday. Thine is an Eternal To-day; therefore didst Thou beget the Co-eternal, to whom Thou saidst, "This day have I begotten Thee." Thou hast made all time, and didst exist before all times.

S. AUGUSTINE.

It behoved CHRIST to be circumcised for many reasons. First in order that the truth of His human Flesh might be shown against those who denied its reality. Secondly, that the Rite of Circumcision, formerly ordained by God, might be approved. Thirdly, that CHRIST might prove that He was of the seed of Abraham, who had received the command of Circumcision for a sign of faith in Him. Fourthly, that He might remove from the Jews all excuse for not receiving Him. Fifthly, that He might commend the virtue of obedience, wherefore our LORD was circumcised on the eighth day according to the precept of the law. Sixthly, that as He had come in the likeness of sinful flesh, He would not except Himself from the remedy by which the sin of the flesh had been in a way cleansed. Seventhly, that taking upon Himself the burden of the law, He might free us from its observance, as S. Paul says,—"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law."

S. THOMAS AQUINAS.

CHRIST's birth was not manifest to all, lest the merit of faith should be lessened, but to certain chosen souls, who should announce the truth to others. These were types and representations of all mankind, and a certain presage of the full manifestation which was to be in the future. Thus the shepherds were Israelites; the Magi, Gentiles. The former were near Bethlehem, the latter came from afar, but both ran together to "the corner-stone." There are other points of diversity also between them, for the one were simple and of low estate, the other were wise and rich. Moreover CHRIST was manifested to both sexes—to Simeon and to Anna. He was manifest by an angel from Heaven to the Jews, who had received a Divine Revelation by a star to the Gentiles, who knew God through the creatures; but CHRIST manifested not Himself as yet, so as to be like other infants in His hiddenness and dependency.

Ordinations held on S. Thomas' Day, 1883.

PROVINCE OF CANTERBURY.

	Deacons.	Priests.	Oxf. Camb. Durh. Dub. & Lond.	Theol. Colleges.	Others.	Total.
S. Albans	12	11	17	4	2	23
S. Asaph	2	2	3	1	...	4
Bangor	3	4	1	6	...	7
Bath and Wells	13	12	18	5	2	25
Canterbury	2	3	5	...	...	5
Chichester	6	9	11	3	1	15
Ely	3	7	10	...	...	10
Exeter	5	6	8	...	3	11
Gloucester and Bristol	6	8	12	2	...	14
Hereford	6	...	4	2	...	6
Lichfield	9	17	12	14	...	26
Lincoln	14	16	12	17	1	30
Llandaff	7	...	1	6	...	7
London	38	32	54	15	1	70
Norwich	6	4	6	4	...	10
Oxford	12	15	24	3	...	27
Peterborough	8	6	13	1	...	14
Rochester	23	17	37	8	...	45
Salisbury	14	4	10	8	...	18
Sodor and Man	3	2	1	4	...	5
Truro	6	5	8	3	...	11
Winchester	11	15	25	1	...	26
Worcester	15	17	24	8	...	32
TOTAL FOR SOUTHERN PROVINCE	229	212	316	115	10	441

PROVINCE OF YORK.

Carlisle	7	7	10	3	1	14
Chester	3	5	8	...	...	8
Durham	9	21	21	8	1	30
Liverpool	12	16	16	11	1	28
Newcastle	2	7	6	3	...	9
Ripon	18	18	19	10	2	31
York	12	12	13	11	...	24
TOTAL FOR NORTHERN PROVINCE	58	86	93	46	5	144
GRAND TOTAL	287	298	409	161	15	585

Poetry.

NEW YEAR'S DAY, 1884.

God grant through coming years and days
Our beating hearts may be
The harps that celebrate His Praise
Who loves eternally!

No ache can be without relief
When Love Himself draws near;
No cup can empty stand, no grief
Embitter God's New Year.

Time's footsteps quickly die away,
Soon emptied is his glass;
We wait for an oncoming Day
Which never more shall pass.

Old hopes revive, new hopes are born,
The coming months to cheer;
And phantom-fears and griefs outworn
Die with the dying year.

Oh, all the years and all the days
Our waiting hearts shall be
Harps tremulous with His dear Praise
Whose is Eternity!

A. G.

Current Facts and Notes.

The town of Derby, which has been thought to enjoy "the felicity which is said to accompany a meagre history," has been lately very much to the front. It figures both in political and ecclesiastical matters. The working-men, or at least a body of them, have given expression of their fidelity to the Premier by presenting him with a dessert service of Derby china, the ovals being filled with flowers painted by an octogenarian artist, James Rouse, whose birth carries us back to within a quarter of a century of the time when James Boswell and "the dogmatic doctor" visited the Derby China Works. In the same week a great meeting of working men, in imitation of that at the Church Congress, assembled in the Drill Hall to hear the earnest words of the Bishop of Lichfield, and the humorous sallies of Canon Hole. Such meetings must do good, but it is a little difficult to hit the mean between wit and gravity.

To turn to another subject, Canon Barry's Farewell Service at King's College, where for fifteen years he has done such solid work, was of course largely attended—Council, Masters and Students filling all available space when the Bishop-Elect of Sydney delivered his last discourse, which was marked by his usual tone of confidence and breadth of view. Canon Barry was consecrated on New Year's Day at Westminster Abbey by the Archbishop of Canterbury, Bishops of London, Durham, Lincoln, &c. Canon Westcott preached the sermon.

Canon Liddon's sermon at St. Paul's on Positivism has called out more than usual notice. The *Pall Mall Gazette* honoured its columns by printing a great portion of it, as the eloquent Canon had criticised an article which had appeared therein from the pen of Mr Frederic Harrison, who had just expatiated on "the humble movement" associated with his name at the "Festival of Humanity" at Newton Hall. A polite correspondent of that organ says that neither the writer of the notice nor Dr Liddon knows what Positivism really is, and that the Positivist as much as the Christian has his gaze fixed on the future. To which Dr Liddon of course rejoins that the Positivist has no *personal* future either for himself or for anybody else, and that therefore people who suffer wrong can look to no redress hereafter. Positivists will not allow that the motives for unselfishness which they bring to bear are inadequate as the barriers of vice and passion. Mr Mill has said that "mankind can do perfectly well without the belief in heaven," but mankind has shown that such a belief is indispensable. Secularism is the outcome of Positivism, when translated by the people from theory into practice. We trust Dr Liddon's admirable sermon will be published.

The controversy which has been raging about the Ilbert Bill has been quieted by a compromise, but the *Times* of India announces a new cause of agitation in the approaching policy of Disestablishment of the Church, which is expected to produce

as great an amount of excitement and opposition. The fact that the Viceroy is a Roman Catholic is not likely to lessen the flame.

A large number of signatures, over a thousand, has been added to the Dean of Canterbury's Memorial, which seeks to deprive the bishops of the power of veto contained in the Report of the Ecclesiastical Courts Commission. The bishops will soon learn who are their real friends, and who trust them and who don't.—By-the-bye, "the rights of the laity," which these memorialists make their stalking-horse, are pretty well guarded, we should think, at S. Nicholas Cole Abbey, for on the Rev. H. C. Shuttleworth's induction into that Rectory the churchwardens who assisted at the ceremony reached the apostolic number of twelve. Churchwardens evidently outlive churches.

With reference to a paragraph which has been going the round of the papers, giving what is intended to be an amusing episode in the Church of S. Catherine's, Ventnor, on the departure of the curate, we should recommend our readers to send for the *Isle of Wight Advertiser and Ryde Times* for December 29, 1883, published at Ventnor, price 1d., where they will find a very different and, we doubt not, a far more accurate version of the matter. That Rev. W. W. Willan momentarily lost his temper may be the case, but it was evidently under great provocation. There are two sides to the story, but as usual in the eagerness to damage the good name of an estimable clergyman, the matter has been much exaggerated. We believe we are correct in identifying the curate in charge of S. Catherine's, Ventnor, with the Mr Willan who in the East-end of London did noble service in former days amid an invasion of cholera, and stood to his post, which was not on that occasion the invariable line of clerical conduct.

We are glad to see from an announcement of the Bishops of Lincoln and Lichfield, that the sum required for the creation of the See of Southwell is really now complete.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

THE CHRISTMAS-TREE.

To the Editor of the L. C.

SIR,—Without wishing to cast any doubt on Mr Baring-Gould's suggested origin of the Christmas-tree, permit me to point out that it is difficult to understand how the Pagan Myth could have become Christianised, and, more particularly, to account for its association with the Festival of the Incarnation and Nativity of our LORD, unless it had been felt capable of symbolising some analogous truth or doctrine taught by the New Religion.

Tree and Serpent Worship is one of the oldest of which any traces have come down to us; and it appears to have been almost universally practised in Eastern countries. Some writers have

thought that the origin of this worship is to be traced back to the same source as that from which Moses derived his information—probably the great Semitic tradition. However this may be, I presume that the myth of Yggdrasil, the World Tree, with the serpent Nidhogg gnawing at its roots, was a product or expression of that ancient form of worship.

Let us now turn to our Sacred Books for the references to be found in them to the Tree and Serpent, and their symbolic meaning. We shall then see, I think, how the myth of Yggdrasil came to be perpetuated amongst Christians under the form of the Christmas-tree.

After Adam and Eve had eaten of the fruit of "the tree of knowledge of good and evil," they were driven out of Eden, lest they should "take also of the tree of life and eat and live for ever." I do not presume to say what may be the exact moral and spiritual significance which underlies these mystical expressions; but one lesson seems clear, that our first parents through their sin of disobedience had brought death into the world, until such time as "the seed of the woman should bruise the serpent's head" (Gen. iii. 15), and by so doing regain for mankind access to "the tree of Life." This was the result of the Incarnation and Nativity. And therefore S. John in his vision of the heavenly Jerusalem, the Lamb's Bride, the Church, beheld "in the midst of the street of it, the tree of Life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." (Rev. xxii. 2).

Mr Baring-Gould says "the place of the serpent in German Christmas-trees is supplied by a cane, or birch, the symbol of chastisement to the wicked. . . . and the place of the eagle is taken by a little angel or cherub. But all this mysticism is forgotten," and, therefore, why should Christmas-trees be any longer retained?

I confess this seems to me like bad reasoning. If the symbolism be forgotten, this surely is no argument against the trees themselves, but rather for restoring to them that symbolic meaning which they formerly bore, as teaching our little ones that it is through the Incarnation of the Son of God we gain access to the tree of Life. This symbolism would be heightened if the Christmas-tree were surmounted by a cross, and over that a dove, in place of the eagle, as the emblem of the Holy Spirit with its sevenfold gifts and graces.

East Stockwith Vicarage,
January 1, 1884.

I remain, yours, &c.,
J. GURNHILL.

Notes and Queries.

SIR,—Can you or any of your correspondents suggest an explanation of the curious interpolation in the LXX. Version of 1 Kings iii. 1 (Vat.): *Σαλαμὴν ἤφ'ατο ἀπολύειν τὰ δυναστεύματα τοῦ Λιβάνου*? I know it is said to mean "made a paved causeway;" but how is this sense elicited? And has anything ever been heard of this work of Solomon's? That he did build in Lebanon is mentioned Ch. ix. 19.

Your obedient servant, W. J. D.

TO CORRESPONDENTS.

Received: George Rialley.

BOOKS RECEIVED.

Bersier.—The Gospel in Paris	Nisbet.
Campbell.—Buckets and Spades	Dean.
Coxon.—Oriental Carpets	Unwin.
Crawley.—The Church Psalter	Jackson.
Day after Day	S. P. C. K.
Dobson.—The Vicar of Wakefield	Kegan Paul.
Greville.—Thoughts of other Days	Grant.
How to Win Love	Dean.
Knox Little.—The Witness of the Parson, &c.	Rivingtons.
Leathes.—Characteristics of Christianity ...	Nisbet.
Outlines of Church Teaching	Masters.
Stock.—Joy in Sorrow	Shaw.
Stuart.—A Chapter of Science	S. P. C. K.
The Polar Crusoes	Dean.
Thomson.—Samuel Rutherford	Hodder.
Yonge.—Langley Adventures	Smith.

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Preaching and Study.

An entertaining book, a part of which has already found a place in the columns of the *Guardian*, entitled 'Successful Preachers,' by the Rev. George J. Davies, leads us to the inquiry why so many of our clergy can hardly lay claim to that enviable description. We are not about to inquire into what Professor Mahaffy in a recent Essay classified as "Historical" and "Social Causes" of the decay of the influence of the pulpit, inasmuch as over these the preacher has little or no power. He cannot make the Gospel a novelty and appear in the nineteenth century as the herald of a new faith. He cannot stand before his people as their sole instructor in these days when literature finds its way in some form or another into the obscurest country parish. He cannot bring to bear the moral force of a visible asceticism as the monk or anchorite of old did, when he addressed the sinner and the worldling. The new tidings have become "the old, old story;" the newspaper, the journal, the magazine, vie with the pulpit in supplying instruction, so that the hearer—unfortunately for him—is apt to assume the posture of the critic, rather than that of the disciple, when the priest delivers his "vital message;" and the preacher, instead of emerging from the desert or the cloister, has now a domestic environment, and possesses oftentimes his quiver full entitling him to the blessing of the Psalmist—a blessing not without its drawbacks in the shape of cares and distractions, and which in point of surroundings brings him down, whether for good or ill, to the level of those amongst whom he lives.

There are, however, causes of failure over which every clergyman has more or less control. One of these, and a chief one, is neglect of study. "The time," says a writer, "is no longer, when without the assistance of learning, both human and divine, the preacher can hope to render glory to God or bring benefit to man, by the fulfilment of his task." No one would be presumptuous enough, we had almost said foolish enough, in the present day to argue that because the Apostles were "unlearned and ignorant men," that, therefore, the clergy need not be learned or cultured. The advice "not to meditate before" what to speak would hardly now be quoted, at least within the Church, as a ground for neglecting the preparation of

sermons. Study is an acknowledged pre-requisite for successful preaching. It may be here urged that, after all, the great difference between preachers is to be traced to the varying amount of ability which they severally possess, and that study will not supply all that is necessary, or turn a dull man into a brilliant one, or endue the unimaginative person with the idealistic sense. This within limits may be true, but study rightly persisted in involves not only the taking in of ideas, but the development of the faculties. The writer of this article remembers a remark of the Rev. James Skinner, concerning a man who had exhibited no ability at the University, but had achieved a name as a preacher. It shows "how much," he said, "can be accomplished by means of study, simplicity, and prayer." Brilliancy of course is not attainable save by a few. Its rareness is an essential of its composition. But brilliancy is not necessarily success, though it may bring it. The preacher who has studied his theme will find that he is able to instruct and edify his people, though he may not be able to dazzle them with an unwonted splendour. He may oftentimes become "a good preacher," though incapable of anything approaching to eloquence. But such success is impossible without habitual study. It seems to us, if we may venture so to speak, that it is one of the duties of the ministerial office which can rarely be omitted without loss. There are times, we are aware, when other duties must take precedence. But these are, perhaps, more rare than they are thought to be. It is noteworthy that many of those who are known as authors, both past and present, are men who are surrounded by the constant demands of active duty. It must be remembered, too, that the labours which are undergone in the preparation of sermons on the part of the preacher, are for the benefit of his congregation. There is a story of Mr Spurgeon relative to his strict observance of Saturday as a day of preparation for his Sunday's duties, when without urgent need he will not be interrupted. A dissenting minister is said to have come to the door and to have asked to see the illustrious Nonconformist minister, but Mr Spurgeon declined an interview. The applicant, nothing daunted by the refusal, sent in again, saying in an unctuous tone, "Tell him that a servant of the Lord wants to see him." Mr Spurgeon on getting this message, with his usual quickness, replied, "Tell him, then, that I'm engaged with his Master."

After noting the importance of study, especially in its bearing on sermons—though there are other parts of the pastoral office which also demand it—we turn for a moment to consider the nature of study, and in what manner the obligation should be fulfilled.

Study is toil. It is not simply reading or writing what others have thought out. We may agree with Fuller when he says—"People ask not in what park venison is fattened, so it be savoury." But the simple transference of the thoughts of others to paper, or their reproduction by means of speech, is a sorry substitute for real study. Perhaps a

better description of the nature of study it would be difficult to supply than that which Dr Barry has given in one of the "Homiletical Lectures." He says "by study I understand the deliberate and concentrated application of the mind, first, in its perceptive intelligence, to receive ideas; next, in its power of reflection upon them, to test them individually, and to harmonise them with one another; thirdly, in its impulse to reproduce them with the stamp of our own thought upon them, possibly, to advance beyond them in the ceaseless work of human discovery. This is study." Such a definition, elaborate as it is, does not contain a word too much. Study is more largely a matter of the will than it is estimated to be. It was so, we may remember to our cost, in early days, and in some measure it continues to demand the exercise of the faculty of volition at all periods of life. Concentration of thought on any subject, as a continued condition, results from the practised effort of the will. Our intellectual fabric is built up by habitual self-discipline. Attention, whether in study or in prayer, is an attainment which is requisite for the rightful discharge of either duty. Therefore study is difficult as an occasional occupation, whereas as a regular or frequent employment the fixity of thought which it requires becomes in a degree natural.

Some further questions still remain to be noticed, such as, what is to be the subject-matter upon which our preachers are thus required to concentrate their attention, and in what spirit or with what end are such labours to be undertaken? The first of these questions is decided by the Ordinal. The priest has promised to be diligent "in such studies as help to the knowledge of the Holy Scriptures." Dr Neale, in his 'Mediæval Preachers,' has observed how much more Holy Writ entered into the composition of a sermon in the "dark" ages as they are called, than now when we boast of "an open Bible;" and he contrasts two sermons of John Newton of Olney with two of Guericke's, as an illustration of this fact. Next to the study of the letter of Scripture will come the perusal of Commentaries and of some of the writings of the Fathers of the Church. Amongst the very last words which Dr Pusey wrote were these—"If I might leave one request to the rising generation of Clergy, who will have the office of Preachers, it would be, 'In addition to the study of Holy Scripture, which they too studied night and day, study the Fathers, especially S. Augustine.'" Whilst we agree with Dr Pusey that for "clear definite exact doctrine" we must turn to him "who taught in his sermons the poor of Hippo," we think there are many who would utilise S. Chrysostom's writings with much greater ease than the deeper commentaries and treatises of Augustine.

But the preacher of the present day, especially in our Cities and Towns, must know something more than can be drawn from Holy Scripture and the works of "ancient authors." He must study other Revelations of God than those which are contained in the Inspired Word. He

must know something of the revelations of God in Nature and in Man. He must make himself in a measure acquainted with the currents of modern thought and speculation. Like the scribe in the Gospel, he must be able to bring out of his treasury "things new and old." But whilst he is ready to endorse the maxim "*nihil humani a me alienum puto*," he must remember that the highest of all knowledge is the knowledge of God, and that the study of the footprints of God in the works of Nature and the history of Humanity must be only subservient to the pursuit of Theological Science.

The temper of mind in which this part of the preparation for the pulpit is pursued should be, spiritual writers say, that of self-forgetfulness; remembering always that the object of preaching is the reformation of mankind, and that this is effected not merely by convincing the mind, but by also touching the heart so as to bring man's whole being "into contact with the objects which Revelation presents to us." The presence of a desire for publicity or human praise, and the movement of regret when these are not obtained, are evidences that the proverb "*Physician, heal thyself*," needs personal application; whilst the zeal which seeks only "to win souls to Christ," aims only at the glory of God, will be the best guide, both in the collecting of the materials which are wanted—which is the first step in the preparation, and will teach instinctively how best to turn what is selected to account.

We have referred only to one requirement for preaching in this article, we may hereafter have occasion to treat of other important features of preparation for the pulpit. We believe there would be more "Successful Preachers" if studious habits were more general. The sermon which costs little trouble in preparing, will rarely be effective when delivered; unless the fact that pains were not bestowed on its preparation, was unavoidable. In such a case, and in such only, the preacher when called upon may, perhaps, safely trust himself to the inspirations of the moment.

The Use and Abuse of Novels.

The publication of Anthony Trollope's '*Autobiography*' raises afresh the question of the use and abuse of novel-reading. So large a part of our modern literature is cast in a form which the word Novel may describe, that we cannot ignore it without shutting our eyes to some of the most important characteristics of the intellectual life of our age. Novels are no longer mere tales. They are made the vehicle of all kinds of teaching. Cardinal Wiseman and Cardinal Newman have illustrated their ideas of the primitive Church by historical romances—'*Fabiola*' and '*Callista*.' The deepest convictions of the late Prime Minister are developed in his political novels. A large number of writers might be mentioned, who, like Charles Kingsley, have handled the gravest religious and social problems under a veil of fiction. The present is eminently an age of novel-writing and novel-reading; and it is said on good authority that England has now a world-wide market for the supply of this kind of literature.

English novels are translated into foreign languages and read in all parts of Europe, often more than the novels of native authors.

A hundred years ago it was thought, not only by the clergy but by most heads of families, that novel-reading was to be discouraged altogether. But a new literary era came in with the '*Waverley Novels*,' the fascination of which was not more remarkable than the high-minded and healthy moral tone which pervaded them. Contemporaneous with these were the novels of Miss Austen and Miss Edgeworth, the precursors of a whole library of innocent fiction, some of which is as instructive as sermons, and more persuasive. To prohibit or even to discountenance the class of novels of which Miss Yonge's are a type, would be to mistake form for substance, to confound in one sweeping censure works of the most opposite tendency. When Gossion, the Puritan, dedicated to Sir Philip Sidney a treatise in which he condemned all works of fiction, Sidney answered by citing the Parables of our Lord as examples of fiction applied to the purpose of instruction; and his argument appears conclusive as to the general principle.

Works of imagination must be recognised as powerful agents for good or harm—spiritual medicines or poisons. The question how far they are wholesome is partly one of quantity, partly of quality. As to quantity, there is no doubt at all that a surfeit of novel-reading is bad, however good the novels may be intrinsically. No habit is more injurious to the mind than to indulge one's fancy idly in sympathy with an unreal world, until the actual world becomes tedious. Waste of time is the smallest part of the mischief. There is waste of emotion, a dreamy languor, an impatience of work supervening on a mental intoxication which resembles that of an opium-eater. For this reason, if for no other, it is desirable that some limit of quantity be set to the reading of novels, especially when it interferes with more solid reading. In books of all kinds there seems to be of late an excessive reaction from dryness to liveliness. But some things can only be learned by a severe discipline of the mind, a kind of abstinence or fasting from amusement. It is a distinct abuse of novels when they are read so greedily as to enervate the whole character by over-indulgence of imagination at the expense of other faculties, leaving the reader brainless and heartless.

As to the quality of novels, the task of discrimination is very difficult. But it may be facilitated by taking note of several distinct classes. There are novels which are written with a purpose, to recommend certain definite opinions; there are romantic novels, sentimental novels, and novels of real life in which everything is subordinated to fidelity of detail. It would not be possible to assign every novel to any one of these classes exclusively, for the elements mix together. Some of the best, as George Eliot's, combine the characteristics of all. But '*Uncle Tom's Cabin*' may be taken as a type of novels with a purpose; '*Ivanhoe*' as a type of the romantic; '*David Copperfield*' as a type of the sentimental; and '*The Newcomes*' as a type of novels of real life.

One of the most important inquiries to be made, in any attempt to classify novels, is whether the story is subordinate to the advocacy of certain opinions, political, religious, or social. For in this case the work must be judged apart

from literary grounds, with reference to the purpose which the author has in view. A book which enlists our sympathies on the wrong side of an important question is often a serious evil, in proportion to the power with which it is written. On the other hand, there is considerable danger that a good cause may be damaged by distorted and exaggerated pictures of life, which give the discerning reader a bias in the opposite direction to that which the author intends.

Many of Dickens's novels have a definite purpose which underlies the humour of the tale. The Poor-Law system was attacked in 'Oliver Twist,' the old method of hospital nursing in 'Martin Chuzzlewit.' In several of Mrs Gaskell's and Mrs Craik's novels there is a purpose which the story is made to serve. 'Daniel Deronda' is an encomium on the Jews. A recent novel, 'All Sorts and Conditions of Men,' is chiefly interesting as an illustration of a pleasant social theory. The American novel 'Democracy' is aimed against political corruption in the United States. The religious tales of Miss Sewell, Mr Paget and Mr Greasley were designed to expound the principles of the Oxford Movement. Examples of another school may be found in the tales of the 'Schönberg Cotta' series. Of all this class of books it is obvious how much depends on the truth and power of the representation.

Another class of novels may be described by the term romantic, of which the 'Waverley' novels are the most celebrated examples. In this class imagination has a large share and takes the boldest flight. The scene is usually laid in a distant period, often among surroundings of extraordinary grandeur and beauty. The characters are partly borrowed from history, and exhibit human nature under conditions more eventful than those of ordinary life. Novels of this class are valuable historically. 'Ivanhoe' and 'Kenilworth,' though far from accurate in details, are vivid and instructive pictures of the times to which they belong. Similar praise may be given to 'The Last Days of Pompeii,' to 'Romola,' to 'Westward Ho!' to 'Esmond,' and to 'John Inglesant.'

Of course it does not follow that a book having this merit is therefore fit to be put into every one's hands. But there is in the highest work of imagination a purifying fire, which throws off minor blemishes and makes them comparatively harmless. The mental act by which we place ourselves in sympathy with heroes and heroines of another age has in itself something ennobling. Beside genuine romance, however, there is a debased romance, for which the word "sensational" has been coined, and which chiefly turns on crime, unrelieved by heroic or pathetic circumstances.

A third class of novels may be described as sentimental. This is the most general form which prose fiction has taken since the days of Richardson. 'The Vicar of Wakefield' is one of the most notable examples in the last century, and modern instances are innumerable. Its characteristic is to deal with events and persons of common life, and invest them with a sort of poetical beauty by means of sentiment.

Admirable as many works of this kind are as literary compositions, it is precisely here that the evil as well as the good of novels comes to a head. Sentimental novelists are apt to make a fanatical religion of sentiment, holding cheap all divine laws and creeds in comparison with the passionate

impulse of the moment. False sentiment, whether it be positively vicious or merely enervating, is the besetting fault of novels. And this fault is aggravated by the influence of a modern school of writers, who have taken French novels for their patterns. Many of these are women. The emancipation of women, which is going on before our eyes, opening out careers which were formerly closed in every field of human action, has had a marked effect in literature, allowing them to handle freely the gravest social problems. Conventional decorum has lost its ancient force, and every one is thrown back on first principles. The result is that we have on the one hand some of the best, and on the other hand some of the worst, of novels from female authors, some displaying the purest Christian sentiment, others the gross sentiment of Pagan Rome or Corinth.

There is a fourth class of novels which is distinct enough from these three to be noted separately; and that is, novels of real life in which imagination and emotion are subordinated to fidelity of detail. Of this class, the novels of Anthony Trollope are familiar examples, following in the steps of a greater master—Thackeray. The fashion of the time seems to set in favour of realism. Novels tend to become less the fancies of an imaginative dreamer, and more the portraiture of society in selected aspects. A favourite theory with some critics is that art is neutral as to virtue and vice, being simply a more or less skilful transcript of nature. But this theory ignores the moral qualities which must needs influence an author in the choice and treatment of his subject, making his work noble or ignoble. The distinction lies, not in the sort of company to which the reader is introduced, but in the spirit and tone which pervade the work.

On the whole, good novels are among the best preventives or antidotes to the injurious effect of bad novels. Few things are so cheering to those who are depressed by a sad or monotonous life as a good story. The power of imagination lifts the mind above the baseness of sordid thoughts, and levels all classes by human sympathy without injury to any. If it be asked finally what is the test of good and bad, I know no better than Aristotle's, the intuitive judgment of a healthy mind, well exercised in the study of truth and right.

JULIUS LLOYD.

Hints on Administration.

No. 2.—THE DAILY AND OCCASIONAL OFFICES.

[Continued from page 10.]

The Burial of the Dead.

25.—The modern system of burial in cemeteries has done away with much that used to be deeply impressive in our old English funerals. Then the Priest met the corpse at the entrance of the churchyard, hallowed not only by consecration, but by the most sacred associations. The old church stood hard by—an object often of architectural or rustic beauty, always of reverent affection. It stood the symbol of memories that linked the living with the dead, a witness that this world's life is but a preparation for the life of the world to come, and that that preparation must consist in the faithful service of God, and the obedient use of Gospel privileges; and there day by day, or at least week by week, the voices of

the living were heard in solemn prayer and praise, amid the last resting-places of those whose voices had once been heard there too, some very long ago, others till but now. Such thoughts might seldom, perhaps, take definite form in the mind, but they must have been often *felt*; and it was in the presence of surroundings such as these that the Priest would meet the little procession at the churchyard-gate, while children stood around in childish wonder and curiosity, and the hush of awe was scarcely interrupted by his voice as he said at intervals the well-known sentences of Christian hope and resignation. Then, too, in accordance with time-honoured custom, we always laid our dead with feet to the East and head to the West, "that so at the Resurrection they may be ready to meet CHRIST, Who is expected from the *East*, and that they may be in a posture of prayer as soon as they are raised."—(Wheatly, referring to Durandus).

Much of this has passed away. Graves are no longer made East and West, but at right angles to the cemetery paths, "by Order of the Engineer," or "by Order of the Board;" the Cemetery Chaplain is obliged to hurry from one funeral to another, to bury those of whom he knows nothing more than he learns at the time as to sex, name, and age. It is part of his almost daily duty, and becomes a matter of "routine."

Still we should, of course, endeavour to conduct our burials with all the solemnity that may be practicable, and something may be done by making the cemetery chapels as suitable as possible to their purpose. The architect generally takes care of the exterior; but the aspect of the interior is usually cold, desolate, and repulsive. A little table, with a cloth upon it, sometimes stands on a foot-pace in the place of the altar, but it presents a painful contrast to the altar in a well-cared-for church, bright with ornaments, and decorated with the choicest flowers. And worst of all, it is, or seems to be, a sham. Is it ever used for a celebration? Or may it be so used if desired? If not, is it desirable to have it there at all? But at any rate we might have flowers, which would tell so eloquently of Christian hope, and of the life beyond the grave; and the walls, instead of being bare and gloomy, might have their great blank spaces covered with frescoes or pictures on tiles, or at the least picked out in colour, with stencilled designs. And perhaps it would not be difficult to find ladies who would undertake between them to keep the flowers in order, and to renew them as they fade.

The Churching of Women.

26.—The most suitable time for this Office seems to be before one of the services. Of the Psalms, the 116th seems most appropriate if the woman signifies her intention to receive Holy Communion, the 127th otherwise.

The Communion Office.

27.—The Communion, it should be observed, is not a prayer that those who are guilty of the sins mentioned may be cursed; but the curses are, "like our Saviour's woes in the Gospel, not the procurers of the evil, but compassionate predictions of it in order to prevent it." So in the Athanasian Creed, the so-called damnable clauses may be regarded as danger signals on unsafe ice, to warn men against the peril

of false and heretical departures from the Catholic Faith as to the Trinity.

Why should the ancient and impressive ceremony of Ash Wednesday have been discontinued among us: Priest and people being marked with ashes, placed on their foreheads with the solemn words, *Memento homo quia pulvis es, et in pulverem reverteris?*

November, 1883.

G. B. HOWARD.

(To be continued.)

CURRENT TOPICS

We have received a copy of a letter by the Bishop of Lincoln on that part of the Report of the Royal Commissioners which concerns the Court of Final Appeal. We agree with Dr Wordsworth that the argument which is drawn from the practice of the Established Church of Scotland, which has no appeal to a State Court, cannot directly be applied to the English Church, as the one according to its constitution considers the Royal Supremacy in matters Ecclesiastical as "Antichristian;" whilst the other recognises such supremacy as not inconsistent with the supremacy of CHRIST. But the fact that the Kirk has its ultimate appeal to the General Assembly and delivers its own sentences, and yet is "established," is evidence that the Appeal to the Crown is not an essential condition to an established or endowed religion, and therefore the argument is indirectly of value in the present controversy.

Dr Wordsworth is sharply in variance with the Recommendations of the Royal Commissioners on the subject of the "Five Lay Judges." He considers such a Tribunal as repugnant to the authority of Scripture, contrary to the practice of the Catholic Church, inconsistent with the principles of the Reformation, and that if such a proposal is accepted and becomes law, that it will be fraught with consequences disastrous to the doctrine, discipline, and worship "of our Church" and "damage her position in the eyes of Christendom." This terrible indictment the Bishop of Lincoln with his usual learning supports by reference to Holy Scripture and the usages of the Primitive Church. We should agree with Dr Wordsworth if we regarded the Appellate Court in the same light as he does. As we have often said before, we look at it only as a quasi-Church Court which settles on the State side whether certain doctrines or ceremonies are in accordance with the received documents of the Church, and the decisions of which cannot rule the conscience. It is a Court which is, if necessary, to look after the Church Courts and see that justice is done in them to the subject. But the decision of what is true doctrine must be left to the Church herself in her Synods. We are not writing in favour of the Court of "Five Lay Judges," though we see no inherent reason why it should prove absolutely unworkable. We have

often advocated a mixed Court wherein legal and theological learning would both be represented, so that we are so far in agreement with the Bishop of Lincoln that we deprecate an entirely Lay Court. But in his review of past relations between Church and Crown he does not seem to take into consideration the changed state of things. Parliament is now omnipotent. And the questions of doctrine and worship which have been recently debated are different in kind from those appeals to the Crown in Chancery which took place under the Statutes of Henry VIII. and Elizabeth. It is amusing to notice that while Dr Wordsworth laments the extrusion of our divinely-commissioned Rulers from the proposed Final Court, Hon. C. L. Wood, in a letter to the members of the E. C. U. on "the Report of the Commission," proposes that the Five Lay Judges be not even required to make a declaration as to their membership in the Church of England. The two writers view the Court from opposite standpoints. Mr Wood wants to destroy even any semblance of Church authority which may remain in it, whilst Dr Wordsworth is anxious to invest it with Episcopal presence and jurisdiction. A Court is of no use at all unless it is strongly constituted, and therefore, and to avoid the dilemma of a decision which the Church could not accept, when remitted to the Court below, we would put upon it Ecclesiastics as well as Lawyers, and the Ecclesiastics should be not only those who were Bishops but who were also theologians—a combination which is not always found. We are thankful both to the Bishop of Lincoln and to the Hon. C. L. Wood for their useful contributions to a subject which needs to be ventilated on all sides, for on its decision the future of the Church of England as an Established Church mainly depends.

The question how the spiritual interests of English subjects who are resident on the Continent may be duly cared for without killing the Bishop of London with work, is still upon the *tapis*. Besides the Chaplaincies connected with the Colonial and Continental Church Society, there are some provided for by the Society for the Propagation of the Gospel, and others originated by commercial associations, and the communities to which these Chaplains minister are vast and increasing in number, for all of which the Bishop of London is supposed to provide (the Bishop of Gibraltar's diocese being excepted) the Rite of Confirmation, and since the days of Charles the First to have a sort of jurisdiction over them.

The proposal to provide a bishop, who shall exercise "friendly and officious jurisdiction" over the members of the Anglican Church in northern Europe, who is to be named Bishop of Heligoland, a title which the *Times* thinks would supply "an inexhaustible fund of cruel jests at the expense of English bishops and people"—has certainly not received much countenance or support. Mr J. G. Hubbard suggests another mode of meeting the diffi-

culty, and to our mind a more feasible one than "a new creation." He says that the Bishop of London might be supplied with another Suffragan. The *Times* sees two obstacles to the latter plan; one, that a Suffragan ought to confine himself to assisting the Bishop in his own Diocese, the other that a second Suffragan cannot be made without an Act. Mr Hubbard points to Act 26 Henry VIII., cap. 14, as witness against the need of fresh legislation on this point, as its wording does not prevent the Bishop of London from having another Suffragan under some unappropriated title, such as Guildford. We have not the Act before us, and cannot say whether Mr Hubbard's view of it would meet the case, but his suggestion is well worthy of consideration, and there is a precedent to support it, and if it can be carried out it would relieve Dr Jackson of some portion of his burden, meet the objection that foreign chaplains are now only nominees of a Society, and prevent any collision of authority or conflict of jurisdiction.

Two announcements with regard to Bishops will both be received with unfeigned regret. The Bishop of Ely is bidden by his medical advisers to forego all avoidable engagements for some time, perhaps, months, on account of his health. He has been for some time in the doctors' hands, and it was hoped that he was so far recovered from his illness as to be able to resume all his episcopal labours; but it has again become evident, we are sorry to say, that he stands in need of a certain amount of rest. The Bishop of Chester has just made a representation to the Crown that he wishes to avail himself of the "Bishops' Resignation Act." Considering the age of Dr Jacobson, eighty-one years, we are not surprised at the impending step. Oxford men will remember Dr Jacobson as Vice-Principal of Magdalen Hall, Public Orator, and finally Regius Professor of Divinity. Dr Jacobson's lectures in the last capacity were marked by a very thorough acquaintance with the history and meaning of the Book of Common Prayer. We believe his father was a Nonconformist minister, a circumstance which may have made him keen-sighted in tracing the line between what now is called old-fashioned Churchmanship and Dissent. One event will mark his Episcopate—the subdivision of the diocese. The Bishopric of Liverpool has at present very few happy associations about it, but that is rather through the mistake of Lord Beaconsfield than from any other cause. It will have all the makings of a great future when its present traditions have been swept away like mists of the morning.

It is evident that great changes in the demarcation of Dioceses are not far distant. The meeting which was held at the Guildhall last week at Bristol supplied substantial grounds—both pecuniary and political—for hoping that the Bishopric of Bristol will shortly be reconstructed. The question whether the new Midland Diocese ought to be connected with Southwell rather than Derby or Notting-

ham is again being debated. In point of importance and population either of the latter has a higher claim than the former, but there are other considerations which have to be weighed. Large places ought to be selected as centres of Church life. Cathedrals in small cities seem to us most unfortunately placed. The Church's greatest shrines should be built where human beings are congregated in vast numbers, without which such edifices cannot well be utilized.

REVIEWS

Memoir of James Skinner.

JAMES SKINNER. A Memoir. By the Author of 'Charles Lowder.' With a Preface by Canon CARTER. London: Kegan Paul, Trench and Co. Pp. 389. 1883.

It was fitting that the Author of the Life of 'Charles Lowder' should write this Memoir of James Skinner. The two men, in some respects very unlike one another, were closely connected together in the early days of the Oxford Movement. Lowder was curate of S. Barnabas when Skinner was curate-in-charge of that Church, a Church which Mr Bennett had made famous, and which was, indeed, a fruit of his labours, a creation, so to speak, of his indomitable will in Belgravia. Mr Skinner has described in our columns what were his first impressions of Charles Lowder:

"I remember as if it were yesterday, when he came up from his curacy in Tetbury, Gloucestershire, for an interview, the impression made upon me by his striking (even then) almost hairless head and radiant face, with the bloom upon it which bespeaks purity of soul. I felt at once—'here is the very man we want.'"

The task, however, was evidently a more difficult one in the book which is before us, than in the portraiture of the great Missioner of East London. The materials of a suffering life, as Canon Carter observes in the Preface, are naturally less copious than in the case of a vigorous and active clergyman who is ever widening the circle of his influence and coming into contact with all sorts and conditions of men. Yet the work has been skilfully accomplished. The thread upon which the varied events which make up this volume are woven was indeed frail and seemingly ever ready to break; but what was wanting to James Skinner in strength of body was made up by tenacity of will and warmth of devotion—the former of these qualities, perhaps, sometimes inclined to become excessive. Those only who know what was his weakness and what his sufferings were, can estimate aright the moral and spiritual force which must have been necessary to triumph over such hindrances. The contrast between the lives of Lowder and Skinner is correctly described, by saying the latter conquered "mainly through suffering;" the former "through self-denying action."

* Volume xxvii. 9.

This Memoir will be read with affectionate remembrance by those who knew its subject; but, we believe, it will also command a wider circle of interest because of the light it throws upon the commencement of the Catholic movement in the metropolis. "Reminiscences" have more than once been written of earlier stages of this great religious reformation, but they have been more or less associated with the place of its birth. They have traced the development from a literary standpoint, not from its practical application to the people. At S. Barnabas its principles were first carried out in London, and Mr Skinner was then in the thick of the fight. Thus after a brief account of Mr Skinner's family, birth, education, ordination, first curacies, marriage, foreign chaplaincy, &c., we come to the "foundation of S. Barnabas," Pimlico, and the troubles which for a long time disturbed the peace of that church." The correspondence in this connection is especially interesting. And here we note another attractive feature of the volume in many parts of it—the letters. Some letters are from Dr Pusey, Mr Bennett, Mr Liddell, Colin Lindsay, and Bishop Wilberforce; and others, written by Mr Skinner himself, contain valuable counsels on matters affecting the spiritual life. Here is a specimen of one of Mr Skinner's letters. It was written from Cannes to a friend on his Ordination on S. Thomas's Day, 1878, and runs thus. We transcribe but a part of it:

"My dear ———,

"You have been in my heart and in my prayers all the week; and on this day, on which the blessing so earnestly desired for you has, I trust, come down abundantly upon you, I make haste (as well as I can) to send you my congratulations.

"I am not well, and have many other letters to write, so do not measure my love by the length of my letter. There is matter in my mind for a volume, if such an infliction would not be a calamity on you. It may therefore be somewhat fortunate that I have strength for no more than a short note.

"I have observed that you put on your M.A. gown on the last degree day; so that you have now, by the blessing of God, arrived at what in one sense may be called the *culm* of your aspiration in academical and ecclesiastical affairs. The 'master' is at the top in his own sphere, or faculty, within the University, and is possessed of all the franchise which is needful in seeking (if he be so minded) to teach in the University or to take part in its government. And the *priest* is at the top, in his own unearthly dignity within the Church, for all purposes for which the ministry exists—for teaching through the Word, and for binding up and feeding souls through the Blessed Sacraments. . . . My earnest and affectionate prayer to God for you is, that He may increase in you, day by day and year by year, the light by which you may grow in the estimate of the priestly office as *He sees it*, and the grace by which you may be enabled more and more to live the priestly life, and to work the priestly work, for no selfish ends, but simply for His honour and glory."

Another letter provides "A Rule of Life," which Mr Skinner drew up for one who asked for it, which

we would gladly insert, but that like many of Mr Skinner's productions it is too lengthy. It covers more than four pages of the book, which is its only fault. It is evidently the outcome of a large experience as a spiritual guide, a capacity in which probably Mr Skinner did the greatest and best part of his work. The following account of the formation of the English Church Union is given in Chapter X., which witnesses to Mr Skinner's powers of organisation :

"In 1849 a number of Church Unions were formed in various parts of the country, which in the course of a few years became a number of organised bodies. A few years after, Mr Skinner and the Hon. Colin Lindsay, then strangers, conceived the idea of so reorganising these Unions that, out of the chaos, union and united action might be the result. Mr Skinner, with Mr Perry and others, founded the Church Protection Society; and Mr Colin Lindsay, who was then President of the Manchester Church Society, with the Committee of the Association, called a meeting of all existing Church Unions and the Church of England Protection Society, which took place in London. This meeting resulted in the selection of the last-named Society as the nucleus from which the whole Church Union system was to arise.

"The Church of England Protection Society, under the management of Mr Skinner, amended its rules, adapted them to altered circumstances, and changed its name to that of the English Church Union. Hon. Colin Lindsay became president, and his old friend Mr Skinner honorary secretary."

James Skinner and Charles Lowder were alike in this—both were travellers. The latter had a great love of nature and scenery, the gratification of which was confined to his summer outing; the former, through the requirements of health, spent long periods abroad, far from the murky atmosphere with which at present we are but too familiar. But even when in England, after his connection with S. Barnabas had been severed, Mr Skinner was obliged to live in lovely spots, such as Newland, and Ascot. This book, like the former Memoir which the author has written, is enriched by glimpses of foreign scenery. When we mention some of the places which Mr Skinner visited or resided at—Corfù, Cairo, Journey through the Desert, Jerusalem, Alexandria, Mentone, Zurich, Munich, Breslau, Ammergau, North Italy, San Remo, Val Anasca, Cannes, &c.—it will be evident that Mr Skinner, through being an invalid, saw much more of the world than those whose health enables them to stick to their post.

In the closing chapters of this volume, Mr Skinner's brief official connection with Ascot Convalescent Hospital is recorded, in which Dr Pusey comes prominently into view; and the account of his removal to Bath and his last hours are touchingly described. "Father Lowder" closed his eyes amid strangers in an hotel at Zell-am-See; James Skinner in his home at Bath, with one by his side who had devotedly nursed him, to whom—after looking upwards—he turned and spake when the dews of death were gathering upon his brow :

" 'This life has no attraction for me beyond yourself; you are my only tie. My hope and firm trust is in my blessed dearest LORD, Who loves me. Vile and unworthy as I am, I know how greatly He loves me, and in that love I place all my hope and confidence.' He spoke in a feeble voice, and as if it were a difficulty to articulate, but his face shone with an expression of rapture. . . . She did not know, until her faithful servant told her, that the last bonds which held the spirit captive had been gently broken, and that the land of everlasting rest was won."

It may be difficult to decide which is greater, action or suffering; but the sanctifying effects of both were conspicuously visible in such characters as those of Lowder and Skinner. It may truly be said of them, they were lovely in their lives, and in their deaths not far divided. But the latter could only be known by a little circle of devoted friends; the former brought blessing to thousands upon thousands amid the miseries and squalor of the East-end of London, where his name will long be treasured in the hearts of the people. We recommend our readers to purchase this interesting memoir and place it by the side of 'Charles Lowder' on their shelves. There is much to be learnt from it, especially on the spiritual and devotional side of life, which is too apt to be submerged by outward demands upon time and attention.

The Life of Bishop Barclay.

JOSEPH BARCLAY, D.D., LL.D., THIRD ANGLICAN BISHOP OF JERUSALEM. A Missionary Biography. London: S. W. Partridge and Co., 9 Paternoster-row. 1883. Pp. xii., 600.

Rumour has invested this volume with some additional interest, since it is said that, on account of statements made in it, "the work has been assailed by the notorious —, and by some of their supporters, with the weapons of misrepresentation, slander, and falsehood, to an extent unparalleled." And we learn from a pamphlet sent to us, and which has been printed "for private circulation"—that no less a person than the great Orientalist, Canon Tristram, has permitted himself to be drawn into the fray. Into these matters, however, we do not enter; our business is with the work itself.

It appears to us to have been carefully and laboriously compiled, principally from material left behind by Dr Barclay himself; but the biographer's name is not on the title-page, a thing which is certainly unusual, and is perhaps to be regretted, especially in view of the fact that various grave and serious charges are hinted against the executive of the Missionary Societies, whose sphere of action is in those lands. Then, though it would be going too far to say that the biographer is not a practised writer, yet there are crude and jejune expressions here and there; and there is a too frequent obtrusion of these grudges against the Societies, which gives an unhappy and grumbling tone to the biography. These charges may be well-founded or no; we do not propose to examine them at

length in this notice. In one instance, certainly, the sympathies of many readers will go with the biographer in regarding as ill-judged the process of questioning to which, as it is represented, the missionaries of the Society which sent out Mr Barclay were expected to submit. But surely *some* statement of "the faith that was in them," some expression of the views and working principles on which they would be prepared to act, is no more than might fairly be asked by any Society, from the men who proposed themselves as missionaries. Otherwise Societies might be sending out or supporting men of whose principles and objects they knew little or nothing, and might be, in fact, doing harm instead of good. So that it seems that there must be some unnecessary bitterness in the exaggerated language used about "inquisitorial questions," "outrageous ordeal," "moral torture," and such like. The hostility shown by the biographer to these Societies is, it must be said in fairness, marked and continuous. There may be ground for the charges made or there may not; with that we have nothing to do, and desire to say nothing. So far as the facts of the Bishop's life are concerned, they may be said to be clearly and succinctly stated. He appears to have belonged to the Berkeley or Barkeley family, of Somersetshire, of which one of the representatives migrated to Ireland in the reign of James I., having at the time of the Plantation of Ulster obtained from the Crown a grant of two thousand acres of land in the county of Donegal. Their present descendant was an *alumnus* of Trinity College, Dublin, and graduated in due course, though not, as it seems, with any special distinction. His first (and indeed his only) curacy was at Dunleckney, in the diocese of Leighlin. The description given of the ancient Cathedral of S. Canice, in Kilkenny, where he received Deacon's Orders in 1854, would, it is to be feared, apply to but too many of the edifices tenanted by the Irish Church at that time:

"The interior of this venerable cruciform building, which had been in course of erection for fifty years, during the first half of the thirteenth century, had been disfigured by the ruthless hands of those who sought to adapt it to what they considered to be the requirements of the reformed worship. The arches between the choir and the side chapels had been closed, so that the ecclesiastical and architectural features of the cathedral were greatly obscured. In front of the Holy Table stood the pulpit, hung round with heavy drapery, and before it was the reading pew, where the minister read the liturgical service, facing the congregation. In the nave were many monuments erected to the memory of distinguished Irishmen, among which, not the least interesting, was that to Sir Denis Pack, a member of an old Kilkenny family, who had been one of the heroes of the Peninsular War and of Waterloo. Over it at that time were placed the flag staves, with a few tattered fragments of the colours attached, of the 18th Royal Irish, which had been bravely carried to victory on many hard-fought fields of battle. Outside, within a few feet of the southern transept, there rears its head to the height of one hundred feet one of the mysterious Celtic round towers, of which antiquaries have not yet been able

to explain the uses in a satisfactory manner. In this ancient cathedral, grey from the effects of six hundred winters, still weird in its aspect, notwithstanding the disfigurement of modern alterations, once the scene of the unreformed worship, then and now used for the simple and unadorned services of the Irish Church, a small congregation of devout worshippers, which was somewhat increased whenever it was known that the bishop was to preach, assembled from Sunday to Sunday to worship the God of their fathers, and maintain their protest against the superstition prevalent around them."—(Page 21.)

In his first parish, fired with controversial ardour, he came repeatedly into collision, in a controversial way, with the Roman Catholic clergy in the district, and in various polemical lectures or sermons sustained, at all events in the opinion of his supporters, no inglorious part in the contest. All these, however, are to be regarded as the early stirrings of active energies, seeking a more extended sphere. The influence upon the young deacon of publicity and popularity could not have been altogether beneficial, and we are not at all surprised to find his biographer hinting, in a dry way he has at times, that in him "a close scrutiny might have detected a slight tendency to self-laudation."

The "larger sphere" speedily came to him in the form of an engagement to go to Syria and the Levant as one of the missionaries of the London Society for Promoting Christianity among the Jews. For the next twelve years he continued in their service, the last nine years being resident in Jerusalem, where he was minister of Christ Church in that city, and head of the Mission. The biography generally, and his own reports and correspondence upon Missions, give the reader the impression of an able, just, and sincere man, but not, certainly, of an active missionary.

The Mission had at no time, it would seem, more than a small body of adherents attached to it, and these were mostly native Christians; and on the Jews, it appears, scarcely any impression was made at all. At one time we are told, whether rightly or not, that an eye-witness of affairs declared there were *only two converts*, notwithstanding that the cost of the Mission remained very large. Of this cost, however, little came to Mr (or to Dr, as he had then become) Barclay's hands, and finding, says his biographer, that "he could not live on his salary," and that he had "expended more than 1,000*l.* of his money in maintaining his position in Jerusalem," he resigned his post (having, we are led to infer, though we do not find the fact anywhere expressly stated, applied unsuccessfully for an increase of salary), and returned to England.

Upon his brief tenure of the Rectory of Stapleford in Herts, and his briefer Episcopate, which latter did not exceed three years, and was unmarked by any special incident, we have no space, and indeed we have little need, to dwell minutely. The post of Anglican Bishop in the City of Jerusalem is so utterly anomalous upon all Catholic precedents, that it is to the last degree difficult. There is no field of labour ready made. The occupant has to create one for himself; but this it seems to us that

a really able, devoted, *energetic* and *enthusiastic* missionary would be able to do in almost any conceivable sphere, Jerusalem not excepted. Bishop Barclay was removed by death before he had the opportunity of showing whether he could *make his mark* upon the intractable Mission or no. As appearances are at present, his chief distinction in history will be that he was the last Anglican Bishop of Jerusalem.

NOTICES

THE WRITERS OF HYMNS ANCIENT AND MODERN, in their Order of Time and according to their Churches. R. M. COTTAGE, N. Valence, Alton.

The author of this pamphlet professes to give an alphabetical list of the hymns comprised in 'Hymns Ancient and Modern,' with the names of the writers and the date of each hymn, together with an index (in the case of translations) of the first lines of the originals; also a catalogue of the authors in chronological order, with the date of the birth and death of each, and the branch of the Catholic Church to which he belonged. A work of this kind would no doubt be useful and interesting if executed with minute accuracy and a knowledge of the latest results of hymnological inquiry. We cannot say that the Index before us reaches this standard. It is not sufficient to pick out the statements found in the index of a hymnal and "combine the information" with extracts from ordinary books of reference. Indexes are too often mere mechanical compilations, and useful as are the works of Biggs, Miller, Rogers, and others, they should always be read with the recollection that since the date of their publication many current errors have been corrected and doubtful questions cleared up.

We have no space for details, but may point out that No. 93 is by Marckant, not by Mardley; that 292 is not by Kempthorne; that 166 is certainly not by Hopkins; that the ascription of 236 to an imaginary Francis Baker has been lately dealt with in our own columns; that 314 is by the brother, not the son, of Dr Pusey, &c. Several dates are wrong and two or three are misprinted, which is just as misleading to the ordinary reader.

In the author's endeavour to tell off each hymn-writer to some particular branch of the Catholic Church, he has fallen into difficulties created by what Mr Freeman would describe as "bondage to the modern map." A *French* Church in the sixth century requires explanation, and we may perhaps say the same of an Italian Church considered as something different from the Church of Rome; while a Swiss Church, before Switzerland existed as a political entity, is surely an anachronism. The author's use of the term "Church of Germany" seems somewhat vague, and he speaks of the Scottish establishment as the Church of Scotland, while stating in one place that the Episcopal church of that country is alone the true one. Again, members of the same Church are described variously, thus the terms "English Church," "Church of England," "Anglican Church," "Anglican Churchman," and "Anglo-Catholic Church" are used indiscriminately; as also "French Church," "Gallican Church," "Gallican Church-

man." Variety is said to be charming, but is here rather confusing. In a few cases the spelling of the proper names requires attention, and dates, most of which could be readily ascertained, are wanting to many of the later hymn-writers.

The author, however, frankly disclaims perfect accuracy, and expresses his desire to receive corrections. We therefore assume that the present edition is merely tentative, and is meant more to elicit amendments than to be regarded as a trustworthy book of reference. When revising the index of first lines the author will do well to quote each of them at full length. Many are hardly recognisable in their present form.

THE INCREASE OF IMMORALITY AND THE ABEYANCE OF CHURCH DISCIPLINE. By J. B. SWEET, M.A., Vicar of Otterton, Devon. London: Joseph Masters and Co.

The subject is of itself sufficient to ensure a careful study of this pamphlet by Churchmen; and those who read it will find themselves rewarded by finding it treated in a thoughtful and dispassionate manner, remarkable in a writer who evidently feels very keenly the magnitude of the evils which he is doing his best to remove.

There is no doubt that in the entire abeyance of discipline which now exists the Church of England is unlike the Primitive Church, and does not fulfil her obligations.

Mr Sweet proposes various remedies, some of them hardly practicable in the present state of our relations with Parliament. But it is not certain that these relations will continue. Probably either the Church will grow so strong as by increased moral force to break the bonds which now shackle her energies, or else she will be disestablished and then free to take her own course. In either case we ought to know what our duty is, what to aim at; and this pamphlet will assist us in doing so. We hope that Mr Sweet's efforts will be crowned with all the success which he now expects, namely, the drawing attention to his subject, and provoking inquiry and discussion. He is not wedded to his own views as to this or that course of action, and is as willing to receive as to give advice, if men will only examine the question with the thoughtful earnestness which it justly demands.

THE FIFTIETH YEAR OF THE REFORMATION OF THE NINETEENTH CENTURY. By BERDMORE COMPTON, Vicar of All Saints', Margaret-street. London: Rivingtons. Pp. 39. Price 1s. 1883.

The above is the title of a Sermon, preached in All Saints', Margaret-street, by the vicar, and divided into three parts, and delivered during last November. In it the preacher reviews that great spiritual restoration of which All Saints' was a result and has long been a signal witness. Mr Compton quotes Dr Newman's words, "The principle of dogma was the fundamental principle of the Oxford Movement." We commend the manner in which Mr Compton traces the relation of dogma to Scripture, to be "proved, not learnt" therefrom. The Church preached the Faith before the New Testament was written. Then the author notices the revival of the idea of the Church as "a spiritual reality," its Apostolic origin, its continuity, and its "spiritual independence," which last, the writer says, is now "distinctly recognised in high places," an allusion of course to the results of the Ecclesiastical Commission. Of course on this last subject Mr Berdmore Compton hits straight and hits hard.

The Second Part shows how the great central mystery of the Incarnation with "its extensions," the Sacrificial, Sacramental, and Sacerdotal Systems, has gradually resumed its rightful position in the Church's System.

In the Third Part, the Ritual Movement and power of dogma on the personal life are reviewed. Mr Berdmore Compton will not command universal agreement with his views on the former subject, but on the latter—and it is with that All Saints' is especially linked—all churchmen will be in accord with him. The great visible witness to the catholicity of our Church is to be found in the spiritual lives of its members. The transformation which has been wrought can be accounted for on no other hypothesis than that it is a genuine Branch of the one Tree. Mr Berdmore Compton's retrospect is a timely one, and if a thought too pungent, is written in a spirit of earnest faith and with considerable ability. It cannot fail to interest all who have watched or taken part in the great revival which dates from Mr Keble's sermon on National Apostasy on July 14th, 1833, and the future of which it may be still difficult to foresee.

HISTORY OF THE EPISCOPAL CHURCH IN ORKNEY, 1688-1882. By the Rev. J. B. CRAVEN, Incumbent, S. Olaf's Church, Kirkwall. Kirkwall: William Peace and Son. 1883. Pp. 182.

Here is a little book of which we should, did our space permit, have much to say. It narrates in a simple but accurate manner, from documentary materials which are still extant, the history of the Episcopal Church in the diocese of Orkney, after the establishment of a Presbyterian form of religion in Scotland at the Revolution. "The adherents of the pre-revolution Church," remarks Mr Craven, "were very numerous and respectable. Their case was a hard one, and their treatment extremely severe." The Bishop of Orkney of that day, it is sad to record, was a timeserver; and after ascertaining and reporting that the people of Orkney, "refusit mutatioun of religion," he nevertheless closed the Cathedral, "and tholit [permitted] na messe to be said therein sensyne." Then a Presbyterian form of worship and Church government was set up, and the Episcopal incumbents all evicted; and thus began the struggle which these pages record, of the faithful laity with a single priest here and there ministering to them, and a tyrannous presbytery, clothed with all the powers of the law, which were however not seldom rendered nugatory by the refusal of all the officials to carry them out. Mr Craven deserves much praise and thanks for his ably-written and interesting sketch of a period of Church history too little known.

A REVIEW OF HUME AND HUXLEY ON MIRACLES. By Sir EDMUND BECKETT, Bart. London: Society for Promoting Christian Knowledge. 1883. Pp. 55.

The "Admirable Crichton" of the nineteenth century, for which character it might almost seem that Sir E. Beckett is posing, has had a mind to show that theology has not been forgotten in the list of his numerous acquirements. And he has certainly made a sad spectacle of his opponents' arguments in the form in which they have been presented. He has taken the Christian argument, in fact, as a brief: and his "Review" gives us exactly the impression, as we read, that the brilliant, carefully-constructed speech of a practised advocate produces. Everything is said in favour of his own side

that it admits of: every argument to which the adversary has laid himself open is seized and used against him. It is as striking an example of eminent ability, of the power of selecting essential facts and marshalling them in the most striking order, and of a trenchant, provocative style, as the reader will easily find. And his conclusions are, we need hardly say, substantially the right ones. So that Christians ought, it would seem, to be much obliged to Sir E. Beckett; and indeed we should feel this obligation to the full were we sure that the impelling influence was more than the indulgence of a combative instinct—the "dear delight of battle with his peers."

It may not be superfluous to observe that he has descended to something very like a quibble in the note on page 15, in which he discusses the meaning of "Atheist" in opposition to Dr Huxley.

LITERATURE AND DOGMA: an Essay towards a Better Apprehension of the Bible. By MATTHEW ARNOLD. *Popular Edition.* London: Smith, Elder and Co., 15 Waterloo-place. 1883. Pp. xxvii., 232.

This is a cheap edition for (as the author hopes) popular circulation. We cannot pretend to express any desire that the hope may be realised. But we are glad to observe that this new edition is introduced by a Preface new and in some sort apologetic. "The sole notion of 'Literature and Dogma,'" says the author in the course of this new preface, "with many people, is that it is a book containing an abominable illustration and attacking Christianity." Accordingly he announces that the illustration has been expunged, a course which no doubt is wise, in the interests of the work itself and of the views which the author is professedly expounding. And since Mr Matthew Arnold has in one instance permitted himself to reconsider his views, might he not carry the process somewhat farther?

For, supposing that it were allowed to him that the popular mind has not been without its shaping influence on the religious idea, surely the working of that principle *has its limits*, and the whole of the dogmatic corpus of theology is not to be referred to it, as Mr M. Arnold would propose to us to believe. According to him, a knowledge of the Divine Being is the one kind of knowledge which must be for ever unattainable, and an attempt to reach which issues inevitably in superstition and *Aberglaube*. A strange conclusion, surely, for one who considers human creatures to be moral beings, and that Divine Reality, at which men have been, according to Mr Matthew Arnold, "throwing out words" from the beginning of their existence, to be likewise something "that makes for righteousness," i.e., of moral nature!

Or, take another remark. Mr Matthew Arnold may probably consider that the present Canon of Scripture is due, not to intelligent choice, but, as he says, to "medieval ignorance." But when he thinks of the tens of thousands of keen and able intellects who have investigated the Christian dogmas during the eighteen centuries of the existence of Christianity, and who have been so far from servilely following one another that they have earnestly, we might say fiercely, debated every point of doctrine, can he really think that they one and all (beginning with the Apostles themselves) have wholly misunderstood the sayings and doings of JESUS CHRIST, and that it has been reserved for him alone in this nineteenth century to point out the correct meaning? And if the existing theo-

logy be untrustworthy because it has been developed in the course of time by "the people, the Church at large" (p. 149), we should like to know on what rests the theology which he offers in exchange, except the single point of Mr Matthew Arnold's own mind! The pyramid on the broad popular base is, it would seem, insecure; and so we are to try the security which comes of poisoning the pyramid on its apex, that is, on the single mind, upon the mind of the man who has the modesty to think himself right, and all who came before him mistaken!

But after all his *affirmations* might pass, though we prefer those of the Church's theology; it is his *denials* that are so objectionable, and show so much self-sufficiency. He will find, by dispassionate consideration, that the assertion of "a Great Personal First Cause" is just as verifiable as that which he parades in exchange, "an enduring Power, not ourselves, that makes for righteousness." It seems to us that, as he denies the Personality of the Divine Being, he has lost hold thereby on the distinction between right and wrong. Righteousness can only originate in a Being who is Righteous.

As for Mr Matthew Arnold's attack upon the supernatural, he may depend upon it that it will fall harmless. We may accept his statement in his new preface that he had no intention of attacking Christianity. But in that case we can hardly admire the extent of his knowledge of what Christianity really is.

THE CHARACTER OF S. PAUL. Pp. 314. Price 5s.

THE METAPHORS OF S. PAUL. Pp. 176. Price 5s.

THE COMPANIONS OF S. PAUL. Pp. 290. Price 5s. By the Very Rev. JOHN S. HOWSON, D.D., Dean of Chester. London: Hodder and Stoughton. 1883.

We have received these new editions of the Dean of Chester's well-known works. They provide useful, if somewhat superficial, helps towards realising the personality of the great Apostle of the Gentiles, his companions, and the figures through which he was in the habit of conveying deep supernatural truths.

MR WASHINGTON ADAMS IN ENGLAND. By RICHARD GRANT WHITE. Edinburgh: David Douglas. 1883.

An amusing *tour de force* on the Anglo-American race question, and just fit to while away the tedium of half-an-hour's journey in a railway-carriage.

THE GREAT ARTISTS—ANTOINE WATTEAU. By JOHN W. MOLLETT, B.A. London: Sampson Low, Marston, Searle and Rivington. 1883. Pp. 85.

The "Lives" get briefer as the lists of the great artists are exhausted. There was little of character and salient incident in Watteau's life, and of that little we have no complete contemporary record. Hence, perhaps, it is that there seems less of marked interest in this memoir than is to be found in some of the preceding volumes. An excellent *catalogue raisonné* of the artist's works is given as Chapter IV., and will be of use to the student and collector.

THE ORGANS OF SPEECH, and their Application in the Formation of Articulate Sounds. By GEORGE HERMANN v. MEYER. London: Kegan Paul and Co. 1883.

We can do no more than briefly notice this exhaustive treatise on the mouth and throat by the Professor of Anatomy at the University of Zürich. A clergyman is obliged to use his voice more than almost any other man except an actor, and it is well that he should be thoroughly acquainted

with the organ which is in such constant use. Many a "clergyman's sore throat" is due to ignorance of the elementary conditions of public speaking, an unnecessary strain put on organs which are capable of doing all that is required of them if properly employed.

TALKS ABOUT PLANTS; or, Early Lessons in Botany. By Mrs LANKESTER. London: Griffith and Farran. 1883.

A new edition of a book, first published in 1878, which has proved popular with little folks. It is pleasant and gossiping, and calculated to interest children in the hedgerow, moor, and sea-shore flowers. There are six coloured illustrations, fairly good.

CHAPTERS IN POPULAR NATURAL HISTORY. By Sir JOHN LUBBOCK, Bart. London: National Society's Depository. 1883.

These readings are extracted from some of Sir John Lubbock's works on Natural History, arranged as an advanced reading book for use in elementary and higher-schools. It was a happy thought of the Society thus to utilise and popularise some of Sir John Lubbock's charming studies. The readings chosen are on Ants, Bees, and Wasps, the Colours of Animals, Flowers and Insects, Plants and Insects, and Fruits and Seeds. Whatever can be done to draw the attention of children to Nature, and teach them to love and study it, is a good work.

FOLK-TALES OF BENGAL. By Rev. LAL BEHARI DAT. London: Macmillan and Co. 1883.

A charming collection of folk-stories, well told. We wish the author had not, however, given them European and modern touches here and there; such quotations as "their visits were, like angel visits, 'few and far between,'" page 24, and "It 'lay floating many a rood,'" page 18, are out of place in relating folk-tales taken from the lips of old Hindu women. The first story, "Life's Secret," turns on the same idea as that in the German tale "The Giant without a Heart," the curious notion that the life of a man lies bound up with something outside of him.

"Phakir Chand" reminds one of the "Faithful Eckehart," and of the Swan maidens of Northern Mythology. "The Indigent Brahmin" closely resembles the "Table, table, deck thee, stick, stick out of the sack" in German collections, which we have also met with in Yorkshire.

HANNAH TARNE. A Story for Children. By the Author of 'Mr Greysmith.' With Illustrations by W. J. Hennessy. London: Macmillan and Co. Pp. 272.

We fail to see why this book should be called "a Story for Children." It differs in no point from the ordinary novel, except that it is wisely confined to the limits of one volume. The story, which is that of a girl at first at school, and afterwards a teacher of English in Germany, is interesting. There is a good deal of German in it, and a vast deal of love-making; but, as we have said, no reason why it should be a "story for children."

ITER ITALICUM: Unternommen mit unterstützung der Kgl. Akademie der Wissenschaften zu Berlin; von Dr Julius v. Pflugk-Harttung, Docenten an der Universität Tübingen. ERSTE ABTHEILUNG. Stuttgart: Verlag von W. Kohlhammer. 1883.

Dr von Pflugk-Harttung seems to have conceived the idea of visiting the libraries of the chief Italian towns, and combining into a single catalogue the names of such important works or

MSS. as he might find in them, so that scholars might not be without a guide to the existence of documents bearing upon the subjects of their researches. His investigation of the contents of the chief Italian libraries seems to have been painstaking and prolonged. There is, however, considerable sameness in the contents of such collections, which appear to consist mainly of chartularies, papal briefs, treatises of the Canon Law, decretals, patristic works, and such-like; unless, indeed, which may probably have been the case, only such contents were noted by the compiler as seemed to him of especial worth. The catalogues of the various libraries in Rome itself are particularly full and interesting, and the work is one which scholars will do well to have at hand for reference.

Four more volumes of Messrs Macmillan and Co.'s excellent series of "Elementary Classics" are now before us, each thoroughly good, and containing a vast amount of scholarly notes and information for the price.

HOMER'S ODYSSEY, Book I, by Rev. JOHN BOND and A. S. WALPOLE, has a capital introductory article on "Homeric Forms," and seventy-three pages of notes and vocabulary to twenty of text. One would think that force of annotation could not further go.

EUTROPIUS, by W. WELCH and C. G. DUFFIELD, is an abridged form of an author who, although very rarely read, possesses a simple and terse style well adapted to teach the elements of composition to junior forms; a marked and, in our opinion, a valuable feature of the book, are the exercises, "which consist of five or six sentences made up of words occurring in the chapter with which the exercise runs parallel, or of words lately used." The value of connecting translation and composition cannot be over-estimated.

LIVY, Book I, by Rev. H. M. STEPHENSON, has a good introduction and some brief notes, and a vocabulary.

The National Society's Depository has issued "The first part of Shakespeare's King Henry IV.," prepared and annotated by Miss C. M. YONGE, a book which will be useful in schools.

T. MACCI PLAUTI TRINUMMUS; with Notes and Introductions intended for the Higher Forms of Public Schools. By C. E. FREEMAN, M.A., Assistant Master of Westminster, and the Rev. A. SLOMAN, M.A., Master of the Queen's Scholars of Westminster. Oxford: at the Clarendon Press. 1883. Pp. 123.

This comes very fitly from the one school in which the Latin dramas are still presented on the stage; and indeed we presume this edition is itself intended to provide "acting copies" of the "Trinummus." The Latin of Plautus is too far removed from the standard of purity set up by a later age to be employed in teaching young persons the language; and what the present editors rightly call "the utter want of moral purpose" of the dramas under the New Comedy tends to limit still further the area of their probable use. They may be represented once in the year for the purpose of raising mirth, very much as the harlequinade of a pantomime is endured at Christmas. The broad humour and practical-jokes found in each are, in fact, not dissimilar.

HOW TO WIN LOVE; OR, RHODA'S LESSON. By the Author of 'John Halifax, Gentleman.' London: Dean and Son. Pp. 91.

This is a good story for girls about twelve. Rhoda, as the victim of jealousy and pride, is well contrasted with Annie Mayne's perfect character, the latter being one of those "angels on earth," who are sometimes met with in books. The introduction of a step-mother into the family circle was the occasion of a scene which is admirably portrayed. In this instance, however, the step-mother by her sweet forbearance wins love. The discovery of Winifred Lee's lost husband and child has more than the usual amount of unlikelihood about it. The book is one we can recommend. The author of 'John Halifax, Gentleman,' ever seeks to paint virtue in its loveliness, and vice in its deformity, even though only that of a petulant and pouting child. The book has a chromo frontispiece and seven page-illustrations which are sure to be attractive. But *penitentia* should be spelt with a diphthong.

DISTRICT VISITOR'S BOOK. Compiled by Rev. W. R. FINCH, Christ Church, Luton. Leicester: W. H. Lead. Price Twopence.

Where a large parish is worked by volunteer helpers, presumably inexperienced, it is very desirable to afford them guidance and direction in their duties, as far as that can be done. This little book will be a very useful auxiliary in so doing, consisting of forms for a register of the people in the district, of subscribers to the parochial charities, families in which children need to be baptised, and so on. It is worth the attention of clergy who have large parishes and staffs of co-workers.

THE VICAR OF WAKEFIELD. Kegan Paul and Co.

This edition forms another volume in the elegant series known as the Parchment Library, and it will assuredly be one of the most popular.

Recent Sermons and Pamphlets.

THE CHARGE of Bishop Charles Wordsworth (S. Giles Printing Co.) is on the duty of maintaining the balance of revealed truth. After justly repudiating Mr Hatch's treatment of Church History in his Bampton Lectures, the Bishop turns his attention to the practice and belief of Ritualists (so called) with regard to the Holy Eucharist. He deems that the undue prominence given to the sacrificial aspect of the Sacrament imperils the Article of the Session of CHRIST at the right hand of God; but as he admits that Cosin, Jeremy Taylor, Thorndike, Hooker, Keble, and Pusey are to be ranked on the side of the view which he opposes, we need not further expound his opinion.—On the question of education we have a letter to the Archbishop of Canterbury from the brave, single-hearted Archdeacon Denison, who, true to his lifelong principles, protests against making THE SCHOOL IN ENGLAND IN CENTURY XIX. (Parker and Co.) anything but a real seminary of the Church without the offence of any conscience clause. Our own opinion on the point we have given elsewhere.—We have also to notice a plea for public schools on Church principles in a SERMON preached by the Rev. H. Meynell at the dedication of the chapel at Ardingly (same Publishers). "For Churchmen," says the preacher, "to say that any may be exempted from the Church's Christian teaching, is to be faithless to our Master and traitors to our trust."—Dr Bardsley,

who really ought to know better, prints a weak pamphlet on *APOSTOLIC SUCCESSION* (Hatchards), in which he labours to prove that Episcopacy is one of the non-essentials of Christianity. That one holding such an opinion should be Vicar of Bradford and Rural Dean is incongruous and unfortunate.—Of very different calibre is a sermon by the Rev. F. E. Warren, entitled *THE AUTONOMY OF NATIONAL CHURCHES NOT INCONSISTENT WITH THE UNITY OF CHRISTENDOM* (Parker and Co.), which our readers would do well to procure and preserve, as it contains a clear view of the Anglican position historically considered, and is enriched with references which will enable the student to pursue its important subject more completely than was possible in a single discourse.—On the matter of marriage with a deceased wife's sister we have been deluged with pamphlets, popular and learned, Scriptural and social. One by Mr J. F. Phelps on *THE DIVINE AUTHORITY FOR THE TABLE OF PROHIBITED DEGREES* (Rivingtons) we can strongly recommend. It is scholarly and yet plain, and the re-arrangement of the Table of Kindred and Affinity sets the method of restriction in a clear and practical light.—Mr W. Woods Smyth reconciles *THE ATONEMENT AND MODERN SCIENCE* (Elliot Stock) by showing how, by the survival of the fittest and the elimination of the evil, the creature has been gradually developed, and how God in his dealings with man has selected a race which should absorb or overpower the unfit. But the Law of Mercy preserves the unfit, substituting the innocent for the guilty and the guilty for the innocent, first in the institution of sacrifice and then in the Death of CHRIST.—We like the pamphlet much better than one by Dr W. Morris, named *GODLINESS THROUGH THE TRUTH* (same Publisher). For, if we understand aright the writer's somewhat confused statements, he seems to consider soul and body equally subject to death, "the immaterial soul being derived from the soul of the father, and the substance of the body from the blood of the mother . . . both being in a state of actual and entire mortality." This being so, and eternal life being a special gift of CHRIST to the good, godliness is seen to be the only road to immortality. Thus we come round to the old heresy of conditional immortality.—The woman who, to rescue her fallen sisters from degradation, stakes something dearer than life, even social *status* and reputation, by following them to their haunts of infamy, is glorified in a *brochure* called *THE NEW GODIVA* (Isbister). The Christian's duty in this matter is put forth strongly and persuasively, and we recommend its consideration to those one-ideal persons who deem drunkenness the one great sin of the age.

✠ SERMON ✠

God Giveth His Beloved Sleep.

PSALM cxxvii. 2.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth his beloved sleep."

The Prayer-Book version gives us an identical sense in different words: "It is but lost labour that ye rise up so early and so late take rest, and eat the bread of carefulness: for so He giveth His beloved sleep." Surely, brethren, there is in these words a very touching, a very

graphic view of human life around us. This labour, this carefulness, this rising early and late taking rest, what appropriate imagery is this of what we every day see—the industry, the anxiety, the protracted effort of men working hard for this world's good without a thought of all that is far more important than this, without any throwing themselves in living trust on the Fatherhood of God. It is very sad. Very sad that profuse waste of man's highest powers to satisfy his lowest wants. Stand in the crowded streets of a busy city, a most living gallery of human portraiture, and on eye and lip and brow you see the marks and traces of worldly anxiety and care, so very plainly legible, on so many of the faces that you scan. And could you accompany these same persons to their homes, and be gifted as in the fabled palace of truth with a discernment of their spirits, you might very fully realise the Psalmist's language. Their cares accompany them within the very portals of their homes; God is present with them at their down-sitting and their uprising, but they are not present with Him—"they rise up so early and so late take rest, and eat the bread of carefulness." In their dreams they hunt after their gains, in the silent wakeful pauses of the dark they are still busy with their schemes, and none say, "Where is God my Maker Who giveth songs in the night?" Ah! brethren, that men would learn that whatever in the world is of great importance man is greater than all these; that what we most seek is nevertheless not our highest need, that man doth not live by bread alone. We should see the relative importance of the different aims of life, and put the higher above the lower. We must needs seek the bread that perisheth, but there are also the higher wants of the heart and intellect and spirit. In the toils, anxieties, and competitions of life it is quite possible, in the poet's language, that there may be

"Central peace subsisting at the heart
Of endless agitation."

Quite possible to realise, even under the most unfavourable outward circumstances, the blessed truth that God giveth His beloved sleep.

When we notice that the sleep which God gives His beloved is contrasted with the rising up early, the late taking rest, and eating the bread of carefulness, we perceive that the leading idea of the text is hardly literal sleep. Yet even as respects literal sleep, the words have a touching truth and beauty of their own. Sleep is one of the choicest of God's gifts; those who have tossed on the fevered and unquiet couch know it well. Evermore dwelling beneath the Almighty's protection, it is in the night season that we seem to creep more closely beneath the shadow of His Wings. When the cares and labours of the day are laid aside, when the sounds of life are hushed and still, when silence and darkness reign on the forsaken earth, we address ourselves to seek this kindly gift. In the silent watches of the night He preserves us from

all evils and dangers. Night by night we rehearse that scene, the sleep which will be our last, and it has been truly said that he who commits himself to his bed as to his grave will at last lie down in his grave as in his bed. You remember those beautiful lines of the Evening Hymn, in which the oldest and wisest may well join with the lisping of babes :

“Teach me to live that I may dread
The grave as little as my bed,
Teach me to die that so I may
With joy behold the Judgment Day.”

It is indeed the abiding sense of the divine protection that may well bring us calm and healthful slumbers. It is something to feel that we are kept from evil thoughts and evil angels ; something to know that though we slumber an Eye that slumbers not regards us ; something to be assured that when we awake we are still with Him : “I will both lay me down in peace and sleep, for Thou LORD only makest me to dwell in safety.”

But the idea of the text is mainly of a very simple image—the sleep which God gives His beloved representing their quietness and confidence, in contrast with the unrest, fretfulness and anxiety that characterise others in the concerns of life. The text is a picture of that repose which a Christian attains when his will is perfectly conformed to the Will of God. It is absence of submission which produces unrest and disquiet. And how large an element, brethren, in human unhappiness is this fretfulness, unrest, and anxiety. This is very wrong. If our Christianity has any worth and value, these things ought not so to be. We should leave our lives in the hands of God. We should be careful for nothing—that is, no corroding, crushing care. We should in everything give thanks. It is hardly necessary to guard this language against abuse. While there are texts which tell us to provide things honest in the sight of all men, to be industrious and provident, to provide for our households, to acquire that we may give away, it is hardly likely that we shall err on the side of recklessness or presumption. The force and tenor of other texts of Scripture is to illustrate the truth that God giveth to His beloved sleep. You remember how it is written that when darkness was spread over the land of Egypt, nevertheless all the children of Israel had light in their dwellings. Which things are an allegory. For is there any care, any anxiety, any emergency in life for which the promises of God do not provide a strong hope and assurance ? Chief of all this crowning consolation to him who has found peace in Jesus, that come what may in this life, he is safe at the last. It is dishonouring to God not to put a clear, firm trust in His promises. Our part lies rather with the processes than the results. Let us do our work in thankful confidence that God will order or over-rule the event to His glory and our good. And if it be asked why the righteous are not greatly moved by the things that greatly move other men, how is it that light

is sown for them in the darkness, that they distinguish a clear tender music in the storm, that the cares which disquiet others do but ripple on the surface and leave the great depths calm and undisturbed ; if it be asked what maketh them to differ, would not the thankful answer be this, “So He giveth His beloved sleep.”

Lastly, brethren, the words will bear one other sense, on which I will briefly touch. Our last sleep is death ; and here, too, it is true that He giveth His beloved sleep. There have been questions respecting the laws of death. Death is no blind archer, shooting down with random arrow, now one and now another. We may dimly perceive what these laws of death are. When a man has realised for himself his blessed estate as saved in CHRIST and through the blood of sprinkling finds access to the Father's Presence, and has surrendered all his ways to the sweet influences of the divine Spirit, then whether his life be short, or whether in God's purposes it is prolonged to the extremest verge, his chief work on earth is done, he is ripe for death when death shall come. When a man has finally given himself over to his own selfishness and lust, and makes the present world his all, and, so far as in him lies, abdicates his immortality, he is ripe for death. When a man is definitely fixed in habits of indifference, ever learning and never coming to the knowledge of the truth, and has reached a permanent state of languor, wavering and aimlessness, his is a settled state of unsettledness, he is ripe for death. God grant that we may be of the number of the Beloved :

“It matters little at what time of the day
The righteous falls asleep. Death cannot come
To him untimely who's prepared to die.
The less of this brief life the more of heaven,
The shorter time, the longer immortality.”

Yes, my friends, is it not a consoling thought when in grief of spirit we stand by the darkened house of clay whence life and thought have fled ? It is the LORD, so He giveth His beloved sleep. Yes, it is God who brings the sleep. It is He who seals the languid eyes and hushes the tired heart. Oh ! is not death ennobled and made beautiful when we think that it is God's own gift, His last gift, His own gift, and His gift to His beloved. “Be of good cheer, he is not dead but asleepeth.” “Surely the LORD giveth His beloved sleep.” From that sleep we shall awake, immortally refreshed, when all the shadows of earth, care, anxiety and gloom shall roll away for ever in the pure light of the Resurrection morning. “Thy dead men shall live, together with thy dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast forth her dead.”

FREDERICK ARNOLD.

The Next Number (FEBRUARY 1, 1884), will contain a Plain Sermon.

Current Facts and Notes.

The appointment of Canon Mason, of Truro, to the important Rectory of All Hallows, Barking, which is worth 2,000*l.* per annum, is made, we understand, with the view of promoting missionary work, especially in the East-end of London. Canon Mason's powers as a stirring preacher are well known. He intends to reside in the parish and gather round him a number of clergy who will, under his direction, devote themselves to Mission work. It is evident that the Primate all along has intended to transplant this Canon Missioner from Cornwall. This is the third time his name has been mentioned for a London benefice.

The author of 'Moses and Geology,' Dr Samuel Kinns, F.R.A.S., who recently delivered a lecture at Canterbury before a distinguished audience, has again, according to Dr Woodward, Mr Carruthers, and the Savilian Professor of Astronomy at Oxford, illustrated the truth of the adage "that a little knowledge is a dangerous thing." We cannot go into the details of the controversy. The endeavour to reconcile the Bible and Science is one which should be encouraged in every way, but it demands accurate knowledge of both subjects, which is rarely to be found in the same person. We advise those who have formed the Committee for disseminating Dr Kinns' view to pause for a while. When Prof. Pritchard states that Dr Kinns' astronomy and optics are both at fault; and Mr Carruthers, the keeper of the Department of Botany at the British Museum, charges him with betraying "ignorance of the very rudiments of science;" and Dr Woodward, keeper of the Geological Department at the British Museum, denies Dr Kinns' claim to be an authority on geology, "princes, bishops, and deans" had better leave these scientific men to settle matters amongst themselves, that is, if Dr Kinns' theory is capable of adjustment.

We are glad to note the appointment of Rev. J. E. Denison, curate of the Church of St. John, Kennington, to the Vice-Principalship of Cuddesdon. Mr Denison, who is a son of the late Sir W. Denison, is a young man, having been only ordained priest in 1880. He took a first class in the Theological School at Oxford, and is fitted in every way to keep up the *prestige* of Wilberforce College.

Mr George Strutt, of Belper, who gave 1,500*l.* towards the endowment of the See of Southwell, has now subscribed 500*l.* towards the completion of an episcopal residence. Such munificence is worthy of record.

The *Exeter and Plymouth Gazette* gives a long and interesting account of the Installation of Dean Cowie, who as a High Churchman is described as "the very opposite of the sturdy champion of Evangelical Protestantism who lately filled the office." The Bishop and Mrs Temple gave a "reception" in the evening, at which there was a large and influential gathering to meet the new Dean. We trust the Dean of Exeter will find his new position congenial to him.

An important letter appeared in the *Times* last week on the question of the abolition of Indian Ecclesiastical Establishment. It was written by a late Archdeacon of Calcutta, who has had an experience of twenty-three years in India. He denies that the feeling of hostility to the payment of clergymen for Europeans exists amongst the more thoughtful and intelligent part of the community. At present the clerical staff which is employed by

the Government provide for Anglicans, Romans, and Presbyterians. There are 557 Anglican congregations in the whole of India, with about 190 clergy. Twenty-five of these are Government chaplains, the rest receive a subsidy which amounts to about a third of their income. The whole sum is small which is provided for Christian ministrations, some 200,000*l.*; when compared with a remission of national revenue which nearly reaches 4,000,000*l.* devoted to the maintenance of Hindoo and Mahomedan services. All who are interested in the English Church in India should read Archdeacon Baly's letter.

The new Bishop of Central Africa, Dr Smythies, has received a present of a handsome set of Vestments, consisting of a Mitre, Cope, and four Chasubles, with stoles and maniples to match. The embroidered Mitre is the gift of Cuddesdon students. The Bishop, Archdeacon Fowler, and party sailed on Wednesday last for Zanzibar.

We have received a Sermon on "Christian Burial," by the Rev F. Laurence, and a letter on the subject of "Funeral and Mourning Reform," which bears the signatures of the Archbishops of Canterbury and York, the Duke of Westminster, the Bishops of London and Winchester, Lord Cranbrook, &c., and suggests that "all should combine to help forward" this Society, which is deserving of "universal support." That present arrangements of funerals give "a mistaken view of death," that the tyranny of custom is strong, and that this Society has a work to do in "forming public opinion," are convincing reasons for giving the "Funeral and Mourning Reform Society" all support.

An important movement, under the patronage of Her Majesty the Queen, has been set on foot for holding an "International Health Exhibition," on May 1st. We have before us a "Prospectus," "Regulations," "Classification," &c., to which we shall give further attention in another issue.

MUSIC.

A most welcome relief to the utter barrenness of the recent season in respect of music is afforded by the opening of Covent-garden Theatre for a season of English Opera, or rather Opera in English. This spirited enterprise is under the management of Mr T. H. Friend, who has got together a good band, though a few more "strings" would be acceptable, an experienced and energetic Conductor (Mr Betjemann), an efficient chorus, and a very fair working company of soloists.

The opera selected for the opening night was an English version, by Mr Henry Hersee, of Victor Nessler's "Der Rattenfänger von Hameln," under the title of "The Piper of Hamelin." While our space will not allow us to describe the plot or the music in detail, we may at once say that the work deserves, and is very likely to achieve success. It rarely or never rises to *greatness* as understood by the disciples of Wagner, nor is it in many places marked by any special originality; but the music is always appropriate to the situation, it is never dull or uninteresting, and it is full of beauty both in melody and harmony from first to last. The Opera is obviously the work of a sympathetic and cultured musician, and as it receives a generally excellent interpretation, notably in the case of the hero, impersonated by Mr James Sauvage, the Town Clerk, Mr C. Lyall, and the Mayor, Mr Albert McGuckin, it may be heard and enjoyed as an

opera of remarkable freshness and beauty. There is little display of elaborate constructive power save in the finale of the last act which is remarkably fine. It is interspersed with many songs, nearly all of which, with one or two of the duets, are charming.

We cordially hope that Mr Friend's enterprise will receive the support it richly deserves. His repertoire appears a good and varied one.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

S. CHARLES BORROMEO'S GAMES OF CHESS.

To the Editor of the L. C.

SIR,—Can any of your readers give the original of the story of S. Charles and the game of chess, quoted from Faber by Mr Huntington in your last number? I cannot help suspecting that, as told by Faber, it has been exaggerated into an impossibility. Is the case conceivable that any one, being suddenly apprised in the midst of a game of chess that he must die within an hour, would deem it for the Glory of God "to go on with his game?" And this to be said of one who died in sack-cloth, clothed in a garb of penance and covered with ashes by his own desire, as S. Charles!

Is not the real story, if true at all, to this effect? That S. Charles was found by a friend playing at chess; that the friend, naturally expecting to find him more seriously employed, asked, perhaps, in a pharisaic spirit, "How if he were to die during his game?" To which the Saint replied "that he should not fear to be found doing what had been begun to the glory of God."

To take a homely illustration. A priest fetched suddenly from his newspaper to administer the Viaticum to a dying man, is not at all the same as a priest who having an appointed time for celebrating reads his newspaper up to the last moment.

It is the embellishment(?) "if he knew that he should die within the hour" which seems to destroy the whole point of the story.

Your obedient servant,

SIDNEY F. GREEN.

Kensington, January 7, 1884.

BOOKS RECEIVED.

All Hands on Deck	R. T. S.
Baker.—The Mystery of Creation	Ippincott.
Bowen.—Information and Illustration	Nisbet.
Churchill.—Stepping Stones	Nisbet.
Friendly Greetings Vol.	R. T. S.
Hake.—The Story of Chinese Gordon	Remington.
Ingham.—Dr Blandford's Conscience	Nisbet.
Lea.—Maigre Cookery	Rivingtons.
More.—The Shepherd of Salisbury Plain	R. T. S.
Norris.—Manual on the New Testament	Rivingtons.
Page.—Elementary Classics. Horace	Macmillan.
Perowne.—The Cambridge Bible for Schools	Clay.
Present Day Tracts. Vol. III.	R. T. S.
Smith.—Latin-English Dictionary	Murray.
Stubbs.—Christ and Democracy	Sonnenschein.
Stubbs.—The Land and the Labourers	Sonnenschein.
The Hymns of Martin Luther	Hodder & Stoughton.
Wace and Bachheim.—The Reformation	Murray.
Westcott.—The Revelation of the Father	Macmillan.

The Mission House of S. Boniface, WARMINSTER.

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Total Amount of Claims upon Death	...
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They would therefore be greatly obliged if those Subscribers who have not already paid for 1884 would kindly forward a remittance (9s. 6d.), payable to W. Skeffington and Son, 163 Piccadilly, London, W.

The Miles Platting Judgment.

The Judgment of Baron Pollock in *Heywood v. the Bishop of Manchester* can scarcely have taken any one by surprise. It appeared to us from the first a pity that the point, which has for the present been decided, should have been raised. As the Bishop of Manchester had evidently set himself to nullify as far as he could the legacy of peace which the dying Archbishop had bequeathed to the Church of which he was the head, it was not likely that he would allow himself to be checkmated in his endeavours to overthrow the work which was going on at Miles Platting. The nomination of Mr Cowgill under the circumstances was, we think, a mistake. Another priest might have been appointed, who would have conducted the services in the same way, and whose nomination would not have aroused the *amour propre* of the Bishop, and Mr Cowgill would easily have found somewhere else a fitting sphere for his zealous labours. The personal element must not be allowed to have weight when the interests of the Church are thereby imperilled. Dr Fraser has not the largeness of heart which the Bishop of London possesses. The conduct of the Bishop of London in the S. Alban's case, his dealings with S. Peter's, London Docks, and with Mr Mackonochie, have shown that he is able to take a statesmanlike view of the present situation, that he is anxious not to check any work which has the mark of self-sacrifice upon it, and that he is aware that the narrowing of the platform of the Church of England must only result in furthering the aims of Liberationists.

The *Times* speaks of the Judgment which was delivered in the Queen's Bench Division on January 22 as more important than any which has been given for a considerable period. Such an estimate of it can only be made on the supposition that the decision in question will be largely made use of. Whether Mr Cowgill or some one else is

made the Incumbent of Miles Platting cannot certainly affect the destinies of the Church of England. It is evidently supposed that the effect of the Judgment will be that of shielding any bishop who may demand obedience to the decisions of the Privy Council as a condition of institution. The tendency of late, whether for good or ill, has been to throw power more and more into the bishops' hands. The final Judgment in the Clewer case, the Report of the Royal Commissioners on Ecclesiastical Courts, and this termination of the Miles Platting case, are all in the same direction. By the two former the bishops have the power of hindering the prosecution of their clergy for wearing vestments; by the latter they have the power to refuse institution to those who wear them. Those who are trying to deprive the bishops of the power of veto in the former case are quite prepared to invest them with a similar power in the latter.

The point which this unfortunate case has raised is quite a new one. The action of Heywood v. Bishop of Manchester was one of *quare impedit*. The grounds of objection to the nominee of a private patron have hitherto been confined to questions of immorality, heterodoxy, and personal unfitness. In such cases, it would seem from the references of Baron Pollock that the law was not very careful to support the authority of the bishop. The "common haunter of taverns" was regarded, we are told, by judges, as a fit person to hold a living, and the Bishop of Norwich's refusal to induct the aforesaid bony gentleman in the reign of Elizabeth was over-ruled. Of course, for a clergyman to frequent the alehouse and to devote himself to divers "illegal and prohibited games" was hardly so disedifying to a parish, as to celebrate the Holy Communion clothed in a vestment which is worn before every altar in Christendom, and in some eight hundred, we believe, or more of our own churches. The effect of this Judgment is to introduce a new test before induction, and so to interfere with the rights of private patrons. Hitherto it has been the custom frequently to lodge the appointment to a benefice in the hands of trustees, for the purpose, amongst other things, of preserving a continuity of teaching and ritual, notwithstanding the change of incumbents. Low Churchmen have largely and successfully availed themselves of this plan. To vest the patronage of a living in trustees was considered a safer course than to hand it over to the bishop, as the bishop, whoever he might be, when the vacancy occurred, might appoint to the living one of a different school than was desired. But this was done with the understanding that all that the bishop could demand as a condition of institution was that the nominee should satisfy Mr Justice Willis's dictum—be "a person of the canonical age, in orders, of sufficient learning, and against whose orthodoxy and morals no charge can be established." Now Sir Percival Heywood's presentee fulfilled all these conditions, and yet the Bishop's refusal to institute him has been made good in law. It is clear, then, that this Judgment enlarges "the

category of ecclesiastical offences," and in doing so not only affects the clergy, but strikes a blow at lay patronage. We are traversing the effects of the Judgment, it must be remembered, and not dealing with its principle. No Churchman would wish to see the bishop's power, as standing between the patron and the people, not maintained. That the bishop in the last resort should have authority to decide who is fit to hold a benefice and who not, must be right in the abstract. But the power which this decision puts into the hands of the bishop is simply that of being an instrument for enforcing Privy Council Judgments, which perhaps he himself disobeys.

Baron Pollock expresses no opinion as to the value of the Privy Council Judgments, for which he probably entertains just as much respect as they deserve; but there is a glimpse of personal feeling at the end of the document, when his lordship admits that "it might be thought desirable" that some "wider and more elastic" rules should be devised for the government of the Church. And there is also a gleam of judicial foresight as to the future of those unhistorical decisions which have so long destroyed the peace of the Church, when the judge advised obedience to them "while they exist." We do not believe that the bishops will be eager to avail themselves of the legal armour with which this decision in the Miles Platting case invests them. It is Saul's armour, and would only prove an incumbrance in the battle. Moreover, were it attempted to be employed in cases where the circumstances were not the same, it may be found that this judgment would not apply. The peculiar grounds for questioning Mr Cowgill on points of ritual would not exist in a parish where there had been no litigation, and where the nominee was not the curate of a deprived predecessor. But if it is applied, we advise Low Churchmen to rejoice with trembling, for the Judgment is a two-edged sword. It cuts both ways. If the Low Church bishop refuses all nominees who come from ritualistic churches, the High Church bishop may be equally bent on restraining certain illegalities in which the Low Church clergyman delights. Such a result we should deprecate in either case. We would not deprive the Low Churchman of his black gown, or the High Churchman of his vestment. If laymen have generously given of their substance towards the building and endowment of a church for the neighbourhood in which they live, we should think it a very unrighteous proceeding to force upon them a form of worship which they might consider injurious to the best interests of their tenants or neighbours. We do not want to narrow the area of the Church of England, or to demand an outward uniformity amid grave inward differences of doctrine, which would be the result if this Judgment were universally applied. If the Miles Platting Judgment is to have this effect, then it is not only a "most important" but a most disastrous one for the future of our National Church. It would hinder church-building, bring about between the bishops and

the other clergy a spirit of distrust and disunion,—for, we should think, more than half the clergy regard the decisions of the Privy Council as not binding *in foro conscientie*—it would have that most undesirable result of mapping out the Church into High and Low Church dioceses, and finally of hastening Disestablishment.

We have more trust in the wisdom and goodness of our spiritual rulers than to suppose that the Miles Platting decision will be turned to such evil account. But as the bishops are the nominees of the Crown, the fear that there may be some who will be tempted to accept the rôle of fathers-in-law, and espouse the cause of these moribund judgments of the Judicial Committee until the Report of the Royal Commissioners has come into effect, and swept the Privy Council "obscurations" of the Prayer-Book away, is not entirely groundless; and therefore Baron Pollock's Judgment, though it may not fill us with dismay, is one which—however right in principle—under existing circumstances, cannot be regarded without anxiety.

That a bishop is "bound to exercise" the power with which this Judgment in the Queen's Bench Division has invested him, as stated by a contemporary, only shows that the writer of the leader in question has been thrown into such a flutter of jubilation that he has been unable to recover sufficient calmness to read through the lengthy document. Baron Pollock was most careful to note that the whole matter must be left to "the judicial discretion" of the bishop, who might have acted one way or the other, as he deemed right. Bishops will not consent to be turned into machines, though the signatories of the Dean of Canterbury's Memorial may desire that transformation. And the acceptance of the rulings of Courts, so unsatisfactory that a Royal Commission has been appointed to inquire into their working and by its Report has virtually admitted that the causes for discontent were real—will never be quietly allowed by the lay patrons throughout the country to fetter their rights of presentation to benefices, which they have received and hold as a trust without any such condition.

Hints on Ministration.

No. 2.—THE DAILY AND OCCASIONAL OFFICES.

[Concluded from page 31.]

The Sacraments and Holy Orders.

28.—The revived acceptance of primitive doctrine among us has necessarily led to a deeper and more general appreciation of the Sacraments as Divinely-appointed means of Grace, and to a corresponding anxiety to know that we have them duly ministered among us, "according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Attention has in consequence been directed from time to time, and very anxiously, to the essential conditions of their being really administered: in other words, of their being real Sacraments, and not counterfeits.

For although we neither may nor would presume to tie the Grace of God to Sacraments, yet we know that we have His grace in the faithful use of them; and we do not know that we have it without them. So that, for all we are able to affirm to the contrary, they are, where they may be had, absolutely necessary to our salvation. Like Abraham's servant, therefore, we would be "in the way," if we are earnestly seeking for the Grace of God. And this, it may be safely asserted, is the feeling of thousands of our fellow Churchmen among whom we minister.

Anxiety on this point, then, applies mainly to the essential conditions of a due administration of Baptism and Holy Communion. "We know," writes the present Bishop of Winchester, "that the practice and belief of the Primitive Church was that none but Bishops and Presbyters should minister the Communion; and, ordinarily at least, none but Bishops, Priests, or Deacons, should preach or baptise."—(On Art. xix. Sec. II.) And, to quote a brief but pregnant expression from S. Jerome (adv. Lucif. 21. Vol. II.)—"It is no Church that hath not priests (sacerdotes)."

For although the Church has, apparently from very early times, permitted Baptism to be administered by laymen under circumstances of extreme necessity, it was always, everywhere, and universally held—*semper et ubique et ab omnibus*—for the first 1,500 years of the Church's history, that no one under the order of Priest might presume to minister the Holy Communion: nor, I believe, can any exception to this rule be found, even in circumstances of the most extreme necessity.

Of still greater importance, therefore, than the question of the ministration of Holy Baptism (which has been previously discussed in Sec. 9), is that of Holy Communion, because its validity apparently depends on the validity of the orders of the minister.

It is no part of this design to enter into the general question of Anglican orders—that has been ably and sufficiently done by others—it is the author's object to urge that our ministrations should in all cases be conducted with scrupulous reverence and care, so as to leave no handle to impugnors, nor to give occasion to any anxieties and uncertainties such as would perplex and distress a pious soul.

In the first vol. of Bishop Gray's *Life*, p. 448, we have the following very remarkable incident recorded—the inverted commas apparently indicating a quotation from a letter of the Bishop himself:—

A visit to Jersey, and a western round, brought the Bishop to the 14th of June, when he assisted at the consecration of the Bishops of Bangor, St. Helena, and Brisbane* (Mr Piers Claughton and Mr. Tufnell the two last). "Claughton, of Kidderminster, preached an excellent sermon; the Bishops of London and Llandaff presented; the oaths were correctly taken at Canterbury, Sydney, and Cape Town, and all was well except as regards the laying on of hands, which was done in a very slovenly manner by the Archbishop—saying the words only once! However, three Bishops at least laid their hands on the head of each Bishop!"

One cannot read such an account, given as it is by an unimpeachable witness, without being painfully startled: such

* These three are still living: the first in possession of his See; the second being the Bishop of London's coadjutor.

"very slovenliness" gives occasion to questions for which no occasion ought to have been suffered to arise! Archbishop Sumner, the prelate referred to, was born in 1780, and as these consecrations took place in 1859, he must have been about seventy-nine years of age at the time. He must have consecrated *many* Bishops in the course of his Archiepiscopate—but how? On examination the case does not seem to be quite so bad as it appears at first sight; for the laying on of hands *was done*, and the words of consecration *were said*, with the intention, no doubt, that each of those consecrated should consider them as addressed personally to himself. But how unsatisfactory! how painful for those who have been in turn ordained or confirmed by these prelates!

Happily, the succession of the Anglican Episcopate is not a mere chain, whose strength is only that of its weakest link; it is a very NET WORK of interlacing consecrations; so that, as a mere matter of probability, it is *exceedingly* unlikely that the Church's succession should fail by the possible failure of a consecration here and there. Nor are the Romanists in any better case, notwithstanding their vaunted certainty; for, to say nothing of Popes and Antipopes, when superior might, rather than the regularity of election, caused the resulting acceptance of the successful competitor, they have to confront the frightful indictment of Infidelity and Judaism as prevailing among the higher clergy in France and Spain in mediæval times. The authorities are referred to by Dr Littledale, in his *Plain Reasons*, &c., Chs. X and CII.

And this is not all. In a very curious little volume, now in the possession of the Rev. W. Denton, entitled *Concilium Delectorum Cardinalium et aliorum Prelatorum de emendanda Ecclesia, S. D. N. D. Paulo tertio ipso jubente Conscriptum, et exhibitum, Anno MDXXXVIII*, and printed at Antwerp in the same year, we have their Report and suggested Remedies.

According to this, the Church, ac præsertim hæc Romana ecclesia, had fallen into a condition that seemed all but hopeless: nunc conspicimus eam ad desperationem fere salutis laborasse (pp. 1, 2); and the First Abuse noticed was in the matter of Ordination, in qua nulla adhibita cura, nulla adhibita diligentia: quod passim quicumque sint, imperitissimi sint, vilissimo genere orti, sint malis moribus ornati, sint adolescentes, admittantur ad ordines sacros, et maxime ad presbyteratum, &c. (p. 5.) What "slovenliness" do these words disclose! And we may ask, Would the ordainers be likely to be more careful in their consecrations? Would there be any more likelihood that Baptisms would have been rightly administered by such clergy than by our own? or that there would have been more inquiry on this point before ordination than was recently customary in the Diocese of London, where no evidence of Baptism was necessarily required, an affidavit as to the Candidate's age being sufficient! It should be added that the fourth name among the signatories of the above quoted Report is that of Cardinal Pole—*Reginaldus Car. Anglicus*.

In thus writing of Roman ordinations, we do not seek to question the validity of their Sacraments. That be far from us! We should ourselves gain nothing by so doing. The only use of a *Tu quoque* is to show the folly of inconsiderate change, which would be to jump from one leaky ship to another in as bad, or even a worse condition.

But we would not leave such a question in the vaguest and most distressing uncertainty, and, thank God, we need not do so. We have spoken of a *network* of consecrations: we may further answer with Father Ryder—and this is his only real answer to Dr Littledale's animadversions—that "our confidence in God's Providence over His Church assures us that He would never allow any serious disturbance in the economy of the Sacraments." And we can make this answer with yet better reason than Father Ryder, because, although the English Reformation left much to be desired, it was, taken upon the whole, a movement in the *direction* of Primitive doctrine and practice, while those things which were most decidedly rejected were encroachments of the See of Rome, together with some terrible departures from primitive doctrine and practice, which the Church of Rome still retains, and to which she has since made the most serious additions.

November, 1883.

G. B. HOWARD.

[THE END.]

CURRENT TOPICS

The Islington Conference this year was less concerned with controversial subjects than on the last occasion. Our readers will remember that in the same gathering of Evangelical clergymen a year since there was a serious split—the one party deprecating the introduction of certain features of ceremonial into Divine Service, whilst the other was in favour of a little Low Church Ritualism, in the shape of musical services, choirs, and surplices in the pulpit. The meeting this year may be congratulated on having got into deeper waters, and, as is often the case, smoother also. Canon Bernard spoke in an excellent way on—"the Holy Ghost, the only Infallible Source of Light in the interpretation of Holy Scripture." Of course, the thesis itself was so worded as to invite controversy by the introduction of the term "Infallible." This adjective, however, gave Canon Bernard an opportunity of duly remarking that "nobody need say that the Holy Ghost is infallible," whilst it drew from a correspondent a remark to the effect that he imagined a good many of the Islington audience thought themselves invested with that mysterious attribute. If Canon Bernard was intended to say that the Bible ought to be interpreted by each man for himself after seeking the guidance of the Holy Ghost, like Balaam of old, he reversed his message. He declared distinctly that the Bible is to be interpreted by the Church and not by the individual. These words are noteworthy—"I am alone with the Bible, but I am in the Church of CHRIST, and the Spirit descends upon me as being in that Church. Illumination of the Spirit has come to others before and around me, and not only to individual minds, but also to the corporate Church, which is the witness for and keeper of Holy Writ, and which has also authority for its exposition in virtue of that divine illumination which has belonged to it in measure and degree from the first." No amount of discussion could gainsay this position, or

reply to the question which Canon Bernard put, when he asked why one man became a Plymouth brother and another a Churchman, who thought they were both taking Holy Scripture for their guide,—in any other manner than by a denial of the old Protestant principle, “the Bible and the Bible only.”

Canon Cadman's remarks on “the Holy Ghost the Sole Source of all Spiritual Life”—“sole” being, we may remark, an unnecessary and unorthodox addition to the thesis—formed a solid contribution to the proceedings. He read some of the Rules of the Bishop of Lichfield's “Pastoral Order of the Holy Ghost,” and remarked on the necessity of “definite theological study.” We suppose, from the title of this new Order, its members are intended to have a special devotion towards the Holy Spirit, and will arrange their theological reading so as to have primary relation to that Divine Person.

A slight “spar” between Canon Cadman and Canon Hoare about preaching “to the unconverted,” terminated the Lalington Conference, which both in point of subjects and tone was superior to many former gatherings at Bishop Wilson's Memorial Hall.

The Salvation Army has been again attracting considerable attention both at home and abroad. The account of its proceedings in Canada for a particular reason is occupying much space in the Church Papers. The secular press is too much absorbed in the movements of the white elephant to give General Booth just at present much notice. It appears that, according to a Dr Wilson, the Church in Canada, and especially in the Diocese of Ontario, has not of late shown many signs of vigour, whilst the surrounding sects are more or less flourishing. This condition of things Dr Wilson has attributed, in a pamphlet on the subject, not as is usual to emigration, but to the imperfections of the clergy. He has discovered three classes amongst the clergy in Canada, which he politely designates under the terms “clerical vagrants,” “clerical millstones,” and “clerical invalids.” For the last-named he generously proposes a pension; for the former two, expulsion. In the remedy which he suggests for the future, he has taken a leaf out of John Wesley's book. He advises that incumbents should change every three years, unless the parishioners wish to retain their services. Whilst Dr Wilson was in a state of despondency over the seeming lifelessness of the Church of which he was a minister, the Salvation Army presented itself in the city of Kingston, and held some meetings, which appeared to be so successful that he attached himself to the movement, a step which seems to have had the effect of turning his head. Dr Wilson became, in Salvation parlance, “the Happy Doctor.” After an “All Night of Prayer,” this clergyman, not content with addressing the excited congregation, with the assistance of a “Major” Moore went through a sort of travesty of the Holy Communion. This of course led to his dismissal from his post.

It does not, however, appear that there was any consecration, but the use of the elements of bread and wine, and their distribution by a clergyman, was of course intended to be a semblance of, or substitute for, the Eucharist.

There is nothing remarkable in an impressionable and enthusiastic nature being carried away, and imagining that it is the recipient of a divine inspiration; but we mention this sad event as revealing the fact that the Salvation Army is not content without parodying the Sacraments, and as further showing the danger to certain temperaments of contact with movements of an exciting kind. We believe we are right in saying that at first there was no attempt made by the Salvationists to imitate sacramental ordinances; but as Wesley's preachers at last assumed priestly offices, so the Salvationists began with preaching, prayer, singing and noise, and now aim at supplying what they deem equivalents to the rites of the Church. This shocking episode in their invasion of Canada ought to be a warning to Churchmen, and especially clergymen, not to join in their assemblies.

At home, when we turn to “magisterial proceedings,” we find again and again Salvationists charged with creating disturbances in the public thoroughfares and assaulting the police in the discharge of their duty. At Exeter, for instance, we read that last week a “book-sergeant” of the Salvation Army was charged with kicking a policeman, and another Salvationist—a member of the band—with using his drumstick for other than musical purposes, and, as that weapon proved insufficient, with kicking violently another constable, whilst a third assailant was committed to prison for a week for similar conduct. It is becoming daily more manifest that a zeal which is not according to knowledge, and owns no legitimate authority, when organised becomes a dangerous force. If it does nothing else, it brings religion into contempt with those who are strong-minded, and is too apt to throw weak heads off their balance.

REVIEWS

The Pulpit Commentary on First Corinthians.

THE PULPIT COMMENTARY ON FIRST CORINTHIANS. Exposition by the Ven. Archdeacon FARRAR, D.D. Homiletics by Rev. DAVID THOMAS, D.D., Editor of ‘The Homilist.’ Homilies by Various Authors—Rev. DONALD FRASER, D.D., Rev. Ex-Chancellor LIPSCOMB, LL.D., Rev. E. HURNDALL, M.A., Rev. Professor J. R. THOMSON, M.A., Rev. R. TUCK, B.A., Rev. J. WAITE, B.A., Rev. H. BREMER, B.D. London: Kegan Paul, Trench and Co., 1 Paternoster-square. 1883. Pp. vi. 575.

The First Epistle to the Corinthians, as it is one of the most unquestioned of S. Paul's Epistles, so it is also the most fruitful in subjects for the religious disputant. Theologians find their *loci classici* and chosen battle-grounds in

this Epistle probably more than in any other. It abounds in *gnomic* mystical sayings which show how much the Apostle still retained of that Rabbinic method which was wont to express itself in pithy and sententious sayings, requiring, brief as they are, a world of comment. For instance, i. 25, "The foolishness of God is wiser than men; and the weakness of God is stronger than men;" iii. 19, "The wisdom of this world is foolishness with God;" iii. 13, "The fire shall try every man's work, of what sort it is;" iv. 20, "The kingdom of God is not in word but in power;" vi. 3, "Know ye not that we shall judge angels;" ix. 7, "Who goeth a warfare at any time at his own charges;" ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize;" x. 26, "The earth is the Lord's and the fulness thereof;" xiii. 8, "Charity never faileth," and many others; which it would take us too long to enumerate here.

Then, again, there is hardly one of the subjects chiefly debateable amongst Christians upon which this Epistle does not either glance momentarily or give express and definite teaching. The usefulness, and again, the limitations of, human wisdom and preaching the Gospel (chapter i.), the *modus vivendi* of the Church with the world in chapters v. and vi.; the marriage relation in chapter vii.; the superiority of charity to intellectual gifts, however splendid, in chapters viii., xiii., and xiv.; the Eucharistic mystery in chapter xi.; the underlying consciousness (rather than express formulation, for which the time was not yet) of the doctrine of the Holy Trinity in xii. 3 to 6; the still mysterious subject of the *glossolalia*, the utterances of the Holy Spirit in the primitive Churches, a subject still far from being elucidated, but which will be found whenever light is thrown upon it to reach far down into fundamental truths, in chapter xiv.; above all, the great doctrine of the Resurrection from the dead in that superb and unequalled fifteenth chapter: such a list of subjects will give the thoughtful reader something like an adequate idea of the difficulty of the task undertaken by those who comment on the First Epistle to the Corinthians.

The conductors of the 'Pulpit Commentary,' no doubt, considered that the best of their *collaborateurs* should take this difficult task in hand, and therefore committed it to the care of Archdeacon Farrar; and we are far from saying that their confidence is not in a degree justified. On certain of the subjects here treated, as for example, S. Paul's advice to the "unmarried and widows" (vii. 8); or again with regard to the *glossolalia*, chapter xiv., the line which Dr Farrar would take might have been predicted with much certainty beforehand, since he had treated them at length in his 'Life of S. Paul.' The exposition, much as we shall be constrained to differ from parts of it, exhibits all the characteristic excellencies of Dr Farrar's method of interpretation. It is full of vigorous realisation of the condition of the primitive churches to which these words were written, of

the mutual connection and bearing of the various portions of the Apostle's teaching. The brilliant scintillation of his style produces a vivid impression, stronger probably than could be made by any other method of address. His well-stored memory furnishes him with abundant historical parallels and illustrations more or less appropriate, and whether his readers are fully instructed in the Apostle's meaning or no, a thing as to which the opinions of the learned will differ just in the degree in which they agree with Dr Farrar themselves, there is no doubt whatever but that those who consult his Commentary will fully comprehend what he means to say, will peruse his "Exposition" with pleasure, and will lay it down with regret.

At the same time we should like a little more care and accuracy in the employment of these scraps of classical lore. Thus we find on one page (290), two slips of this kind. When Dr Farrar speaks of the wreath of victory as the *bravium*, he employs a debased and rather unusual form of the word *brabeum* (*βραβειον*). Again in the lower part of the column we find him speaking of the contests of the "Pancratum" instead of *Pancratium* (*παγκράτιον*). Upon ix. 25, "a corruptible crown," his comment is "a faded garland of Isthmian pine or Nemean (*sic*) parsley, or Pythian olive or Olympian bay." Now it is a matter of small consequence what was the material of the corona; but if a commentator chooses to adorn his pages with these *purpurei panni*, he might as well be accurate about it; and it so happens that the prize at the Olympic victory was not of "bay," but of wild olive cut from the sacred tree which grew in the grove at Altis, in Olympia, called *Ἑλαια καλλιστέφανος*; nor was that at the Pythian games "olive," but laurel. We had occasion some months ago (*L. C. No.* for May 25, 1883, page 227), to make some observations on a series of quotations made by Dr Farrar, professedly from Philo, in his commentary upon the Epistle to the Hebrews; and we should have expected that Dr Farrar would have been careful to vindicate his own accuracy in such matters; but so far as we are aware, the justness of the observations we made on that occasion has been nowhere impugned by the inculcated writer, and the matter remains where we left it. The very similar circumstances noted above brings back to memory the former matter.

We do not think that in his reference on page 226 that he quite hits the distinction between *πειρασμός* and *καταστροφή* of Philippians iii. 2, the latter word connotes not so much "physical mutilation" as division, cutting in pieces, concision as the A.V. translates it; not very happily rendering, perhaps, S. Paul's paronomasia, but at all events giving an idea of its bearing. Again, on page 227, when he treats of chapter vii., v. 25, he quotes Stanley as saying that the Vulgate rendering of this passage, in which the two words *consilium* and *præceptum* are distinguished, "has originated the modern Romish distinction between precepts and counsels of per-

fection." But what Stanley says is that it was "the origin of the famous distinction of later times between counsels of perfection and precepts" (Corinthians, page 110), and both Dean Stanley and Dr Farrar are wrong in the matter, for the distinction in question is founded on our Lord's words in S. Matthew xix. v. 21, rather than on this passage; nor can it be called a "modern Romish" distinction since it is as old as S. Chrysostom, S. Augustine, and S. Jerome, at all events, which is going back to the fourth century A.D. We know very well that Dr Farrar does not like the exegesis of the Fathers, as he has lately taken occasion to say. But we should suppose that this dislike hardly extends to calling them "modern Romish" writers.

On the other hand his observations on xi. 20, with regard to "eateth and drinketh damnation," seem to us very just and tersely expressed, and it is hardly too much to say that were it not for the fact that the word damnation had once a much milder meaning than that which it now popularly bears, "this would be the most unfortunate mistranslation in the whole Bible." We cannot extend the same approval to his remark upon xi. 20, where he translates *κυριακὸν δεῖπνον* the Lord's Supper, and observes "the fact that there is no article in the Greek shows the early prevalency of this name for the Eucharist." But surely the rendering should be a Lord's Supper, i.e., "a Supper meet for the Lord," as the phrase is rendered by so great a master of the exact rendering of Greek phrases as Canon Evans, of Durham, and virtually also by Meyer. The fact is, the phrase does not refer to the Eucharist at all, but to the *Agape* or *Lovefeast*, with which it was then, it would seem, the custom to conjoin the Lord's Supper or Eucharist properly so-called.

Coming now to what is called in the plan of this Commentary the Homiletics, we certainly find throughout the present volume a much stronger infusion of the distinctively Nonconformist element than has been the case in previous volumes. For example, it would never have occurred to us to take S. Paul's declaration, "Am I not an Apostle, am I not free?" as a text for an harangue upon independence of ceremonies. We cannot agree that "the greater a Gospel minister, the more independent of ceremonies" (page 291); nor do we see that it is a "grand thing to be free from all the conventionalities of society and the ceremonies of religion" (*ibid*). Again on page 394 we must altogether disagree with the homilist's assertion about the Holy Eucharist (upon xi. 1-34), "we can clearly see that it was then a meal, not a service; a feast, not a fast; a communion, not an administration; a means of remembrance, not a mystical presence. . . . in the West a part of the meal was retained and became a sacrament, a service, and a mystery." He makes, we think, on this subject, the error which has been so often made by those who are, unhappily, not in communion with the Church, of supposing that we have in such an Epistle, e.g., as this to the Corinthians, an orderly

and exhaustive theological treatise upon Church doctrine and practice. The fact is, on the contrary, that the Epistles give in no case complete statements of any doctrine, complete descriptions of any ordinance, or ritual directions for its celebration; all these things were well known in the Churches, or were taught by word of mouth where they were not known. The glimpses that we obtain of the Church doctrines and practices of the first century are fragmentary and fortuitous to the last degree; mere *obiter dicta*, precious indeed but far from complete; and sure to be misunderstood if they are taken apart from the commentary upon them which is presented by the practice of the Church from A.D. 200 to A.D. 450, when it emerges into the light of day as from the Catacombs, and when all its peculiarities are as well known as any other of the historical facts of the time. And we need hardly remind the homilist that the practice of the Church at that period is far from teaching the lesson which he strives to teach; nay, rather that it expressly negatives it, asserting that the "Sacrament," the "service" and the "mystery" have belonged to the Church from the beginning.

The Commentary is not, however, all like this by any means; there is much of the highest value in this volume, sensible and acute comment, and carefully gathered and useful sermon-material bearing upon such comment. We will close with one such passage which has struck us as in some respects well conceived:

"There are 'diversities' of gifts. Whilst it is true that the Apostle refers especially to miraculous gifts, those very gifts have their equivalents amongst men now. True, we have no miraculous gifts of tongues; but we have great linguistic scholars, men who are the masters of many languages. Though we have no miraculous gifts of prophecy, we have men of such a far-sighted sagacity as to discern the signs of the times, and foretell events destined to occur on the earth. Though we have not the miraculous gifts of healing, modern medical science invests some men with a healing power in some respects approaching the miraculous. In sooth, the unmiraculous endowments of the present day, exhibited in the various evolutions of art, science, philosophy, are more than an adequate compensation for the loss of the miraculous endowments of apostolic times. Some men are distinguished by one faculty and some by another. Some by the faculty of *creating* thought, some by the faculty of *combining* thought, some by the faculty of *oratorically presenting* thought. These faculties exist in various degrees of strength; in some they are dwarfish, in some gigantic."—(Page 426.)

A History of Greek Sculpture.

A HISTORY OF GREEK SCULPTURE, Under Pheidias and his Successors. By A. S. MURRAY. Vol. II. With Illustrations. London: John Murray. 1883.

We are delighted to welcome the appearance of the sequel of Mr MURRAY'S 'History of Greek Sculpture,' which, as we predicted, has achieved a marvellous popularity, and one well deserved by its many and striking merits. In the second volume now before us Mr MURRAY

has been more highly favoured than in its predecessor, because he has here the good fortune of dealing with that period in the progress of Greek sculpture of which there exist not only more abundant monuments and memorials, but in which the chisel and the genius of the sculptor have achieved the most transcendent triumphs. Our gifted author takes pains at the very outset to preclude any chance of disappointment to the readers of his pages, should they fondly indulge in the hope of finding there any biographical records of the consummate masters of Greek sculpture. He tells us at once that the sculptors of ancient Greece seem to have lost themselves in their art, and that we know little or nothing about them except in their relation to their works, and especially to their masterpieces. In the first chapter we are treated to a very charming and able discussion of Aristotle's definition of art as "an imitation of nature," in connection with the much-mooted question of "the idealisation of emotion and passion." In the masterpieces of Pheidias he shows that the artist effected a combination between the older manner of idealising the possibilities of skill and material in sculpture and the more recent manner of idealising individual figures from nature. The Deities of Pheidias were not altogether the creations of his own mind, conscious as it was of its mastery over artistic material, but drawn from analogies of power and beneficence in the visible world. Mr MURRAY seems to attribute to Pheidias not only the workmanship of the great statue of the Goddess of the Parthenon, but the groups of the pediments and the metopes. In the latter work the great sculptor seems to have been assisted by well-trained people working under his control. The friezes and metopes of the Parthenon, its pediment, and varied sculptures, the sculptures of Olympia, the friezes of Phigaleia, the temple of Athene, Nike, the Erechtheum, are all palpably and pleasantly brought before mind and eye by a series of descriptions and illustrations remarkable alike for their simplicity and distinctness, which, by the way, were two of the most characteristic traits of Greek art. A survey is taken briefly, but comprehensively, of the Schools of Myron and Polykleitos, Praxiteles, Scopas, Lyssippos, the Schools of Rhodes and Pergamos, and our author brings his charming work to its close by a critical review of Greek sculpture in Rome.

As an interesting specimen of the work, we quote the following passage :

"Passing now to the ideal by which Pheidias had been guided, we are met at the outset with the statement of ancient writers to the effect that he had sought to reproduce the image drawn by Homer in the interview between Thetis and Zeus, and especially in the lines of the *Iliad*, i. 527 :

'He said : and his black eyebrows bent, above his deathless head
The ambrosian curls flow'd ; great heaven shook.'—Chapman.

"Zeus had immediately before conceded the request of Thetis, and declared his power over all the immortals, Hero included, however much she might rage. 'When my head bows, all heads bow with it still.' A movement of the head was he says, 'the

great sign of my will with all the immortal states.' But while it was enough for the poet, who had previously described the scene and its surroundings, to say that the ultimate expression of power resided in the face of Zeus, to the sculptor a very different problem was presented. He could reproduce the whole bodily presence of the god when the poet could not. But the actual scene of his surroundings were beyond his art, while the poet, with a happy touch, could convey them. The sculptor, therefore, must distribute the divine power throughout his statue, allowing it to culminate in the face, not, however, concentrating it there, as in later Greek and Roman art, when the notion of what is called a leonine countenance was thought to be the best suited for Jove. An ancient writer, who seems to exhaust the epithets of praise on the statue, says that Pheidias represented Zeus, not as the powerful god of thunder, but as the giver of all that was good to mankind—the friend, benefactor and guardian of all those who approached him in their need."

Here we must note (1) that Mr MURRAY's quotation from Chapman's 'Homer' does some injustice to the grand description of the great poet, as well as to the ideal presented to the mind of the sculptor, and wrought out by him with such consummate power. Mr Cullen Bryant, the American poet, has with far more fidelity to Homer thus presented the passage :

"As thus he spake, the son of Saturn gave
The nod with his dark brows. The ambrosial curls
Upon the Sovereign One's immortal head
Were shaken, and with them the mighty Mount Olympus
trembled."

Again (2), the circumstances under which Homer represents the nod of assent to have been here accorded by Jupiter go far to confirm the tradition that the Greek artist softened the features of the Olympian sovereign with the brightest beams of affection as he granted the prayer of his beloved Thetis, and ratified it with his nod.

The charming and masterly comments on the masterpieces of Greek art which enrich these pages lead us inevitably to the conclusion that Greek sculpture was not a mere exhibition either of material beauty or of artistic skill, but that the chiseled marble was the highest material embodiment of poetical thought. Some modern and ancient nations have far surpassed the Greeks of old in some branches of art, but in their knowledge of the true essentials of art, and in their power of working out such a knowledge toward perfection, the Greeks have never been equalled, while in the art of sculpture they have left all rivals hopelessly behind them. What Virgil sang of Greek genius in art two thousand years ago is still true :

"*Excudent alii spirantia mollis æra*

Credo equidem, vivos ducent de marmore vultus."

For this supremacy in art amongst the Hellenic race two causes may be assigned. The Greek race were endowed beyond all other races with an instinctive ideal of the beautiful. The fitness, proportion and harmony which they conceived in the world of thought they sought to embody in the world of matter, but always with a taste exacting in its demands for the reasonable everywhere, as

Mr MURRAY shows so clearly in his earlier chapters. Now the second cause of this artistic supremacy is one upon which our author does not appear to us to have laid sufficient stress, namely, the passionate love of art manifested by the Greek for *its own sake*. This is abundantly exemplified by the importance which gradually became attached to *disconnected* pieces of sculpture or statues, simply and solely as works of art, altogether apart from their uses, as giving material expression to religious belief, or the artistic adornment of architectural constructions.

We have been much struck in these volumes by the comparative neglect with which Greek art, practical as it was in essence, appears to have treated human *infancy* and *old age*—the most poetical periods of life. Youth and mature womanhood and manhood were the main objects of the Grecian sculptor's art. To him the most inspiring period of life was that when

"The blood is bright, breath sweet, skin smooth,
And limbs all made to minister delight."

He had no eye to see and no heart to feel the placid and pleading beauty of old age, so dear to Dean Donne :

"No spring nor summer's beauty hath such grace
As I have seen on one autumnal face."

It is Christianity that has opened our eyes and hearts, by the mighty magic of its loving sympathies, to the sweet and tender beauty of helpless infancy, and to the softening power exercised by the relenting and beautifying influences of time upon the features of the old. *Weakness* of any kind found no sympathy in the Greek mind, which regarded it as ugly, and unworthy of artistic treatment. But Christian art, inspired by the sentiment that we are all brethren and sisters in CHRIST, and instructed by a truer philosophy that every stage of life has its beauty as well as its duty, has idealised childhood and old age with some of the finest creations of human genius.

Mr W. S. Rockstro's Mendelssohn.

THE GREAT MUSICIANS. Edited by FRANCIS HUEFFER.
—MENDELSSOHN. By W. S. ROCKSTRO. London: Sampson Low. 1884.

No greater proof can be afforded of the revolution that has taken place in this country in regard to music than the number of books relating to that art which are now issued from the press. Thirty years ago works in English to which the student of musical literature could turn for information were few in number,—histories published before modern music had arisen, a very unsatisfactory biographical dictionary, and a few gossiping volumes of reminiscences. Holmes's life of Mozart and Chorley's writings represented nearly all that possessed a literary or æsthetic value. This is now changed. The most important works of French and German authors are being published in an English dress, a first-rate Dictionary of Music and Musicians is approaching completion, and no few original works show that we have among ourselves

writers able to contend with their brethren of the Continent in the fields of musical history, biography, and criticism. Among recent publications on these subjects the series of sketches of "The Great Musicians," published under the direction of Dr Hueffer, will be found of great value to that large and, we believe, increasing class, who, though unable to enter upon an exhaustive study of the literature of music, are desirous of becoming acquainted with the lives and works of its most eminent exponents. Of this series the last volume now lies before us, containing the life of the composer who, of all since the days of Handel, exercised the greatest influence upon the progress of music in England. The artistic career of Mendelssohn was exceptionally fortunate. The grandson of the celebrated Jewish philosopher, Moses Mendelssohn, he was born of parents who had embraced the Christian faith. His father was in good circumstances, and was thus enabled to cultivate with care and judgment the various talents of the precocious boy. From the age of seven Mendelssohn received instruction from the best masters in music, drawing, and general literature, and ten years later matriculated at the University of Berlin. His classical attainments were evinced at this time by a translation in German verse of the "Andria" of Terence, which was published with a preface and notes by his tutor Heyse.

Mendelssohn's education was completed by foreign travel and intercourse with men distinguished in letters and art. At the age of twelve he made the acquaintance of Goethe, and his letters written on that occasion from Weimar are as remarkable for precocity as was his musical genius. Our readers can estimate the latter when they remember that, though the rest of the music to the "Midsummer Night's Dream" was written many years later, the Overture was the production of a boy of seventeen. One of a family whose members were united in the closest bonds of affection, happily married, free from the drudgery and cares which often impede the progress and cramp the energies of the rising artist, Mendelssohn, until his premature death, enjoyed a career of unbroken prosperity, unclouded by any sorrows save such as are inseparable from mortality. With all this he never lost his mental balance, but spent his life in promoting to the utmost of his power the interests of his art, and that as much by his conduct and example as by his pen.

In 1820 Mendelssohn made his first journey to England. His success was immediate, he formed many lasting friendships, and his kindly relations with this country were enlarged and confirmed by eight subsequent visits. On this first occasion he extended his tour in Scotland, where the scenery of the island of Staffa suggested one of his most picturesque overtures. A journey to Italy followed, the details of which are described by Mendelssohn himself in the series of charming letters, well known to English readers through the translations of Lady Wallace. On returning to Germany he became for a time director of

the music at Düsseldorf, and then accepted the direction of the Gewandhaus Concerts at Leipzig, an appointment which led a few years later to the foundation of the celebrated Conservatorium of that city. In 1836 Mendelssohn had made his first essay in the highest form of sacred music by the production of the oratorio "S. Paul." Four years later he wrote his exquisite "Hymn of Praise," and finally, in 1846, achieved his greatest success at the Birmingham Festival of that year, where his second oratorio, "Elijah," was performed for the first time. The reception of this great work was enthusiastic, and "the deafening roar of applause," to which we ourselves contributed to the best of our ability, still rings in our ears. But Mendelssohn's health had now become impaired by overwork, and in the following year the sudden death of his beloved sister, Fanny Hensel, was a blow from which he never recovered, and before six months had passed he was laid beside her in the family vault in Berlin.

The story of Mendelssohn's life has been fitly entrusted to his pupil, Mr ROCKSTRO, who has included in his work some interesting reminiscences of his former master and friend, and a valuable chapter on Mendelssohn's method of teaching the students of the Leipzig Conservatorium. The space to which Mr ROCKSTRO was limited in this sketch precluded his entering into any detailed criticism of Mendelssohn's compositions, but the history of his artistic career is told with clearness and accuracy.* Much material for a complete biography of Mendelssohn has been already supplied by his own letters, and the recollections of friends, but a full account of the man and his works has yet to be written. Till this appears the best account of the composer will be found in the article contributed by Sir George Grove to his Dictionary of Music.

The great popularity which Mendelssohn enjoyed was not free, even in his lifetime, from the depreciation of jealous inferiority, and after his death, when new schools of thought arose, some superior persons, while acknowledging his culture, decried his inspiration; and some young musical anarchists sneered at his devotion to form as pedantry and weakness. But time is the test of truth, and if the "Lieder ohne Worte" are not now murdered by every school-girl, Mendelssohn's greatest works occupy a position in public favour from which they are not likely to be soon displaced. Nothing is more remarkable than the fastidious care with which Mendelssohn revised his works, a practice in which some composers would do well to imitate him. Mr ROCKSTRO remarks:

"Scarcely a movement of 'Elijah' passed unchanged [after the performance at Birmingham] through the fire of this sweeping

* We may remark parenthetically that when Mr ROCKSTRO (page 67) speaks of Bach's so-called S. Anne's Fugue as written on *S. Anne's Tune*, the expression is misleading. The subject of the fugue is indeed identical with the first strain of "S. Anne's," but merely because it is a fragment of old melody common to both and often used long before either Bach or Croft was born. Bach assuredly did not take his subject from the Supplement to Brady and Tate, where "S. Anne" was first published.

revision, the extent of which can only be thoroughly understood by a comparison of the original MS. score with the published copy."

Any of our readers who wish to study this interesting subject will find the comparison between the two scores made for them in the series of articles by Mr Joseph Bennett, published in the *Musical Times* from October, 1882, to April, 1883. The "Walpurgis Night" was recast ten years after its first production, and a concert at the Crystal Palace some time ago, when the two versions of the "Overture to the Hebrides" were played in succession, proved the value of second thoughts. Space fails us to speak of Mendelssohn as an organist or a pianist. Those who have heard him need no description of his powers, those who have not must wait until his equal appears; and we conclude with the suggestion that the several volumes of 'The Great Musicians' would be increased in value if to the catalogue of each composer's works were added a bibliography of at least the principal sources of information respecting him and his works.

NOTICES

BISHOP JEREMY TAYLOR'S MARRIAGE RING. Edited, with a Preface, Appendix and Notes, by FRANCIS BURDETT MONER COUTTS, M.A., Barrister-at-Law. Cambridge: Deighton, Bell and Co.

This is a sumptuous edition of Bishop Jeremy Taylor's best known sermon, and, having seen a good many editions, we can give a clear preference to it over any others with which we are acquainted. The work is a *livre de luxe*, and would form an appropriate present to those who are married, or contemplate taking the state of marriage upon themselves. In the present day, when the public mind is so unsettled on the subject of its marriage laws, we would especially commend Taylor's profound spiritual teaching to those who would desire to hold calm and sober views on a matter which, beyond all others, affects our family and national life. Mr Coutts reprints the sermon as it stood in the fourth edition of the *Eniautos*, and retains the whole of the Greek quotations, only he substitutes modern Greek for those bewildering abbreviations which were a heart-breaking sorrow to us in our younger years. The appendix to the volume, as is not unfrequently the case, contains more matter than is to be found in the text. The editor has constructed a very various and interesting catena of passages. In the first place he brings together the whole of the Biblical passages bearing on the subject, with the exception of the Song of Solomon, which he reserves for separate treatment. He then lays a large number of writers under contribution—Michael Angelo, Spenser, Sir Thomas Browne, Milton, and, among modern writers, Tennyson, the Brownings, Coventry Patmore, Mr Hugh Macmillan, Rev. W. E. Heygate, Longfellow. We observe that the quotations from Keble and our new lyric peer, Lord Tennyson, which we should have expected to be full, are extremely sparse. Finally the editor reprints a long article, by Miss Ellice Hopkins, on the Song of Solomon, which originally

appeared in the *Century Magazine*. We confess that we have read this portion of the work with extreme dissatisfaction. We think highly of some of Miss Hopkins's poems, and of her enthusiastic practical work. But Miss Hopkins has shown no special capacity or learning that she should appear as a Biblical critic. And much as we value some of the writings of Professor Robertson Smith, we hold him to be demonstrably unsound on most important points. We advise the readers of the work to regard the romantic interpretation of the *Canticles* as a mere literary curiosity.

STUDIES IN THE BOOK OF JONAH: A Defence and an Exposition. By R. A. REDFORD, M.A., LL.B. 8vo, pp. 295. London: Hodder and Stoughton. 1883.

Mr Redford, who is Professor of Systematic Theology and Apologetics in New College, London, is a typical representative of the new culture which is making itself visible amongst English Nonconformists of late years, which is largely transforming their theology, and is rapidly bringing all their higher minds within measurable distance of the Church, even when they seem at a first glance to be merely breaking away from their old associations without forming any new and positive ones in their stead. Their activity in the field of Biblical study and the higher theology for some considerable time past is not only honourable to themselves, and a marked departure from the traditions of their school, but is in the most forcible contrast with the intellectual apathy of that section within the Church of England which is nearest to them in doctrinal sympathies.

The present volume is a serious contribution to the study of a part of Scripture which has been too little investigated, and the author has been careful to avail himself of all the most recent aids, having evidently given much attention, for example, to Dr Pusey's 'Minor Prophets,' and fully recognising its merits. His book is partly a defence of the genuineness of the Book of Jonah against critical objections, and partly a companion to the book itself, not precisely a commentary, but a patient inquiry into all the more interesting problems which meet the student. Mr Redford is a practised apologist, and the portion of his work which he devotes to the survey of critical objections is lucid and forcible; nor do we think that even those who sustain the positions he combats will accuse him of unfairness or weakness in his reply. He also gives a linguistic discussion of the more salient phrases in the narrative; and supplies what he calls an Exposition of the historical and practical features of the book, which is, however, more strictly a group of independent essays or excursions on certain leading topics which it suggests, namely, the office of the Prophet in the time of Jonah; the special features of the book itself; the contemporary relations of Israel to the surrounding nations; the character of Jonah; the seamen; the teaching of the book on the Divine character and purpose, the repentance of the Ninevites; and the place of the Book of Jonah in Messianic prophecy. Thus, though there is no commentary, in the rigid sense of the word, yet there are abundant helps supplied in an intelligent and suggestive fashion for all who desire to study the book more closely.

THE AUTHORITY OF SCRIPTURE: A Re-statement of the Argument. By the Rev. R. A. REDFORD, M.A., LL.B. 8vo, pp. 226. London: Religious Tract Society.

This is another work by the same author as the preceding,

and is a convenient manual of its subject, not precisely controversial, though the writer has necessarily had such a purpose in mind, but rather a statement of the views of Inspiration put forward now by educated Christians when asked what they mean to assert by the term as applied to Holy Writ. For this purpose, it is the most convenient summary we have seen—orderly, lucid and scholarly, while popular, and we can heartily recommend it.

CONFIRMATION: Notes of Addresses and Questions. By W. J. BUTLER, M.A., Canon of Worcester, Honorary Canon of Oxford, late Vicar of Wantage. London: W. Skeffington and Son, 169 Piccadilly. Pp. 22. Price Twopence.

The high reputation as a parish priest, so well earned by the author when Vicar of Wantage, will ensure to this little manual a favourable attention, which fuller acquaintance with it and the test of use will be sure to deepen into high appreciation. It consists, *first*, of a short form of prayer to be said daily by Candidates: and next, of a series of "Heads or Lectures," ten in number, which form such a course of theological instruction as a Pastor may fairly be expected to go through under favourable circumstances with the young people of his charge. These "heads" are very full and suggestive: and are so constructed as to supply questions for the candidates to answer, and thus to reproduce the substance of the instruction given to them from time to time. Taken altogether, they constitute a scheme of teaching of the greatest value for training up intelligent and faithful Church-people; and since, as the Preface states, it has been used by the writer for many years with satisfactory results, its fitness for the purpose it is intended to discharge has been proved by experience. The author rightly says that "Confirmation is the one great opportunity given to the clergy to instil into their flocks some simple but definite knowledge of Theological truth;" and the fact that very few, comparatively speaking, have any real knowledge of doctrine, "renders them a prey to the very defective teaching of the various sects." Though we fear that in practice some portions of Canon Butler's admirable scheme might often have to be omitted in large parishes for want of time to go through the whole thoroughly, yet we are tempted to suggest that a section on the outlines of Christian duty would supply an obvious omission.

Should not the author have mentioned on page 18, the "Church *Expectant*" as well as "*Militant*" and "*Triumphant*?"

ENGLISH VERSIONS OF THE BIBLE. A Hand-Book with Copious Examples illustrating the Ancestry and Relationship of the Several Versions, and Comparative Tables. By the Rev. J. I. MOMBERT, D.D. 8vo, pp. xxi., 509. London: Samuel Bagster and Sons.

This is really what it calls itself, a Handbook to the English Versions of the Bible. The field is one which has been too industriously toiled in of late years to permit original discoveries to Dr Mombert, but he has collected, condensed, and tabulated the labours of his precursors in a manner which makes this comparatively small and absolutely inexpensive volume do the work of many separate books. It surveys successively the Anglo-Saxon versions, the earliest English ones, the Wicliffe, those of Tyndale, Coverdale, Matthew, Taverner, the Great Bible, the Geneva, the Bishops' Bible, the Rhemes and Douai Bible, the Authorised Version, and

the Revised New Testament, giving copious specimens of style and language under each section, together with the literary and historical matter which the educated reader expects to find, as a matter of course, in a book upon this subject. It is well worth the very moderate sum at which it is priced, which brings it within the reach of shallow purses.

IN TROUBLED TIMES. By A. S. C. WALLIS. Translated from the Dutch by E. J. IRVING. Swan Sonnenschein.

According to the translator's introduction, and the notices appended to it, this historical romance has created a great sensation in Holland, and it is certainly a work reflecting much credit on the thoughtfulness and knowledge of the author, who is we are told a very young lady. We confess, however, that we could not help repeating to ourselves while reading it, "The Dutch are a very patient people." The characters are finely conceived, and there is an earnest purpose throughout, but the descriptions and dialogues are heavy and lengthy, there is no colouring as to time or place, and Motley's 'Revolt of the Netherlands' is a thousand times livelier.

The period is that of the Regency of the Duchess of Parma, and the opening scene is good—a youth waiting outside a convent, and scrambling up to peep in at the chapel window to study the faces of the nuns; though how he could see them from above under their hoods and veils it is hard to imagine. He was in search of a nurse for his dying mother, and there was no difficulty in procuring one of the nuns, so that we conclude they were Béguines, as at that period no other sisters were uncloistered, and their being simply termed *nuns* is perhaps the translator's fault. His mother is an unacknowledged and deserted wife, who had been kindly and honourably provided for by a former lover, and had passed as his sister-in-law. Her son Edward had been called by the family name of this good man, namely Melville, which, we are told, is not uncommon in the Netherlands, and he was ignorant that it was not his right. On her death he becomes secretary to a learned Baron who has brought up his daughter Helena in the classical infidelity of the scholar. In fact, she is a very Dutch Romola. Edward Melville is the first person to touch her heart or to inspire her with the idea that Christianity can deserve respect: but there is an evil genius pervading the house, Reynold van Meervolde, who is resolved to secure her for his own. Ere long, Edward saves the life of a very attractive lad who proves to be his own half-brother, the son of the Count of Viale, a nobleman high in favour of the Regent. The Count perceives that Edward is his disowned son, and without making him aware of it does all he can to promote his interests. Melville is fascinated by a beautiful, heartless Italian, and deserts Helena, who finally accepts Meervolde. Edward is roused from the career of intrigue and pleasure into which he was entering by the sermon of a Protestant minister. He attended out of curiosity, and from a generous impulse sheltered the preacher in his own rooms from the pursuit of the Spanish police. There his young brother Frank falls in with the minister, asks questions, reads, is deeply impressed, and when some time after he meets the fugitive captured and on the way to execution, he throws himself on the halberts and is slain, while cutting the prisoner's cords. Edward is now the only son left to the

Count, but he has become a Protestant and cast in his lot with the Gueux, and although all the splendours that Viale's favour with Spain can offer him are ready for him, he cannot renounce the cause of his faith and country, or condone the treatment his mother had received. He rejects his father's advances, joins the insurgents, and meets his death in the battle of Helligerlee. Thus it may be seen that it is a conscientious and high-minded book, but for English taste it is much too long. In the third volume there is some spirit and action, and the first has some freshness, but we wish the second could have been condensed.

TWELVE SIMPLE ADDRESSES. By A WORKHOUSE VISITOR. S. P. C. K. Pp. 112.

These addresses deserve their name; they are very simple, and yet do not degenerate into the mere pious twaddle which is too common in works of a similar kind. We think, however, that the addresses would be more likely to interest the dwellers in a workhouse if they were enlivened by more anecdote and illustration. The doctrine, or rather absence of doctrine, displayed in them is scarcely what we should have expected. There are plenty of invitations given "to come to Jesus," but not a word about *how* people are to come; the Sacraments and all other means of grace are practically ignored. The reason why so many preachers and teachers fail to hit the mark is, that they never take a steady, definite aim.

THE ENCYCLOPÆDIO DICTIONARY. London: Cassell and Co.

This should be a work of somewhat exceptional importance, it is intended to supply an illustrated Dictionary of all the words in the English Language, with full account of their origin, meaning, pronunciation, and use. It is to be issued in monthly shilling parts, and the first of these which is before us certainly promises well. One of the most important points is the completeness of the work, which is to include several thousand words more than the best-known dictionaries hitherto published.

The printing is admirably clear and distinct, and we advise our readers either to purchase the first Part or to write for the descriptive circular issued by the publishers.

The Quarterlies.

THE QUARTERLY REVIEW for January is somewhat abstract and *doctrinaire*. There is no historical article, unless "The English Church in the Eighteenth Century" may be considered as such. The writer argues with much truth that the degeneration of the tone of the clergy of that generation has been a good deal exaggerated. But when he says that "there was no thrusting out of the Wesleyans by the Church, the whole thing is a dream," he forgets that a man who is kicked out of his house by mob violence is just as effectually expelled as if an order of ejection were issued by the Court of Queen's Bench. "Financial Progress" is an article alarming in its way; it shows that while we are nibbling at our National Debt with small reductions, local debts and local taxation are growing "by leaps and bounds," so that, to quote the writer's own words, "while we have been enduring an added income-tax of 1d. or 2d. in the pound to reduce our National Debt,

our total indebtedness has increased in ten years from about 840 to above 900 millions; our total taxation has increased from about 83 to about 106 millions." This is a matter that should be looked to. Another essay of great importance, "The Statistics of Agitation," should be read by all. It proves conclusively that the poorer classes are obtaining a very substantial share of the growing wealth of the country, and that the Socialist complaint that, while a few persons are growing enormously rich, the poor are being exposed to constantly increasing poverty, is altogether erroneous. "The Copts and El Islam" is a highly interesting sketch of the fortunes of the great Patriarchate of Alexandria since the period of the Mahomedan conquest of Egypt. We are glad to learn that there are signs of "a kindling of religious fervour, an enhanced reverence, and a craving to be taken by the hand and shown a more excellent way, that cannot be mistaken." "Copt" is, it would appear, the same as the ancient Greek name of Egypt, *Ai-γυπτ-ος*. "Biographical Dictionaries" is a learned essay, written by some one who knows his subject well.

THE CHURCH QUARTERLY is a really brilliant number. The first four articles are each of them particularly suggestive, and will repay a careful and repeated perusal. The first essays to show how far the Hegelian idea of "the absolute" may be translated into Christian language, and held by the Christian consciousness. In referring this "absolute" element in Christianity to the *Incarnation*, the writer has overlooked the still more emphatic instance of this in the high doctrine of the Trinity. "The Creed as the Basis of Apology" is another thoughtful article, and points to what is unquestionably a want of our age—viz., the Church's system of ancient theology restated, and with its *rapproches* towards modern science and the problems of contemporary life, fully traced out, both for offensive and defensive purposes. "Fray Gerundio, a Clerical Don Quixote," is an amusing account of a little-known and humorous book, and it relieves very pleasantly the necessary solidity and heaviness of its neighbours. "A Critical Examination of the Miracle at Beth-horon" is learned and ingenious, but not in our judgment convincing. The writer argues that the sun was already darkened with storm, and that what Joshua desired was a continuance of the darkness. We cannot think that the interpretation is a probable one, for the darkness would necessarily put an end to the pursuit, by enabling the defeated Canaanites to escape or to conceal themselves, and thus rob Joshua of the fruits of his victory. "Three Diocesan Histories" is a trenchant criticism of the last published volumes of that series issued by S.P.C.K. The "Short Notices" rather less interesting than usual.

On the eve of going to press we have received an interesting pamphlet, entitled *A HISTORY OF S. JOHN'S HOUSE* (Norfolk-street, Strand), with a full account of the circumstances which led to the withdrawal therefrom of the entire Sisterhood, and a Refutation of the Charges made against the Sisters in the "Statement" issued by the Council on the 12th November, and reiterated in the letter of Mr George William Bell (Honorary Secretary), dated the 31st December last. It is too late to be noticed in this number, but we hope to refer to the matter in our next issue.

SERMON

The Great Examination.

S. MATTHEW xxii. 14.

"For many are called, but few are chosen."

This age in which we live has been called a competitive age, and especially of competition by examination. Where in former years situations were obtained by interest, or sometimes even by bribery, now they are gained by examinations, by which it is determined who are most fit to occupy the places which are vacant. No one can become an officer in the Army or Navy, no one can get an appointment in the Civil Service of the country, without more or less passing the test of an examination. Why even in our simple village schools there are the yearly examinations, some of which the children must first have passed before they are allowed to go forth and work for themselves. Now these examinations are all open; few, however, of the examined come up to the standard which is required of them, and are allowed to pass.

If we are able to observe the conduct of any of those who are preparing for such an examination, we can generally tell who will be successful and who not. Some are careless, seeming to be wholly taken up with amusements or occupations, which have nothing to do with that for which they ought to be preparing themselves, thinking that they are quite able to pass. These, when the time arrives, find out that they are quite unequal to reach that standard which is required of them.

On the other hand, there are others who make the very best of the time given them, who give up all pursuits which seem to interfere with their work, and who measure every action in their lives by the rule of whether it will assist in the work they have. Such as these are sure of success.

My brethren, we all of us are going in for a great examination. And it is an examination which we cannot avoid. You know of course what I mean. I mean the examination of the great Day of Judgment, the Day on which we shall have to go through a most searching examination, as to all we have said and done, as to all we have learnt, as to the use we have made of the opportunities given to us.

We, all of us, if we like to make the best use of our time, can with the help given to us so prepare ourselves, that we can make nearly sure of passing. Not that we can ever deserve to pass; but our merciful Judge can tell if we have really been doing our best. So the question which I have to ask you to-day is—are you really preparing yourselves? Are you like the students I spoke of just now, who give all their energies to making ready? Or are you more like those others who think they know quite enough, and so can afford to amuse themselves, and forget all about the day of examination which is coming?

Perhaps you say to yourselves—"I do want to prepare myself for that examination, but I can't always be thinking

about my soul, about God, about Heaven and Hell ; I have my daily business, my farm, my work, my household duties. I must think about these." I answer yes. Most certainly you must think about these things ; but it is in *these very* things, in the way you manage your business, your farm, your work, in the honest, true, straightforward and religious way you set about these—that you prepare yourself for the day of examination. It will be about these very things, and the way you have acted therein, that you will be questioned on that day. Are you then so acting in your daily life, in your business, in your amusements, as if you remembered that you are to be examined thereon ? If not, why then how can you expect to succeed in that great examination ?

One reason that people often fail in their examinations here is,—that they fix a standard for themselves, instead of trying to find out what the examiner's standard is, and working themselves up to it. They in effect say to themselves—"Oh, I know quite enough, he is sure to pass me." Or, "I know a great deal more than so and so, therefore I must be all right." In the very same way do many people act with regard to their spiritual state. Instead of trying to find out what kind of life of holiness God requires of us, by looking into their Bibles or listening to the Church—they make a standard (as it were) to themselves, and say (or at least act as if they said), "Oh, as long as I don't do this or that I am perfectly safe, God will surely not require more of me than this." Or else, "Look how much worse such an one is than I am. Surely I must be all right." And so each one, instead of finding out what God requires, lays down for himself what he thinks God ought to require. One says—"As long as I do not commit adultery, a little license or sensuality while I am young will not surely be counted against me." Another says—"It is true I do sometimes overreach in my business transactions, such as selling things as better than I know them to be, but then everybody does the same. Surely it will not be counted as a sin against me." And so on. I need not give any more examples to show how people are ever setting up their own standard, and trying to lower God's standard.

Now, do let me ask you all to consider calmly with yourselves this great question. Are you preparing yourselves for this momentous examination ? Are you trying to live up to God's standard, or merely a standard of your own devising ?

Might you not in some ways lead a much higher Christian life than you do ? Are you not content with doing very little indeed for God ? Are you not making too sure of passing ? Bear with me if I just mention one thing as an example of what I mean. Do you think that coming only once to church in a week, not only now and then when necessity requires, but all the year round—the one hour, or perhaps hour-and-half, given to Divine Worship ;—do you really think that this is living up to God's standard ? I must say that I do believe that God requires more. I believe that when God has given us six

days for our usual work, and has set apart the seventh for His service, He will not be satisfied with the one hour given, perhaps grudgingly, to His service, and the rest of the day spent in drowsing over the fire, or reading the paper or novel, or, worse still perhaps, in mere listless indolence.

I am well aware that it is commonly said—it is easy enough for the clergyman to get up into the pulpit, and denounce us for not doing this or that, for we can't stand up there and explain what our difficulties are. This is no doubt true. But then there is no reason why any one should not go to the clergyman at home, and say, "I want to talk to you about what you said in your sermon last Sunday, and explain why I can't well do what you said." Do not complain of our being unreasonable if you will not fully explain what it is which is in your way. But, dear people, whether I am right or wrong in this one example which I have chosen, there can be no doubt at all (can there ?) that we all do take too low a standard of a Christian's life, in the way in which we spend our money, our time, our opportunities. We do not set before us the example of CHRIST as our model. We forget that time is given to us as a means to prepare ourselves for the Day of Examination. Don't you think that we often seem to be living as if there were nothing beyond eating and drinking, buying and selling, marrying and giving in marriage, nothing beyond our farm, our shop, or our house,—no Death, no Judgment ? Oh ! brethren, do not take religion in a lukewarm manner. Do act more as if you believed that this life is, after all, a time of preparation for the next. It cannot be so *very* easy to be saved, or else our dear LORD would never have uttered those really terrible words—Though "many are called," yet "few are chosen."

J. MOUNTAIN.

The Next Number (FEBRUARY 15, 1884), will contain a Plain Sermon.

Current Facts and Notes.

At the Celebration in S. Paul's Cathedral, prior to the departure of Bishop Smythies for Zanzibar, there were over 100 Communicants. The Dean was Celebrant, and Canons Gregory and Liddon present. After a farewell breakfast at the Castle and Faleon, the Bishop, accompanied by several clerical and lay-helpers, left for the Royal Albert Dock, from whence they started in the Cape steamer *Goa* for the scene of their future labours. Other clergymen and laymen are about to join the Mission, for which at present a bright future seems in store.

Our readers, in making their arrangements, should take note of the fact that the Carlisle Church Congress has changed the days of meeting. The Congress is now announced to take place on September 30, October 1, 2, and 3.

The Rev. H. O. Shuttleworth, in a letter to his parishioners, rightly deprecates "the wholesale removal of City Churches," and considers the admission that a great National Church cannot turn to account "her noble heritage" in the City a most humiliating one. It appears that at the last census the week-day population

in the City amounted to 260,670, and that the number of passers-by in one day was estimated as 739,640. We agree with Mr Shuttleworth, that City Churches may be utilised by short bright Daily Services, but we are a little at a loss to know what is meant by "a meditation, with organ music for its only voice."

The Archbishop of York intends to divide his Diocese into four, instead of as at present three, archdeaconries, by creating an archdeaconry of Sheffield, and a pronounced Low Churchman will, it is understood, be appointed to the post. The new archdeaconry will include 103 benefices and about 40,000 population.

A number of clergymen and laymen, at the request of Archdeacon Denison, have resolved to petition Convocation against the Church Schools Company Scheme, as they deprecate the introduction of the conscience clause as "incompatible with the essential character of a Church School."

The Rev. W. G. Henderson, D.D., Head Master of Leeds Grammar School, who has just had the vacant deanery of Carlisle conferred on him, was the Editor of *The York Missal*, *The Hereford Missal*, *The York Manual*, and *The York Pontifical* for the Surtees Society, so that his acquaintance with ancient Ritual duly qualifies him for regulating the worship of a northern cathedral. He graduated in 1839 at Magdalen College, Oxford, with high honours.

We have received from Herr Franke an interesting letter in which, after congratulating himself on the successful efforts to make known the great works of the German School of Music in England, he makes the welcome announcement that a series of twelve performances of German Opera will be given during this next season under the direction of Herr Richter.

All lovers of music should feel grateful to those who have helped to bring to a hearing such works as "Die Meistersinger," "Tristan and Isolde," &c.; and there is no doubt that the establishment of the Richter Concerts, under Herr Franke's direction, largely contributed to this result.

Since the above was in type we have received from Messrs Schulz Curtius, 174 New Bond-street, a definite announcement of the prospective arrangements, which appear of unusual interest and importance, including five Operas of Wagner's, viz., "The Flying Dutchman," "Lohengrin," "Tannhäuser," "Meistersinger," "Tristan and Isolde," Stanford's "Savonrola;" Liszt's "Die heilige Elisabeth," which is an Oratorio rather than an Opera; Beethoven's "Fidelio," and Weber's "Der Freischütz" and "Euryanthe." The last named might well have been omitted from the scheme, considering there are but twelve performances, and that the other Operas ought certainly to be given more than once. We trust, however, that the venture will be sufficiently successful to justify many performances beyond those originally announced.

The parishioners assembling on Sunday morning at St. Peter's, North Somercotes, near Grimsby, were grieved to find their church a wreck, the whole of the lead of one side of the nave ripped off as if it had been paper, and a large quantity of boards supporting it lifted and blown off. Two large windows were also blown in. The church is a large one, the parish large, scattered and very poor. No gentry. The church has long lain

in a forlorn state. The new Vicar, Dr Wood, had just made things decent for Divine service. The church must be closed as funds can only be obtained from kind help outside the parish. The church presents much the same appearance as if a bomb-shell had exploded inside it. Roof open to the sky.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—I have every Number of LITERARY CHURCHMAN for 1883, and nearly all those for 1881, 1882, to dispose of. Any one may have these by applying to me, on paying carriage.

Yours faithfully,

W. W. HILL.

Ocle Vicarage, Hereford, Jan. 22, 1884.

To the Editor of the L. C.

SIR,—Your Reviewer, in your last issue, speaks of the "old heresy of Conditional Immortality." He would confer a great favour on the present writer, and perhaps on others, by stating whether that theory is, in the literal sense of the word, a heresy. For its upholders often assert that the Catholic Church has never laid it down as de Fide that man's soul is indestructible apart from CHRIST, although they admit that the unending torment of the wicked has always been a pious opinion.

D. P.

January 21, 1884.

Notes and Queries.

IN VERBO SACERDOTIS, OR SACERDOTII.

SIR,—May I ask what is the modern use and history, if any, of this form of asseveration? It occurs, of course, in "The Submission of the Clergy," in 1532 ('Eocl. Courts Comm. Rep.' Vol. I, p. 71); and Wood states of Dr Robert Harris, the intruded President of Trinity Coll., Oxf., 1638, who was accused of dishonesty in respect of some money, and maintained his innocence, that, "tho' no man believed him, yet he averred it *verbo sacerdotis*" ('Fasti Oxon.' Vol. II, col. 748, Lon. 1692). I am aware of the references in 'Bingham,' V. ii. 2.

ED. MARSHALL.

Sandford St. Martin, January, 23, 1884.

The Rev. T. P. Hewlett, Maungakarama, Auckland, New Zealand, asks to be allowed to thank the unknown friend who kindly sends him the LITERARY CHURCHMAN, but he desires to explain that the proper postage of each number is 2½d., and at present he has to pay to the post-office a fine of 4½d. on every number as deficient postage.

TO CORRESPONDENTS.

Received: E. Slade, with thanks; but excluded through want of space.

BOOKS RECEIVED.

Briggs.—Biblical Study	Clark.
Courthope.—Addison	Macmillan.
Chinnoek.—Anabasis of Alexander	Hodder & Stoughton.
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We read here also the fulfilment of Joel's prophecy:

"And it shall be in the last days, saith GOD, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see Visions, and your old men shall dream dreams; yea and on my servants and on my

handmaidens in those days will I pour forth of my Spirit and they shall prophesy ;”

for from the first, side by side with the duly organised means of grace, sometimes independent of them, but not in opposition to them, we clearly see such particular overflowings of the Holy Ghost directly calling men and women to some special work for Him.

To illustrate the principle at the root of these facts, I give the following extract from Canon Medd on the Eucharistic Sacrifice ('Church and the World,' 2nd Edition, page 332) :

“Indeed the true doctrine of the official Priesthood in the Catholic Church can only be rightly and fully understood when it is viewed in connexion with the two cognate truths—the sole and unique Priesthood of JESUS CHRIST and the common Priesthood of all Christian people.

“True it is, indeed, most blessedly true, as will be shown hereafter, that there is but one only Priest and but one only Sacrifice for sins for ever. True also it is, most blessedly true, that He Who is our Common Redeemer hath made us all to be ‘Kings and Priests unto God and His Father,’ ‘an holy Priesthood to offer up Spiritual Sacrifices acceptable to God by JESUS CHRIST ;’ and that the anointing oil of the grace of the Holy Ghost, wherewith the true Aaron was anointed without measure, floweth down, ‘even unto the very skirts of His clothing,’ anointing His whole Body, reaching unto and blessing and consecrating even the humblest and lowliest of His members.”

Now so long as those so gifted do not hereby seek to break the Unity of the Spirit, and are prepared to work in due subordination to the constituted authorities in the Church, the glory of the individual member is the glory of the whole Body ; and now, as in the earliest ages of Christianity, the whole Church should rejoice at every proof of renewed life as witnessed to in the several members of the Body. What can more thoroughly support this view than S. Paul's description of the general working of the Church in his day—Ephesians iv. 11-16. And for individual cases we may point to the organised lay work of Sisterhoods or Deaconesses, and to the special outpourings of the Holy Ghost on Cornelius, on Aquila and Priscilla, on Apollos, and on the four daughters of Philip the Evangelist.

We really have no right to limit this to the first period of the Church's history, or to teach that this special power of lay work, under the influence of the Holy Ghost's special outpouring, should have ceased now. We may the rather argue that if such guiding of the Holy Ghost through organised and sometimes over and beyond the organised methods is vouchsafed to all, the Church is bound to provide some special modes of usefulness for all, of all classes and ranks among us, that the Work of the Spirit through all her members may be fully utilised to the manifestation of our Lord's Holy Life unto the world.

I will venture to state, though the proof of it would occupy more time than my present paper will allow, that in all ages of the Church Lay Ministrations of men and

women have always been more or less recognised as a part of the Church's organisation. During the middle ages, in addition to the minor orders which afterwards became more clerical than lay, we have the monasteries and convents, full of duly organised men and women for special lay work, most suitable for the time that they were first gathered together.

Later on we have the great lay preaching brotherhoods. And in after ages, when these associations were violently suppressed in our land, every religious excitement has in turn witnessed to the necessity of some distinct organisation of lay work being supplied.

We need not stay to point out that the supply of this outlet for lay work has been the great strength and life of the Dissenting Bodies. Even in the latest form, the one sound point in the Salvationist movement has been the recognition of the right of all, however low and degraded they may have been, to have a distinct work to do for CHRIST so soon as they have been converted from their evil ways, and the Holy Spirit has begun to stir within them with holier aspirations.

It is worthy of note that this necessity of the duty of every member of the Body having special work to perform is a prominent idea among all Dissenters. A clergyman in East London, who had been successful in bringing many Dissenters into full communion with the Church, was overwhelmed with the difficulty of finding work for them to do ; and many a good work was started with the sole idea of supplying work for those who had been truly taught that it was essential to a living faith to be doing living work for CHRIST.

What is the present position of the Church of England ? She is realising to the full the responsibilities of her position as the Church of the people, and is determined to work more earnestly in all her crowded centres to regain an influence over the masses of the people.

It is impossible, with the limited number of clergy and the limited supply of candidates for holy orders, that they alone and unassisted can do this great work among our daily increasing population, even if it was right they should. The only parishes in which any great work has been done in this matter is where more elastic and more ornate services have been used,—where free and open churches have been the rule,—and where the necessity of lay work has been vindicated by the use of duly organised Sisterhoods, and the formation of parochial Guilds and lay preaching.

These parishes have been the exception rather than the rule, and for years these kinds of services and these lay organisations have been instituted and carried on without the full sympathy, and almost in the face of the suspicion and distrust of those in authority.

I willingly allow we are coming out of this state of things, and in the midst of the sore miseries caused by past neglect, not only are those in authority willing to recognise all work for CHRIST, but specially to support

those means of working among the people that have chiefly succeeded in gaining an influence among them. We hear a great deal of licensed lay readers in London and in other dioceses, and wonderful success can be shown from such ministrations, when not unduly shackled by a misplaced jealousy on the part of the parochial clergy.

But the whole thing is for the present in its infancy, and we require in addition to the Sisterhoods and Guilds a regularly organised body of lay teachers, including all ranks of our people, very much on the line of Wesley's itinerant preachers, with a special Mission Chapel for these Lay Ministrations in every parish.

There should be a Missionary Canon in each Cathedral Body as the head of such Home Missionary organisations, who would under the Bishop, and in concert with the Parochial Clergy, organise a system of lay preaching, very much in the same way as the superintendent of the Wesleyan districts now manages the Wesley itinerant preachers. There is much to be learnt from Wesleyan experiences.

In the original proposal all whose hearts were touched with a call to witness to CHRIST were, after the testimony of the brotherhood, permitted to preach in certain congregations, even when uneducated. When the Wesleyan body became too respectable, and raised their general standard without finding some special work for these uneducated men, a schism was caused by the breaking away of the so-called Primitive Methodists. Some suitable work should be found for all.

The organisation and discipline is good, none being permitted to go without rule and ordained course on any circuit, or to any chapel within the circuit. Most have to prepare themselves for a special examination.

The vitality of such lay organisations is fully witnessed to by the continual, unceasing supply of earnest men, willing to go through such discipline and to give themselves, and often their hard-earned money, to the work.

It is said we cannot find the men. When we recognise the duty of starting the organisation, and can sufficiently put aside our jealousies and straitlaced respectability to receive them, the men will be found.

I think it will be necessary to form them into a lay brotherhood, under a lay head as well as being under the general superintendence of the Clerical Missionary Canon.

But when such an organisation is duly launched, as a Wesleyan lay preacher said to me, the work of the Wesleyans will be accomplished. We may live to see the day when the present chapel may be given up to the Church's Work, for when the Communicant members come to the parish church, chapel services need not be looked on as a cause of suspicion or offence. There are many of our people who, coming to our Sacraments upon Wesley's plan, may naturally and innocently prefer a freer and simpler Service afterwards.

When the Archbishops and Bishops, under God's guidance, put forth a duly organised body of lay preachers

and give the right hand of fellowship to the work of Sisterhoods and other lay organisations, as an essential part of the Church's system, without jealousies and without rebuke, we shall have gone more than half-way towards winning back the masses, and a good deal more than half-way towards the reunion of all the earnest-minded Dissenters in the land.

NELSON.

Italian Proverbs.

The extraordinarily dry season now prevalent in some parts of Italy, specially the Riviera, inevitably calls forth many of those country proverbs, dear to the heart of all who like tracing old customs and sayings; which, like local dresses and other time-honoured habits, are disappearing only too fast beneath the dead level introduced on the European Continent by railroads and their attendant tourist hordes. "Anno nevoso, anno fruttuoso." ("Good snow, good grow")—scarcely belongs to these warmer Mediterranean shores where snow so rarely falls, though in Tuscany you may often hear it; where also the saying is "la neve per otto di è alla terra come mamma, da più in là come matrigna." (A week's snow is motherly, more than that becomes a stepmother.) But this dry weather calls forth the proverb, "Gennaio e Febbraio, empie o vuoto il granaio," and the good, honest, hardworking peasants of this lovely Liguria are now sorrowfully contemplating the thin crops resulting from drought. In England just now, the north-Italian proverb "Guardati della primavera del Gennaio," would perhaps be appropriate, for a January spring is apt to bring May winter. Is there any English proverb corresponding to that pretty Tuscan saying, "L'estate è la madre di poveri?" (Summer is the poor man's mother), or the quaint saying that March brings a fur cloak and sells it three days after. ("Marzo ha comprata la pelliccia a sua madre, e tre giorni dopo è l'ha venduta.") Here, when the soft white or grey clouds settle on the mountains round, and the stranger unaccustomed to their ways congratulates the peasant on a good hope of the much-longed for rain, he will probably be told "Nuvolo di montagna non bagna la campagna," for the profitable moisture-bringing clouds almost invariably rise from the sea, not the land quarter.

Candlemas Day has always been surrounded with weather predictions. About Naples the saying used to be "Alla Candelora, dell' inverno siamo fuori;"—and in Tuscany it is still said:

"Per la santa Candelora,
Se nevica o se plora,
Dell' inverno siamo fuori,"

while higher up among the mountains we find the dreary prediction that snow on Candlemas Day will have six repetitions! "Se nevica per la Candelora, sette volte la neve svola." This year the perfect summer we experienced on St. Paul's Day recalled the old proverb:

"Delle calende non me ne curo,
Perchè San Paolo non faccia suro."

But whatever the actual condition of things, these peasants do not grumble, and in reply to our condolences on the drought, will often reply, "Quando Dio vuole, a ogni tempo

piove;" and there is another lovely trustful old saying in Tuscany:

"Quando Dio ce lo vuol dare (that is bread);
Ce lo da anche sopra una pietra."

There is an old Italian saying to the effect that when the festival of S. George falls in Eastertide, there will be turmoil in the world:—

"Quando San Giorgio viene in Pasqua,
Per il mondo c'è gran burrasca."

This took place in 1848 and 1859, both of which were years to be remembered in history; and in the present year, S. George's Day, April 23rd, will fall on Wednesday in Easter Week. I have not as yet heard any allusion to the forecast in Italy, perhaps it may be wiser to wait till after the date, and see what happens!

There are some curious superstitions in Italy concerning certain days, similar to the well-known English one of St Swinibin. Thus the Tuscan peasant says that rain on Good Friday means a wet May:

"Se piove il Venerdì Santo,
Piove maggio tutto quanto;"

and a wet Ascension Day is specially decided by them:

"Se piove per l'Ascensione,
Va ogni cosa in perdizione."

A pretty Florentine proverb says that rain on S. Anne's Day is as manna to the people—"Se piove per S. Anna l'acqua diventa manna;" but in another district the peasants say that if it rains on S. Anne's Day, there will be rain for a month and a day! The olive pickers in these parts are often a thoughtful, rather serious people, and not unfrequently give grave, pathetic answers to the chance remarks one makes to them, passing by. Thus one old man, "Ah si! da Dio vengon le grazie, e di noi le disgrazie;" and I have come upon the Italian version of our proverb about the pinching shoe: "Dove stringe la scarpa, non lo sa altro che chi l'ha in piede." And again, "I pensieri fanno mettere i peli canuti" (Sorrow brings gray hair). Some of their common sayings about daily troubles are very quaint. "Le disgrazie non si comprano al mercato" (You don't go to market for your troubles). "Le disgrazie sono come la tavola di locanda"—like the inn table, always spread; and more poetically, "Le rose cascano, e le spine rimangono" (The roses fall, the thorns alone remain).

There is equal truth and pathos in the proverb, "Non serve dire, per tal via non passerò, nè di tal acqua non beverò" (Vainly would we say we will not tread the pathway of sorrow, or drink of the water of affliction). "Ogni di vien sera," a poor mother, worn out with watching her sick child, will tell you, and in reply to a well-meant condolence, another answers "Ogni momento è grazia." A sadder one is the not unfrequent "Per un dì di gioja, se ne ha mille di noia," and "Quanti giorni cominciano col sole che finiscono col mal tempo!"

"Misfortunes never go alone" must be true! for we find it in every language. The Italians say, "Le disgrazie non vanno mai sole;" or more prettily, "sono come le ciriege," hanging in clusters like cherries. There are some more hopeful, as to wit, "Dietro al monte c'è la china," which might paraphrase our long lane that knows no turning. "Dopo il cattivo ne viene il buono." "Dio manda il freddo secondo i panni," which corresponds to our "shorn lamb," and to the old French proverb on similar lines. The warm-hearted

Italian is ready to exclaim that "misericordia confortata non è miseria." Nor must I leave out the lovely saying, "Quando Dio chiude la finestra, apre la porta" (When God shuts the window He ever opens a door.)

We must conclude with a proverb which might be the text for a sermon—"La speranza è il pane de' miseri," and its fellow, "La speranza in Dio è il patrimonio de' bisognosi." And if the embittered man of the world cries out that "la speranza come il latte, tenuto un pezzo diventa agro," the gentler peasant whispers "la speranza è un sogno nella veglia," and again, "la speranza sola accompagna l'uomo fino alla morte."

San Remo, Jan. 31.

H. L. S. L.

CURRENT TOPICS

A pamphlet, entitled 'A History of St John's House, and published by Messrs Skeffington, has, we observe, already reached a fourth edition. It is from the pen of the survivor of the two first originators of St John's House, Mr R. Few. The object of this brochure is to give "the real history" of the events which, during the last twelve months, have given St John's House and its Executive an unenviable notoriety. The writer, who is an able lawyer, and who, from his position as one of the Founders of the Institution in 1848, claims the attention of all unbiassed persons, provides in these pages a detailed account of the circumstances which have led to the separation of St John's Sisterhood (which, from the advertisements of the Committee, might be supposed still to continue in Norfolk-street, Strand) from St John's House. The pamphlet appears to us to contain a thorough vindication of the Sisters from the charges which those who act in the name of the Council have brought against them.

Mr Few calls his account "the real history," which at once implies that an apocryphal one exists. And so it does. For it has been asserted that the Sisterhood owes its origin to King's College Hospital, the fact being that the Sisterhood as a community "of ladies, united by a religious tie—without vows," that is, we suppose, life-vows, was called into existence in 1848, and did not undertake work in King's College till 1856.

We note throughout in what has been advanced by the authorities of St John's House in defence of their conduct towards the Sisters as an *arrière pensée*, the desire to deny to the Sisterhood itself any distinct existence. It exists only for the Council, not the Council for it. This certainly has been verified by the conduct of the Executive, who have derived benefits of a very material kind from the Sisterhood. Mr Few has, however, once for all, demolished this position, and assigned to the Community an independent origin. The way the Sisters have been treated is as if in case of Disestablishment the State said to the Church, "You have no existence apart

from us. It is true, you have supplied 'the endowments,' but we will keep them, because they will be useful for the sustentation of another religious body. You know you have no *legal* claim, and as to moral considerations—well, they have no weight!"

The "Statement," which was made in November in the name of the Council, and the accuracy of which has since been upheld by a publication which bears the signature of the honorary secretary, is further charged by Mr Few, not only with studied incompleteness in one point, but also with being unreliable as to facts in general, and "*thoroughly misleading*." It is beyond question that the authorities of St John's House wanted to hush the matter up between them and the Sisters, for the honorary secretary frankly acknowledged his impotency "to correct public opinion by further discussions," and, therefore, advised that no attempt should be made to answer the letters of Miss Lloyd which had appeared in the columns of the *Times*. But charges have to be substantiated or withdrawn. To avoid the light of day, to shirk a thorough investigation of the grounds on which any one is accused of wrong-doing, is a line of conduct which does not commend itself to Englishmen. It raises the suspicion that there is something to hide, and Mr Few's pamphlet does not certainly remove this feeling. We learn in these pages, how the Council, or rather the Treasurer, who was not at first the "controlling officer" of the Sisters, but "their friend and counsellor," got the reins. The first hitch seems to date from 1872, when the Committee of Management of King's took exception to "certain points of discipline" in the nursing of their hospital. Here Mr Few condemns the *ex parte* account in "the Statement," and seems to us thoroughly to make good his point. Lord Hatherley and Lord Selborne, who were the referees, complained that the doctors were such "extremely young men," and so constantly changed, that unless some permanent officer of age and experience were appointed, it was impossible to ensure from the Sister-in-Charge (who had had a long acquaintance in nursing) the confidence and deference which was demanded. Mr Few justly complains that it was unfair to withhold this recommendation of their lordships, and to put forth that which stands "sixth"—the arrangement for the removal of a Sister, if King's College desired it—as if it were the sole point and result of the Conference. We recommend all who want to judge fairly between the Council of St John's and the Sisters to read Mr Few's conclusive pamphlet.

We are not surprised to find that the Council of Charing-cross Hospital have given notice of their intention to terminate their agreement with St John's House. Mr Ernest Frere has submitted a "memorandum" for the consideration of the Charing-cross authorities in the hope of altering their determination. That an extemporised Sisterhood should not have the experience of practised nurses is not unlikely, and that the Council of Charing-

cross should prefer renewing their engagement with those who had so efficiently and so long laboured is still less to be wondered at.

Death has been active in the world of letters since our last issue. The *Quarterly* has lost a brilliant writer in the person of Mr Abraham Hayward, and the *Times* of Tuesday was in mourning for the death of its Editor, whilst in the religious world a well-known name is gone by the decease of "Bishop" Hans Lassen Martensen, a Danish divine of great note. To these must be added a name which is deservedly held in honour, and which we are especially bound to mention, for he was the publisher of the LITERARY CHURCHMAN at the beginning of its existence thirty years ago, Mr J. H. Parker, C.B. Mr Parker, as author, publisher, and archæologist, has occupied a distinguished place for nearly half a century in literary circles. When the Oxford Movement had just commenced, and had stimulated a love for Gothic architecture, Mr Parker's "Glossary" appeared, and his edition of Rickman, and his excellent summary, the 'Introduction to the Study of Gothic Architecture,' all contributed to that zeal for Church Building and Restoration which was the result of revived Church principles. As a publisher, "Parker" is a household word in Oxford, the 'Oxford Pocket Classics' and series of devotional works which have issued from the firm which bears his name are too well known to need description. Mr Parker's archæological pursuits, which may be called the passion of his later life, were continued until its close,—his 'Archæology of Rome' being the chief literary production of his subterranean researches. Whilst we cannot take a retrospect of so long and honourable a career without admiration, we cannot record its close without expressing our regret at the somewhat sudden loss which his death has occasioned to a large circle of friends.

REVIEWS

The Lord's Day or Christian Sunday.

THE LORD'S DAY OR CHRISTIAN SUNDAY: its Unity, History, Philosophy, and Perpetual Obligation. Sermons by Rev. MORRIS FULLER, M.A., Vicar of East Moulsey by Hampton Court. London: Kegan Paul, Trench and Co.

MR FULLER is an author of immense reading and extraordinary industry. He has given us a thick octavo volume of nearly five hundred pages on the Sunday question, in itself a *thesaurus* of all the literature and argument of the subject. The sermons, so called, can hardly have been preached in their present form, but are either expansions of discourses or essays which received prizes or honourable mention from the Committee of the Lord's Day Observance Society. We think Mr FULLER might have advantageously recast his work; that is to

say, that he might have given us a connected treatise, and have thrown his notes and illustrations and the whole of his *apparatus criticus* into an Appendix, after the manner of Bampton Lectures. Indeed the present volume would form a favourable specimen of Bampton Lectures. We have, moreover, to regret the want of an index, or even of a fair summary of contents. Of late years it has rather been the fashion in popular theology to deprecate all strictness in the observance of the Lord's Day, and indeed to question the perpetual obligation of the Sabbath. This may be said, more or less, to be the teaching of such men as Dean Alford, Robertson of Brighton, and Dr Hesse. Mr FULLER vigorously sustains the older and, as we think, the more orthodox view. We think that few readers will go far into his work without being struck by the depth and thoroughness of his management of the controversy and without a large measure of conviction of the justice of his views. He was led, he tells us, to the consideration of the subject by the large amount of Sabbath desecration which he witnessed in his own parish :

"The level roads of the neighbourhood tempted the cyclists, the charming grounds and picture galleries of Hampton Court invited the loungers, and the silvery stream of 'hoary Thames' attracted the pleasure-seekers in countless numbers, while the churches were by comparison thinly attended. On an average five hundred boats passed the locks of Moulsey and Sunbury on Sundays alone, and hundreds of spectators lined the banks. Such an amount of Sunday desecration he had not seen before except on the Continent; and he was led once more to investigate the origin of the day of rest and the grounds of Sabbath observance."

The heart of the question of course is whether the Sabbath is merely Judaic, ceremonial, ecclesiastic, or whether it is part of the moral law and of permanent obligation.

Such writers as Dean Alford and Mr Robertson mainly based their views on Colossians ii. 16 : "Let no man judge you in respect of . . . the Sabbath days," from which Dean Alford argued that the Sabbath was not obligatory in any form in the Christian Church. Mr FULLER's discussion of the passage is well worth reading. His main explanation is that in the Early Church there were those who adhered to the Jewish Sabbath and those who adopted the first day of the week, and no one was to be judged in respect to a preference of one day over another. However this may be, the question is not to be settled by an isolated passage but by the comparison and general sense of Scripture. The Sabbath was the memorial of creation; it was instituted in Paradise; it was found in the Church of the Patriarchs; it was re-affirmed in the wilderness; it was re-enacted on Sinai; it was transferred to the first day as the festival of the Resurrection. Our Lord's teaching constantly supposes its existence as a Divine law, while as Son of Man and Lord of the Sabbath He denounced the abuses of the time in respect to it, and showed that "it was lawful to do well on the Sabbath

Day." Many topics bearing on the subject of much interest are opened up in the course of the volume. Thus he enforces that the Fourth Commandment tells us not only to rest, but also to labour. He dwells on the physical side of the Day of Rest as absolutely essential to human life and happiness. He omits to point out—or perhaps the point has escaped our observation—that to man created on the sixth day the Sabbath would not be the last day of the week, but the first day. Mr FULLER has many critical notes on the niceties of the original. It is a mistake, however, that they should be placed in the body of the work. The result is that these pages seem sometimes addressed to the general reader, and sometimes they seem limited to a *concio ad clerum*. We may take as an example of Mr FULLER's more popular and practical side the following serviceable quotation :

"Our rest, like that of the Jews, must be rest after labour, and should be strict and social. As a weekly memorial of the Resurrection it partakes of the nature of a festival. We may eat bread with our friends on that day after our Saviour's example. It is the day for increased services. It is the day of bread, for it is the day of the risen Saviour, the Lord's Day. It is the day of Holy Convocation and for receiving instruction in the new law of JESUS CHRIST. It is the day of prayer and praise, of psalms and hymns. It is the day which the Lord hath made, and should be observed strictly but spiritually and joyfully. It is the day for works of charity and kindness. It is the day for almsgiving. It is the day for spiritual recollection and soul culture. It is a rest day for our physical nature, our intellectual nature, our spiritual nature, and our social nature. It is a quiet resting-place in time, and is symbolical of, and a preparation for, a type and pledge of, the Sabbath-rest (Sabbatism) of eternity. 'I feel as if God had,' said Coleridge, 'by giving the Sabbath, given fifty-two springs in the year.' And Daniel Webster observed: 'The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.'"

We are making a rather large assertion, but we are not aware of any work in English theological literature which supports Mr FULLER's Scriptural views with equal ripeness of learning and exhaustive treatment.

The Story of Chinese Gordon.

THE STORY OF CHINESE GORDON. By A. EGMONT HAKE. Remington and Co.

A great deal of interest at the present time centres on General Gordon, who at the last moment gave up the service of the King of the Belgians in his great scheme for the amelioration of Africa to go into Upper Egypt to protect Egyptian and English interests. The present volume is an attempt to satisfy this legitimate curiosity. It is written without the consent, or assistance, or even the knowledge of General Gordon; but at the same time the author has had access to his journals and family correspondence, from which he has mainly compiled his narrative. The story told is very remarkable. The combi-

nation of personal adventures and of military operations forms an extraordinary narrative. Then we have presented to us the disinterestedness of the General, and the fact that his wars have always been carried on for humane and philanthropic purposes. Next we have the indications of a deeply religious nature, one that is possessed indeed with a belief in fatalism, but at the same time is consecrated to the service of God and to the cause of humanity.

It is to be regretted that we have so few sources of information that would enable us to verify and expand the statements of the work. They may be accepted as quite trustworthy. The general outline is perfectly clear and satisfactory. He belonged, we should say, to a family where father and son had been soldiers for a hundred and fifty years. He passed from Woolwich to the Crimea, where he did much arduous work in the trenches before Sebastopol. His services attracted favourable attention, and he was afterwards employed by the Government in tracing out the Bessarabian boundary. In 1860 he went out to China, and was present at the destruction of the Imperial palace at Peking, when it took place by order of the Earl of Elgin. Those who read Gordon's account of it will be much disposed to doubt the wisdom of the order. At this time the Taiping rebellion had gone on for years, inflicting countless miseries on China and fraught with peril to the free ports. The British Government was asked to find a leader for the Ever Victorious Army, as the Chinese Imperialists were called, and it nominated Gordon. He succeeded in bringing the Civil War in China to a close, and will always be known in history as "Chinese Gordon." He became famous not only by his intrepidity and his military strategy, but also by his rare skill in conciliation and negotiation, and by the absolute sway which he obtained over his barbarous followers. He drilled them in the European manner and substituted regular pay for the system of loot and rapine. His great desire was that he should rid China of its cruel oppressors and relieve its suffering millions. God granted this to him, and he fully believed that he was an instrument raised up for this purpose. He wrote to his mother: "I know I shall leave China as poor as I entered it, but with the knowledge that through my weak instrumentality upwards of eighty to one hundred thousand lives have been spared. I want no further satisfaction than this." The Chinese Emperor wished him to accept immense sums, but he absolutely refused. He had spent not only his pay but also his private means in relieving the misery which he saw all around him. It is curious that when he presented himself at the War Office, after his return to England, the Minister had hardly heard of his name, and knew nothing of his successes.

He was given the appointment of Commanding Royal Engineer at Gravesend, which he held for six years.

The philanthropic side of his character when at home is thus summed up:

"To the world his life at Gravesend was a life of self-suppression and self-denial; to himself it was one of happiness and pure peace. He lived wholly for others. His house was a school, and hospital, and almshouse in turn—was more like the abode of a missionary than a Colonel of Engineers. The troubles of all interested him alike. The poor, the sick, the unfortunate, were ever welcome, and never did suppliant knock vainly at his door. He always took a great delight in children; but especially in boys employed on the river or the sea. Many he rescued from the gutter, cleansed them and clothed them, and kept them for weeks in his home. For their benefit he established evening classes, over which he himself presided, reading to and teaching the lads with as much ardour as if he were leading them to victory. . . . He had a great number of medals, for which he cared nothing. There was a gold one, however, given to him by the Empress of China, with a special inscription engraved upon it, for which he had a great liking. But it suddenly disappeared; no one knew where or how. Years afterwards it was found out, by a curious accident, that Gordon had erased the inscription, sold the medal for ten pounds, and sent the sum anonymously to Canon Miller for the relief of the sufferers from the cotton famine at Manchester."

He served some time afterwards at Galatz, his engineering work being the improvement of the mouth of the Danube. Then he was allowed by the Home authorities to enter the Egyptian service in succession to Sir Samuel Baker as Governor of the Tribes in Upper Egypt. Here he had another opportunity of manifesting his singular disinterestedness. The Khedive offered him ten thousand a year, but he refused to take more than two thousand. He did not care to receive more from a foreign Government than he had received from his own, and he knew too how the big stipend would be wrung from the miseries of the poor. Baker's expedition cost the Khedive more than a million, while Gordon actually sent up funds to the exhausted treasury of Cairo. His commission extended as far as the Equatorial lakes. He evidenced a wonderful genius for administration and command. The volume before us gives details of extraordinary perils and adventures through which he seemed to bear a charmed life. His great business was to put down the various robbers in the country, and to abolish or modify the system of slavery. The horrors of the slave trade on the West Coast and in the Middle Passage are now more than surpassed by those of the Arab slave caravans. "Praying for the people ahead of me, whom I am about to visit," he wrote, "gives me much strength; and it is wonderful how something seems already to have passed between us when I meet a Chief for whom I have prayed for the first time. Unless He gave me the confidence and encouraged me to trust Him I could not have it; and so I consider that I have the earnest of success in this confidence." General Gordon is, we believe, a member of the Church of England, and at the same time he often reminds us of one of Cromwell's Ironsides. Everywhere he picked up slaves;

many of them lay dying in the sun ; the sight of the misery caused by this horrible traffic made him wretched. He had great reason to doubt the sincerity of the Egyptian Government in their professed desire to put down slavery. We suspect that the State language employed on the subject was merely a sop to satisfy European opinion. The Khedive gave him power to punish slave-dealers with death, and at the same time Nubar Pasha declared that the purchase and sale of slaves in Egypt was legal. Thus the whole Egyptian policy on the matter was "shifting, conflicting, and dubious." Gordon steadily went on his way doing his best to put down the accursed traffic. The slave-dealers rose in revolt and had military forces greatly in excess of his own. He received immense assistance from the illustrious and lion-hearted Italian, Romulus Gessi, whose premature death cut short a magnificent career. Gordon went on a personal mission to Johannis, King of Abyssinia, who had made a claim on some Egyptian territory. This was one of the most perilous of his exploits. Johannis wished to make Gordon a prisoner, and reminded him that he could put him to death on the spot. Gordon simply dared him to do it. He had received such indifferent support from the Khedive that he determined to resign. He had worked in almost daily peril of his life for three years, and had ridden nearly nine thousand miles in the desert. "I do not profess either to have been a great ruler or a great financier ; but I can say this—I have cut off the slave-dealers in their strongholds, and I have made the people love me."

When Lord Ripon went out as Governor-General of India General Gordon accompanied him as Private Secretary, but resigned the appointment as soon as they had reached Bombay. There was then the apprehension of war between Russia and China, and Gordon was invited by the Chinese Government to resume his old position. Gordon's fixed desire was to persuade China not to go to war with Russia. The English Government refused to give him the necessary leave. He, however, went to Hong Kong, and had a conference with his old friend, Li, to whom he gave instructions for remodelling the Chinese armies on the English system ; and this, we believe, has been done. Later he went out officially to Basutoland, but resigned his appointment, as he believed that the Colonial authorities did not have justice on their side.

We may take a few more of Gordon's utterances about himself :

"I have naught to gain in name or riches. I do not care what man may say. I do what I think is pleasing to my God, and, as far as man goes, I need nothing from any one. . . . My work is great, but does not weigh me down. I go on as straight as I can. I feel my own weakness and look to Him who is almighty ; and I leave the issue without inordinate care to Him. . . . There would be no one so unwelcome to come and reside in the world as CHRIST while the world is in the state it now is."

When our biographer concludes his able work he leaves

Gordon in the Holy Land. He had taken up his abode in Jerusalem, "and it is with an eagerness that is almost a passion that he pursues the survey of the Holy Sepulchre, the Tabernacle, and the walls of Jerusalem." He anticipates, however, the time when he would "come home and live among the London poor and minister to them in their great need." Another marvellous chapter of foreign service has opened in his history, which we trust, in spite of sinister auguries, will be fraught with good to Africa and to Christendom. Certainly his portraiture presented in this volume is most impressive, that of a true Bayard, *sans peur et sans reproche*.

NOTICES

PRINCIPLES OF ENGLISH CANON LAW. By JOHN BROWNHILL, M.A., Naden Divinity Student of S. John's College, Cambridge. London : Kegan Paul, Trench and Co. Pp. 218. Part I. 1883.

The need of some Handbook on Canon Law has long been felt, and in the book which is before us, Mr Brownhill has endeavoured to meet it by supplying his readers with a summary of Lequeux's 'Manuale Compendium Juris Canonici.' The author intends to deal with "The Special Law of the English Church" in a second part, the appearance of which is to depend on the success of this effort.

The present work comprises "A General Introduction to the Canon Law of the Church." After the *Prolegomena* which consists of a few axioms and definitions to serve for the guidance of the student, bearing upon the nature of Canon Law, the Legislative Power of the Church, &c., there are three sections. In the first of these, "The Hierarchy of Jurisdiction," and "of Order," "The Laity" and "Colleges and Orders" are briefly and clearly treated. In the Second Section, which regards "things" as distinguished from "Persons," questions which concern the "Sacraments," "Divine Worship," and "Temporal Goods" are considered. In the Third Section, under "Judgments," the "Judicial Power of the Church," "Procedure," &c., will be read with perhaps still greater interest in reference to recent controversies.

If it be objected that this book contains the Principles of Roman, not English Canon Law, and that Roman Canon Law has never been held to be binding on us, it may be answered in the words of the Royal Commissioners who in their recent Report state that "the Canon Law of Rome" was "always regarded as of great authority in England." Mr Brownhill provides us with a very useful synopsis of the Canon Law of Western Christendom. Rome was the fountain-head of law and system, the very division of "Persons," "Things," and "Judgments" being drawn from Justinian's *Institutes* ; and it is necessary to know something of Roman Canon Law as well as of our own "legatine and provincial constitutions," &c. But the chapter on the "Jurisdiction of the Pope" amounts simply to a dogmatic statement of the Roman position. Mr Brownhill seems to have expended much labour on this "General Introduction to Canon Law" and—barring some assumptions and one or two noticeable omissions—has succeeded in the enterprise.

The Reformation left the ancient Canon Law in force, except where it contravened "the laws of the land, or the king's prerogative." The project of revising it seemed destined to come to naught. We trust the attempt to revive the study of Canon Law may be more successful.

VILLAGE PREACHING FOR A YEAR. Second Series. By the Rev. S. BARING-GOULD. London: Skeffington and Son. Pp. 139. Price 2s. 6d. 1884.

This is the second instalment of Mr Baring-Gould's new work. It provides sermons from Ash-Wednesday to Whitsunday. The subjects which the author has chosen are most appropriate, especially those for Lent, which are as follows:—"The Thoughts of Death," "CHRIST'S Mediation," "Sins of Omission," "True Repentance," "Purpose of Amendment," "Confession," "Two Aspects of CHRIST," and "The Death of CHRIST." These Discourses appear to us to be richer in illustration and anecdote than the former part of this series. Mr Baring-Gould has a happy mode of turning out-of-the-way histories and types of the Old Testament to account. Here is a specimen:

"When Job heard that his sons and daughters were merry-making, he offered sacrifice for them (Job, i. 4, 5). That is to say, whenever his sons had been revelling, Job feared that in drunkenness and surfeiting they might have sinned, that idle, profane, and blasphemous words might have escaped their mouths, when the fumes of the strong liquor mounted to their brains, therefore, he made sacrifice for each son, to expiate the sin of each before God.

"Now you see One, like another Job, go into the wilderness to offer sacrifice for the sins of His sons. JESUS CHRIST fasts and denies Himself, even necessary food, in order that His Fasting may expiate the sins of His sons—the sins of over-eating and drinking they may commit, and the sins that flow from surfeiting and drunkenness. That is the meaning of CHRIST'S Forty Days' Fast in the wilderness. He needed not for Himself to fast. He needed not to keep under the body and to bring it into subjection. In Him was no sin, no, nor the motions of sin. He fasted because we eat and drink to excess; because we are His sons, and HE loves us, and will make atonement to God for our transgressions by His own self-denial. See our LORD'S Fast in this light, and you will find it opens to you an insight into His love for His sons."

What a wealth of teaching is there in this application of Job's conduct! The condemnation of intemperance and gluttony; the motive of CHRIST'S Fast; His impeccability; His Love for each soul—and all expressed in the simplest language.

We note on page 152, the author mentions as "the extreme limit" of partaking of the Holy Sacrament "once in the year." But the Prayer-Book says "every Parishioner shall communicate at the least three times in the year."

LANDMARKS OF RECENT HISTORY, 1770-1883. By C. M. YONGE. London: Walter Smith, 84 King-street, Covent-garden. 1883. Pp. 273.

This work from the pen of Miss Yonge is of no common interest, for the period covered by it, 1770-1883, has seen changes and shocks to an extent which no other century can surpass, if indeed it can be equalled. Our only marvel is how such great events can have been compressed into a work of this size, and not only compressed, but well and graphically related. It is divided into four chapters—the first extends from the reign of Louis XVI. to the fall of Napoleon, and covers "the Reign of Terror" and the conquests of Napoleon. The second is occupied, amongst other subjects, with the Vienna Congress in 1815, the Greek War of Indepen-

dence, and the fate of Poland, while the third and fourth contain the history of our own generation, and relate the Crimean, American, Franco-German, and Russo-Turkish wars, as well as our own recent smaller campaigns. We would advise all who wish for a fascinating as well as reliable *résumé* of the history of the past hundred years to obtain this book.

ROMAN LIFE IN THE DAYS OF CICERO. By Professor CHURCH. London: Seeley, Jackson and Halliday. 1884.

This is, indeed, the book of the Season to be given as a present to a schoolboy. It is charming, a picture of old Rome, when Cicero was in it, its grandest figure. Who, with a recollection of public schooldays does not look back lovingly to Cicero, to the Catiline, the Clodian orations, his "De Amicitia," his "Tusculan Disputations," the delightful Epistles. How thankful we are that Mr Church has not changed our old friend into Kikero, we could not sit down to talk over old times and old remembrances with Kikero. The idea is happy to take Cicero as a leading figure in the midst of the age of transition in which he lived, and to look at the changing current of social and political life through his eyes. Mr Church has not invented a story, his book is not a romance of the age of Cicero, but the history of his time told as it was touched by his hero. It is illustrated from busts and statues; and these lithographs are woolly and unevenly printed. We wish they were sharper and better. The text is admirable.

PRIVATE PRAYERS FOR AWHILE. Compiled by WILLIAM BRIGHT, D.D., Canon of Christ Church, Oxford. London: Parker and Co. Pp. 90.

This little book contains Prayers for the Morning and Evening, and for the Third, Sixth, Ninth, and Twelfth Hours. Some of the Prayers are reprinted from the author's 'Ancient Collects,' and some of the hymns from his 'Hymns and other Verses.' There are also Collects for the Seasons, Prayers for Holy Communion and other occasions. The book strikes us as one not exactly suited to take the place of other Manuals; but invaluable as a repertory from which to supplement private devotions, or to supply fixed Forms of Family Prayer with what may be required to meet special circumstances of any member of the household, or for commemorating Sacred Seasons.

HOUSES OF THE LONDON POOR. By OCTAVIA HILL. A New Edition. London: Macmillan and Co. 1883. Pp. 95. Price 1s.

This valuable *brochure* consists of contributions made by Miss Octavia Hill to *Macmillan's Magazine* and other periodicals; and the present wide-spread interest in the subject, with various aspects of which they deal, renders their republication at this time very opportune. In no other publication, probably, could so good an idea of the various conditions of this philanthropic subject be gained, and we can recommend the articles as able, clear, and sensible.

THE MORNING SONG: A NINEFOLD PRAISE OF LOVE. By JOHN WATKINS PITCHFORD. London: Elliot Stock. 1883.

A large book of 372 pages, beautifully printed on excellent paper. It is, in fact, a poem in nine cantos—1. The Song of Earth's Beauty; 2. The Song of Life; 3. The Song of Sorrow; 4. The Song of Human Life; 5. The Song of the Past; 6. The Song of Incarnate Love; 7. The Song of

Love's Triumph; 8. The Song of the Militant Host; 9. The Requiem Song.

Mr Pitchford begins with the manifestation of Divine Love in Creation; then in individual Human Life, even in its darkest and saddest aspects; then in Social Life, or in History—which reveals the unfolding of Love's purposes to man, especially in the Incarnation, the climax of Love made manifest. Then he shows Love working still in the Church, and Love triumphant over the grave. Surely a noble theme, one that touches the deepest fibres of the soul. And Mr Pitchford has dealt nobly with this theme. He is not a poet of the soft or sensuous school, of Tennyson or Swinburne, of soft alliteration, of lusciousness, smoothness; he rather affects Mr Morris, in copying the antique limpidity of our great old poets. He has an intense love of nature, and it is in his reference to sights and sounds of the country that Mr Pitchford is at his best. The only canto in which he fails is that descriptive of the Redemption; he follows the Gospel story of the Passion without adding richness and variety to it, but his poetical ancestor Milton did the same.

It is unfair to judge of Mr Pitchford by extracts, extracts will not do justice to his style; his poetry lacks those little rich flowers which may be picked and made into a nosegay, and which grow in a garden-bed or on a shrub. You do not pluck a sprig of beech or a twig of oak to gain an idea of the tree, and 'The Morning Song' is a tree to be taken as a whole. Nevertheless we will quote a few lines to give an idea of the style, though we caution our readers not to judge our author by it:

"Nature teaches,
Stirring the mind, resolving to refuse
To nestle in the straw of low content,
In misconception of the rational life,
But on broad wing to rise, and spend its strength
To worthiest ends; like the well-feathered dart
That flies straight to its mark, the energy
Of youth must choose and keep its end; not like
The drifting leisurely sail, that with the wind
Goes nodding o'er the crinkled deep, or stops,
Coquettish like, to dream upon the wave,
Over her mirrored beauty, helpless toy
At mercy of the elements."

Here is a fine simile:

"For what hath men to do upon the earth?
To sleep, to eat, to propagate his kind,
Dress and undress, to burrow like the mole
In learning, throwing rubbish heaps to mark
The life track; . . .
Then, like the autumn sunflower, rot on the stalk?"

Almost at random we pick lines. Here is a description of Mid England:

"A wide champain
Of orchards all abloom, the faint pink snow
Of apple blossom, as the land had drawn
Its innocent white kerchief o'er its breast."

But, from an unfortunate want of self-restraint, he adds the line:

"Blushing as if in maiden modesty"

and spoils the effect. Indeed that is Mr Pitchford's great defect, he will not be satisfied with an indication. He must fill out every detail. He sorely needs the instinct to let alone a fine idea and not vulgarise it by opening it out and pasting it down full spread on his page.

"At dawn
When the pale morning to the casement bears
Fragrance of flowers, grave musk and blushing rose,

Sweet pea of delicate and piquant smell,
As gentle voices rousing slumbering senses,
Giving good morrow to the loiterer.
The birds are on the wing, the clamorous crows,
The streams of cawing rooks flow to the hills,
Or jackdaws hiccuping across the fields."

Generally Mr Pitchford is very happy in his adjectives. In the passage just quoted he is both happy and unhappy. Surely the "piquant" smell of the sweet pea is unsatisfactory and the "clamorous" crow is commonplace. So is "blushing" rose—eminently commonplace; but the "grave" musk and the "hiccuping" jackdaws are excellent.

The 'Morning Song' is so good, so full of real poetry and pure and healthy thought, that we regret the writer did not subject it to the ruthless knife of a good poetical critic before he published it. Nevertheless it is a book which must give pleasure to the religious mind that delights to see God's mercy and love everywhere manifest.

HORACE WALPOLE AND HIS WORLD. Select Passages from his Letters. Edited by L. B. SEELEY, M.A., late Fellow of Trinity College, Cambridge. London: Seeley, Jackson and Halliday.

Horace Walpole left altogether some three thousand letters; they extend over a term of sixty years, and fill nine volumes. There are not many who can master such a mass of literature, and Mr Seeley has done good service for very many reasons by bringing into the compass of a moderate volume a selection of the letters chronologically arranged. Of course we have a great deal of matter presented which most people have heard to repletion—the Gordon riots, the Gummings, the execution of the rebel lords, the Westminster elections—but they are narratives that have to be presented afresh to fresh generations of readers, and they here receive extremely good editing. The Whigs have always had a traditional political dislike to Walpole, and we think that Mr Seeley has successfully defended him against some of the attacks of Macaulay. Walpole had some gleams of generous feeling and a higher amount of literary power than he is sometimes credited with, but nothing can redeem his character as a frivolous gossip. There is something positively sad in looking at the aged fribble's immense correspondence unilluminated by any spiritual element. To many persons the most striking part of the work will be the eight illustrations after Sir Joshua Reynolds and Sir Thomas Lawrence. These are done in the highest style of the art for which the publishers are renowned. We are especially struck with the representations of Reynolds' Sterne and the Ladies Waldegrave.

OUR FRIEND THE DOG. By GORDON STABLES, M.D., R.N. London: Dean and Son, Fleet-street.

This is an admirable book on dogs. It describes the different sorts of dogs, and gives in the concise form the distinguishing features of each sort, and the characteristics of true breed; rules also for the feeding and general treatment of dogs. For the lover of the dog, the friend of man, the book is so useful that no dog-fancier will be without it. It is abundantly illustrated, and the illustrations are careful likenesses.

WORK FOR WOMEN. By ELIZABETH KINGSBURY. Bickers and Sons.

There is a large and increasing literature on the subject of women's work, which shows a prevailing interest on the sub-

ject and also a considerable amount of restlessness in the thoughts of women about women. Miss Kingsbury's book is very typical of this state of things. There is much that is very generous and earnest in her views, and it is impossible to study them without a large measure of sympathy and appreciation. At the same time there is both vagueness and crudity in their expression, and the writer seems to lack that thoroughness of religious feeling, and that amount of actual experience which would give force and compactness to her system. We think, too, that the literary form adopted is hardly the best. The writer throws her thoughts into a considerable number of brief paragraphs of the apothegmatic or aphoristic kind. Of course there are works in which this has been done with great effect, but the subject of the present work does not readily lend itself to this mode of treatment. A better method would have been to have distinctly stated the leading propositions of the work, to have stated the arguments and adduced illustrations. We think that the authoress exaggerates the listlessness and idleness of the grown-up young ladies of a family. Doubtless there are countless such cases among careless commonplace people, but where there is good sense and religious principle the ladies of a household never fail to find or to make work. We have a good deal of shrewd observation from time to time in these pages. She takes the case of an ill-managed household:

"In such families, and they can be counted by thousands, all the *educating power of labour* is lost. The pleasure of work well done is unknown. Everything is got through in a scramble. That which meets the eye alone is considered."

Again she uses language which has been happily verified in a few instances, but which might be much more largely applicable to our rich men:

"There are so many ways of giving without making paupers. We have but to learn of most bountiful nature and to follow her. What she gives we may give without fear. Among her gifts are potential cleanliness, pure air, beauty of form and colour, sweet sounds, fragrant perfumes; all educating media. These things rich men could give to their cities, towns, villages, without lessening the self-respect of any one."

She truly points out, however, that no amount of bequest can equal a living service. Sometimes Miss Kingsbury speaks on decidedly imperfect information. She absolutely regrets that there are no public schools with provision to teach physical gymnastics. The difficulty would be to find any public school where they are not practised immensely. It has indeed become an object of apprehension lest their pursuit should be carried too far. She asks, "Whoever heard of a Debating Society among girls?" but we may inform her that such things are very well known at Girton and Newnham, and we are not very much impressed with the results so far as we are acquainted with them. She mentions the "strange fact that nearly all women who have distinguished themselves by remarkable powers of thought and feeling have shaken themselves free or have been freed by fate from masculine control." We will venture to say that if she will only make a sufficiently liberal induction of great names she will find that her "strange fact" is non-existent. A great part of her little book would come under the motto, "*Sanitas sanitatum, omnia sanitas*." She urges that, "instead of families being separated from each other by perpendicular divisions, they should be isolated horizontally." A little knowledge of political economy would have taught

her that it is the high price of land which causes human beings to live in barracks instead of bungalows. What our authoress fails to bring out distinctly is that when work and social science and development of body and mind have done their most and best, there remains to be considered that spiritual element, without which human improvements have a tendency to revert to a lower type, and which can alone supply the safeguard and motive power for real personal advance. If all the aims and methods of this little volume could take effect to-morrow, there would be nothing to prevent the immediate setting in of a disintegration and the sweeping away of the nicest devices of prudence by the power of sin and passion. There is no other solution for the problem of our time but in the Cross of CHRIST. Miss Kingsbury is, perhaps, the most favourable specimen we have met of the ladies who are agitating for "women's right," and she is worthy of attention on account of her thoughtfulness, sincerity, and literary accomplishments.

IN COLSTON'S DAYS: A Story of Old Bristol. By EMMA MARSHALL. London: Seeley, Jackson and Halliday, 1884.

A pretty book, with pleasant sketches of old lanes and houses and churches in Bristol, only wanting in some vigorous touches to make them excellent. Worthy Edward Colston is a man Bristolians must ever honour. He is buried in All Saints' Church under a splendid monument, whereon he poses large as life in "counterfelt presentment" leaning his elbow on a cushion, habited in full flowing wig and knee-breeches. The story is a mere story, it is no biography, because the materials for a biography are scanty. We do not ourselves like a real personage to be invested with a romance spun from the head of a novelist, still, as these things are done and accepted, we must not murmur over loud. The story is pleasant, and pleasantly told, and will make a pretty present.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND. London: S. P. C. K. Pp. 706. 1884.

When we turn over the pages of this invaluable book of reference, our first impression is what an enormous amount of information it contains; and our second what an amount of labour and persistent zeal must have been expended by the Editor, the Rev. Frederick Burnside, and those who have assisted him in its compilation.

The history and structure of this work were both noticed on its first publication. It possesses a completeness and an authority, in both of which it outvies all other hand-books of a similar kind. The omissions to which we called attention on the appearance of the 'Official Year-Book' for 1883 have in the present volume been in the main supplied. Reports will be found in the 'Year-Book,' for 1884, on "Parochial Work," "the Cathedral System," "Sisterhoods," "Hospitals," and "Schools," which form a new and important addition to the original plan. We would call special notice to the "Reference Section," which forms a most useful supplement of nearly fifty pages, in which will be found the requirements for candidates for Holy Orders in the different dioceses: "Subjects for Examination," "Forms of Licence," "Rules of Mission Organisations," "Lay Readers," &c., &c.

It is impossible in a book of such a character and magnitude

but that errors and omissions should here and there be noticeable, partly no doubt from the fault of those who do not supply the information for which they are asked. Thus the list of Sisterhoods is incomplete, and there is no account of Cuddesdon Theological College for the very substantial reason that "no return has been made." In the list of Preferments and the "Obituary" there are, however, omissions which might have been avoided by a more diligent perusal of our Leading Article on the "Closing Year." Amongst the former the appointments of the new Dean of Windsor, of Canon Cadman to the stall in Canterbury, and Archdeacon Cheetham to that of Rochester, are unnoticed. Amongst the latter, the deaths of Archdeacon Huxtable, Archdeacon Lee, of Dublin, Archdeacon Jennings, of Westminster, are conspicuous for their absence. The defects, however, are as nothing compared with the general result which is in every way most satisfactory and reflects the highest credit on those who have given their labours in the production of this volume. A clergyman's library will now be incomplete which does not possess the 'Year-Book' of the Church of England.

Magazines of the Month.

The MAGAZINE OF ART this month contains a number of nice articles, but the illustrations are rather so-so. Miss Julia Cartwright's "Francesca da Rimini;" Mr J. A. Blaikie's charming "Sketches of Algiers;" Mrs Wallace-Dunlop's "More about Venetian Glass;" and the Rev. W. J. Loftie's "The Inns of Court" are all full of interest; the Algiers article especially. The autotypes which illustrate Mr Cosmo Monkhouse's article are interesting as specimens; but they want the definiteness and precision of wood engravings.

The NINETEENTH CENTURY opens (wonderful to say!) with an article "On the Inspiration of Scripture," from the pen of Cardinal Newman, in which he endeavours to show that members of the Roman obedience are free to adopt and teach any interpretation of Scripture "till the Infallible Authority formally interprets" the passage in question, when to resist its interpretation "is a sin against the faith and a heresy." Dr Newman's characteristic method of making a statement in one sentence, and withdrawing it in the next, is illustrated in his seemingly Catholic profession that "though the Fathers were not infallible, yet their united testimony is of supreme authority" on a point of doctrine: yet this supreme authority can never be practically brought to bear, because "no Canon or List has been determined of the Fathers;" we are brought round to the same point again of "obedience to the voice of the Church." Obedience is usually the *Articulus stantis aut cadentis* with Roman writers. All other good qualities are merged in that. We must give a word of mention (we have not space for more) to Mr A. J. Beresford-Hope's valuable article on the "Report of the Ecclesiastical Courts Commission." He calls it an "Ecclesiastical Olive Branch," and while generally approving its recommendations, would substitute for the Court of Appeal he proposes a Court of seven judges, of whom "the first class should be two judges or ex-judges of the land, and the second, two doctors of laws of ten years' standing, or chancellors of dioceses not immediately connected with the actual suit. The third class should be three theologians, of whom two must be bishops, the third possibly a professor of divinity at one of the two Universities." There are difficulties about this proposal. Seven judges would

be too expensive, if the Court be meant to be a standing one, for they must be paid high salaries. If it is not to be a standing one, but constituted *ad hoc* for each occasion, then it might either actually be packed, or would be thought to be so. The bishops again would, according to the scheme, have their own Diocesan Courts, and, some think, would be better out of any Court of Appeal.

In the CONTEMPORARY REVIEW, the Bishop of Liverpool has his say on the same subject in an article on the "Church Courts Commission." The Bishop says what we should expect him to say; and one or two things which we should hardly have looked for. "In plain truth," he declares, "if there is any point on which multitudes of people seem agreed, it is the ignorance and the incompetence of the Episcopal order." That is wonderful indeed! but perhaps it would have been in better taste had the Bishop not continued, "A member of the English Church Union thought fit to say of me, behind my back, at the Derby Congress, that if Bishops were elected by the Church and not chosen and nominated by the Crown, I should never have been Bishop of Liverpool. But the worthy man forgot that when Bishops are chosen by popular election the laity will have a voice as well as the clergy, and the result might not be favourable to his friends."

The most important article in BLACKWOOD is a series of dialogues by the late George Henry Lewes on the immateriality of the soul, entitled "The New Phædo." Very valuable they are, but unfortunately incomplete; and we must warn our readers that they are very tough, though they will well repay careful study. The rest of the number is made up of reading of a more popular kind. Two stories; the second part of "A Lady's Ride across Spanish Honduras;" another of those charming sketches of Highland scenery which we so often find in "Blackwood;" a spirited *éloge* of that great lawyer and statesman, Lord Lyndhurst, à propos of Sir Theodore Martin's "Life;" a review of the recent "Dispute in the Coal Trade," and some shorter contributions make up the number.

"The Wizard's Son" continues still to be the great feature of MACMILLAN, and the author has at last brought her readers face to face with the *dénouement*, in the midst of melodramatic horrors more than enough. Unfortunately for the reader's curiosity, she breaks off in the middle of the scene, leaving her hero and heroine buried beneath the burning ruins of a fallen castle-tower. In "The Expansion of England," Mr John Morley has apparently set himself to dissipate all illusions as to the probability that the Colonial Empire of England will permanently remain united under the Queen. His view is that no Imperial organisation could be constructed to effect that object, and that if it could be, the thing would not be worth doing, since people always act from their material interest, and not from sentiment. But is that the fact? Surely most wars are waged from outbreaks of national sentiment, wise or unwise as the case might be. The results of no war, even if victorious, are worth a tenth of the pounds, shillings, and pence that it actually costs. So that Mr Morley's argument does not seem to us conclusive.

CORNHILL is a repertory of fiction as usual. Three nice stories (the "Giant's Robe" is certainly improving); an article entitled "Some Polish Portraits," which is really little more than a string of sketches from the striking novels of Fuanzos; and No. III. of the "Literary Recollections," Miss Harriet Martineau

being the subject. It is hardly a surprise to us to learn that Miss Martineau was unconventional in many respects; but we are surprised to learn that she had left *her head* by will to the Phrenological Society, and ten pounds by a codicil to her own medical attendant for cutting it off! then the writer gravely informs us that she was so pleased with the interest which an aurist (named) had taken in her case (she had consulted him for deafness), that she resolved to leave him her ears!! We are almost disposed to cry *Credat Judæus Apella, non ego!*

LONGMAN is this month a very good number, and the special character which this magazine has assumed from the first is very well preserved. There are three stories as usual; a remarkable article "After the County Franchise," by Mr Richard Jefferies, pleading for homes and little plots of cultivated land for the agricultural labourer. We should think that something in this direction would probably be done for him, if the forthcoming Reform Bill brings him within the pale of the constituency. There is more than one sign that this, next to the Egyptian policy, is the bugging question of the hour.

THE CLERGYMAN'S MAGAZINE has its usual "Topics for" and "Outlines of" Sermons, and we would direct attention to Dr Gee's article on the Visitation of the Sick, in which there is much strong good sense and sound advice to the young cleric.

✠ SERMON ✠

GENESIS i. 31.

"God saw everything that He had made, and, behold, it was very good."

The words Septuagesima, Sexagesima, and Quinquagesima remind us that we may look forward to Easter. We have done with looking back to Christmas. Now we change our posture, pause for a moment, and then begin to glance over and beyond the weary recollection of our sins and failures towards the Paschal victory. But between the celebration of that event and the present there is a great Valley of Humiliation. Would that it were also a Valley of the Shadow of Death as regards death to sin in the soul!

We are separated from God by the great gulf of sin. To stand and gaze across it is like standing on some ghastly precipice and looking to the opposite side; between this and that there is heard the foaming of the waters which rush down the intervening gorge as they dash themselves against resisting rocks, and with vain fury cry aloud with a great cry, as it might be of some remorseful, some vexed and storm-tossed soul.

To realise the disastrous character of Man's Fall (which at this season is brought before our notice by the Church), we should bear in mind what that estate was from which he fell,—as well as the utter impossibility of Redemption except by one means.

God saw everything that He had made, and, behold, it was very good.

The work of the Divine Architect and Creator was perfectly faultless at the creation of the world, as indeed

it ever is. The Eternal Godhead living and loving without this world of ours to love at a certain particular moment of an endless Existence began the work of the creation of the world. But to create was not all God meant to do. When He beheld this earth a formless void, it was not His will that it should always so remain. Accordingly the Breath of God moved upon the face of the waters. Chaos felt the touch,—the searching influence of an Almighty spell, and spell-bound yielded up itself to be moulded as God would mould it. There went forth the command, "Let there be light." The wise worker works in the day-time. His first condition is that there shall be light. God would throw light upon the scene of His handiwork, before He apportioned to the elements their haunts and dwelling-places. Therefore there issued from the fount of life and light those cheering gleams which were to disperse the gloomy shades, and bestow upon this earth the first condition of a productive and fruitful existence. In that primeval bursting forth of light do we not see the picture of a human soul, of a human soul in the dawn of life? The introduction of light, and the dividing of light from darkness, were the work of the first day. In the case of the soul Light is the first requisite.

The light, too, of each succeeding dawn, and the closing in of each successive eventide, remind us of the first bursting forth of light, spiritual, mental, intellectual, in the morning of childhood, as well as of that darkening of the powers of thought which sometimes is known to accompany the last hours of a soul on earth. Well is it for the precious soul if, at eventide, it can see light which shall light it over the dark river. But if this may not be, God is ever ready at the Helm, (if the darkness be not caused by self), or the Angels in His name are. The classic ferry of the Styx and Ferryman seem to hint through the dim vista of mythology at a great and grand reality.

Light having been brought to bear, God could discover (indeed He could discover without it, but it was a chosen instrument),—God could view the gradual development of animal, vegetable and mineral forms, and finally a human being.

In the mere fact of creation did God show His love,—in creating well that which He was pleased to call into existence; we say "pleased," because it did afford pleasure to Him to originate living forms, and with them to people this earth. The true idea of deity is as far removed as possible from the heathen notion of a god, where we trace this or that kind of selfishness. Our God, being as unselfish as immortal or Almighty, was not content to live through the ages of eternity with none to enjoy the blessedness of which He Himself is the Fountain and Partaker. Therefore He must needs fill the courts of Heaven with multitudes of heavenly hosts, and therefore, too, must needs give many more who should be born on earth the opportunity of sharing an endless bliss. These (ourselves included), might have been translated from this world to the Palace of the great King, without the pangs

of death, if Divine Law had not been broken. God peopled not this earth to torture its inhabitants, but that human creatures might be partakers of the highest good.

So long as the clay is in the hands of the potter, he has power over it to present it a noble vessel, fitted for dignified use, but when removed from his hands, who gave it form and symmetry, who refused to let it go until it came forth well-proportioned, of goodly shape and compass, how soon is it liable to be dashed to the ground or broken into fragments, or at least rendered imperfect through some crack.

So, too, with man. The Creator bestowed upon him a new and noble existence, allowing him to pass from His hands perfect, flawless,—but alas! how soon to be sorely injured, how soon (by his own fault), to have his spiritual nature rendered absolutely good-for-nothing, save through the redeeming love of CHRIST and the power of the Holy Ghost.

This great declension from original righteousness is the painful mark of the highest of God's creatures upon earth. The beasts of the field fulfil their appointed functions; the smallest and most insignificant of unreasoning living creatures do their tiny part, as they ever did, in unbroken continuity, and therefore with ultimate success in the vast economy of the universe. Yet not the animal world alone has done its part (man excepted), but also the vegetable and mineral creations. Man only is the wilful law-breaker, and yet he owes his existence as well as his redemption to the love of God, while to that same love he owes the co-existence of the living creatures which surround him, ordained as they are, to be his ministering servants; to the original well-spring of divine love we owe, moreover, the organisations of the vegetable and mineral worlds. The ore in the rocky depths of some old-world strata, the herbs which raise their lowly heads above the surface of the ground, the million flowerets which give warmth and colour, tone, and variety to the landscape in the brighter seasons of the year, what are these and all such, but creation's tribute to its God and Maker, Who wills that we should enjoy and profit by His every gift, encompassed as we are by a natural panorama of undefiled beauty, the better to cheer our hearts in a fallen state, and help us onwards in a world of sin, for the world of nature is yet unsullied, and speaks to us each year afresh. God sees everything that He has made in it, and, behold, it is very good.

Grace redeems man. Nature places grace in a beauteous setting.

Alas! that the grace of God should imply the sufferings of CHRIST, but such is the result of "Man's first disobedience." Without that the nail-prints of JESUS need never have been visible in the heavenly Kingdom. The fall made man the plaything of disease and death. Grace saves him, and in the world of Grace God sees everything that He has done, and, behold, it is very good. And meanwhile, too, the good things of Nature tend to aid and

comfort him. All perform their tasks well and truly. As says Professor Ruskin,

"When all other service is vain from plant and tree, the soft mosses and gray lichens take up their watch by the head-stone. The woods, the blossoms, the gift-bearing grasses have done their work for a time, but these do service for ever. Trees for the builder's yard, flowers for the bride's chamber, corn for the granary, moss for the grave."

So that in life and death Grace and Nature are our un-failing friends.

There is one verse in Holy Scripture which, perhaps, we do not often read, because it is found at the end of the Genealogy in the 3rd chapter of S. Luke. It contains the words "Adam, the son of God." Surely these few words describe the sum-total of human dignity, while at the same time most sorely do they put us to shame. They set forth Adam's sonship. The first man could be the son of no man, yet he did not spring into being self-evolved, nor was his humanity the higher development of some previous animal form. It was from dust that the man Adam sprang into an existence which placed him in the Divine Image, and made him what the Evangelist calls him,—“the Son of God,” for he was without descent, except in so far as his heavenly Father created him, breathing into his nostrils the breath of life. Yet was that man so false to his sonship that it became necessary for the Son of God, our Saviour CHRIST, to die, if a single sinner was to be saved.

In this thought there is a withering significance, not to say a touch of irony (irony not from God, but from mere hard facts), when the history of man is reviewed.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God." Shall we be false or true to our position as such?—we, who so fully know God's love,—we who can thank our Maker for the coming of the Second Adam the LORD from Heaven,—taking part, as it might be, in the Angelic Hymn in Newman's 'Dream of Gerontius':

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.
"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

C. G. H. BASKCOMB.

Current Facts and Notes.

We note with satisfaction the appointments of Canon Stubbs to the See of Chester, and Dr Ridding, Head-Master of Winchester, to the newly-constituted See of Southwell, the capacity for organisation in the latter, and the eminence of the former as historian, are undoubted.

Churchmen will rejoice that Sir Stafford Northcote's motion was carried on Monday by a majority of 113 for excluding Mr Bradlaugh from the House of Commons, Mr Bradlaugh having

first administered the oath to himself, and then voted in the division.

The Rev. J. Harry Buchanan, who has been appointed by the Bishop of Lichfield to the Charge of Holy Trinity Mission, Ilkeston, has issued an appeal for help towards building a permanent Church. The population of the district is 5,000, entirely composed of the working class. 6,000*l.* is required, of which about 1,500*l.* has been already received. The site has been presented by the Duke of Rutland, who has given 500*l.* towards the building fund. We trust all who can will aid Mr Harry Buchanan in his good work. The present scheme will cost about 2,000*l.*, which will be added to as funds come in. There are 150 Communicants on the roll of the Mission.

At the farewell service with the Bishop of Sydney, which was held in Westminster Abbey, at which twelve Bishops were present, the Archbishop of York delivered an address on 2 Cor. v. 14, 15. The body of his discourse was taken up with Dr Barry's classical and mathematical qualifications for the primacy. But the Bishop of Sydney possesses excellencies of a far higher kind, which the Primate of York might have well expatiated on more fully. Nothing but the highest motive could have induced a man of Canon Barry's age, position, and acquirements to become a Bishop in a foreign country. On the same day Dr Barry's portrait, painted by E. J. Poynter, R.A., was presented to Mrs Barry at King's College. We wish the Bishop of Sydney Godspeed in the great future which opens before him.

The names of the preachers at S. Paul's Cathedral at the 1.15 services during Lent are from February 27-29, Rev. Canon Boyd Carpenter, Vicar of Christ Church, Lancaster-gate; March 3-7, Rev. W. C. Ingram, Vicar of S. Matthew's, Leicester; March 10-14, Rev. R. Eyton, Sub-Almoner to the Queen; March 17-21, Rev. Prebendary Hole, Vicar of Cauntton, Notts; March 24-28, Rev. G. Body, Canon of Durham; March 31—April 4, Rev. Canon Knox-Little, Vicar of S. Alban's, Manchester; April 7-10, Rev. W. H. Hutchings, Sub-Warden of the House of Mercy, Clewer; and Good Friday, Rev. Canon Scott Holland, Student and Tutor of Christ Church, Oxford.

Since our last issue the task which General Gordon has undertaken has been rendered more difficult and seemingly hopeless by the defeat of Baker Pasha. He needs and desires the prayers of all in his perilous journey.

The division at Oxford of members of convocation last week was on the side of the vivisectionists by a majority of forty-one. The Warden of Keble spoke in favour of Dr Burdon Sanderson. Dr Nicholson's comments on the other side possibly contributed to the majority.

After the solemn service for the benediction of the new clergy-house at S. Peter's, London Docks, Lord Nelson referred in his speech at luncheon to the treatment which Mr Mackonochie had received for doing "what the Archbishop of Canterbury and the Bishop of London wished to be done" in resigning S. Alban's and accepting S. Peter's, as "very hard." We are glad to see that an effort is being made to provide Mr Mackonochie with a suitable income. The only losers in the end will be the Church Association, whose conduct with regard to S. Peter's, London Docks, must destroy the last remnant of respect which remained for that body. Spite and insolence are sure to get their deserts.

Mr Mackonochie has been the victim of the one; and the Bishop of London has now become the object of the other.

The Committee of the Women's Union, of the Church of England Temperance Society, have decided to prepare a petition of Women's Signatures in support of the C. E. T. S. Bill, introduced by Mr Coleridge Kennard, for the withdrawal of Grocers' and other Shopkeepers' Licences for the retail Sale of Spirits and Liqueurs. The Bill is backed by Viscount Folkestone and Sir H. Selwin-Ibbetson, Conservatives, and the Hon. E. Stafford Howard and Mr James Cropper, Liberals. As it is important that this Petition should number not less than 100,000 signatures, the Committee earnestly ask the help of all interested in the movement. Petition Sheets, with full directions for signing, may be obtained free from the Secretary, Miss Haslam, Palace Chambers, Bridge-street, Westminster, S.W., and should be returned to her not later than March 25th.

Both Houses of Convocation met on Tuesday, Holy Communion having been celebrated as usual in Henry VII's Chapel, after which they proceeded to the dispatch of business. We shall deal with their debates in next issue.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—Will you let me state through your columns that, having sent off the numbers of LITERARY CHURCHMAN I wrote about, I hope that those who applied but did not receive them will excuse my not having answered their letters of application.

Yours faithfully,
W. W. HILL,
Osle Vicarage, Hereford, February 5, 1884.

To the Editor of the L. C.

SIR,—In your last number "D. P." asks whether the Church has ever condemned as heretical the opinion that the soul is not immortal? In early times the immortality of the soul was so generally allowed that the Church was not required to dogmatise on the subject. The opinions of the Fathers cannot here be quoted. The view of the Church of Rome is given in the 'Tridentine Catechism,' I. xii. 2: "docere voluerunt Apostoli id, quod necessario ponendum est, animam esse immortalem. . . quum animam plurimis sacramentorum literarum locis immortalem esse plane constat." To the same effect the Lateran Council IV, Sess. viii.: "Damnamus et reprobanus omnes asserentes animam intellectivam mortalem esse." The doctrine of the Church of England was seen in Article XL of 1552, of which the title is—"The souls of them that depart this life do neither die with the bodies, nor sleep idly." To illustrate the subject fully would need a treatise.

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Prayer.

One who reads the New Testament, even cursorily, can hardly fail to be struck with the conviction that, if the promises attached by our LORD to prayer are true, the faculty of prayer must be beyond comparison the most powerful, the most imperial of human faculties. Thus every Christian has a general consciousness that prayer ought to be a great power in life; but this general consciousness is apt to remain a mere vague background to an unmethodical indolence in the actual practice of prayer, and a consequent sense of feebleness in the experience of its results.

It is proposed to take this broad contrast between prayer as it ought to be, and prayer as we mostly know it, as a starting-point for a brief inquiry into the conditions of effective prayer, of prayer, that is, which can take to itself and claim that wealth of spiritual heritage and covenanted acceptance which the New Testament holds out to it. It is proposed to discuss the matter from a starting-ground of practical Christian experience, in the hope that by correcting our own spiritual conceptions we shall be putting ourselves in the best position for meeting theoretical objections urged from an abstract point of view against the possibility of prayer being efficacious. For it is generally the case that intellectual difficulties about religious truths are raised against misconceptions of the

truths, and that a person whose inner apprehension of the truths is spiritually and practically correct, and who has got rid of practical scepticism in living the Christian life, has at the same time got the true key to speculative difficulties raised from outside. Christian logic, like the logic of every other department of life, can only be the outcome of an actual and intelligent experience. CHRIST's promises, then, of rich and splendid fruits of prayer are attached, we shall recognise, not to prayer in general, but to prayer of a certain kind and under certain conditions.*

It is the "Prayer of Faith" which works the wonders, or the "prayer in CHRIST's name." And it is obvious that not every prayer can proceed from faith, or can find expression in CHRIST's name. What is the difference, then, between the prayer of faith and what may be called merely natural prayer—between the prayer in CHRIST's name and the prayer in our own name? Surely the merely natural prayer, the prayer in our own name, is the prayer inspired by a sense of individual want. A mother we will suppose has been in the habit of "saying her prayers" formally and with no sense of power in the act at all. Suddenly her child is ill. Her prayer becomes ardent, impetuous, importunate. "Lethim stay." It is the sense of individual want which inspires her prayer. God's Will is to be bent to her will. This is the spirit of all merely natural prayer. In a broader or narrower sense of the term it is selfish. It seeks to get the world governed from its own point of view. If it fail, as it so often does, to see any fruits of its petition—if the dreaded stroke falls, or the desired object is as far off as ever—the suppliant sinks back with a feeling even of crushed helplessness. There seems to be a system of nature which works on its way inexorably, blind to our misery, deaf to our wants, and our prayers are but as the wings of a feeble bird beaten in vain against an iron cage. The state of mind which this consciousness of failure begets is just the state of mind most open to the sceptical objection to prayer, that it is useless because nature is governed by fixed laws. Prayer is viewed as an act of the individual setting himself up against the whole—as man's ignorant will trying to bend down to itself the Divine Will—as capricious desire setting itself up against irreversible order. Prayer so conceived may be truly said to be powerless, because the world is governed by fixed law. The sceptical objection, confirming a common experience of ill-success in prayer, is really valid against prayer so conceived. But, if we think steadily for a little while, we see clearly enough that CHRIST has delivered us from such misconceptions.

The Christian must, if any man, live in the consciousness of a Divine Will, a divine predestinate plan or scheme, which is to triumph eternally over all human caprice and

self-will, and in accordance with which all things are to be put finally under the feet of God, in the "far-off, divine event, to which the whole creation moves." The Christian thus starts in all he undertakes, as a son, conscious of the Father's Will and Plan, and finding the law and joy of his being in correspondence with it. Thus the prayer of Christian faith, the prayer in CHRIST's name, so far from seeking to bend the Divine Will down to the irregular motions of human caprice, starts with lifting up the human will and placing it determinately and finally in most intimate and conscious correspondence with the Divine Will. The merging of the human will in the Divine is of the very essence of faith in God, that is, of self-committal to God. Thus the Prayer of Faith can rise in the conscious assurance of covenanted acceptance only when it rises out of a conscious merging of the human will in the Divine; and in a lower degree, prayer becomes powerful only in proportion as it ceases to rise out of a heart self-centred, uncommitted, independent of God in its wants.*

This is, after all, the principle written on the face of the LORD's Prayer. People often talk as if the LORD's Prayer were the *easiest* of prayers. But in fact there is nothing which can impress upon us the *thoroughness* of the claim which CHRIST makes upon our lives so easily as a simple study of the LORD's Prayer. To pray it once, with a real direction of the will, involves the whole Christian attitude towards God. It is the very type of the Prayer of Faith. The Prayer of Nature begins from below, it speaks thus: "My Father, give me to-day what I so sorely need." The Prayer of Faith begins from above. It takes us up into the fellowship of a common worship, out of our selfish isolation, and places us first of all in solemn reverence before the Throne of God—"our Father, which art in heaven." It forces us to do what so few people really try to do—to put God's glory before man's need—"hallowed be Thy Name." It bears in upon our imaginations the conception of an eternal authority of God, one day to be manifested—"Thy Kingdom come." It forces us to place our own wills in completest subordination to the Divine Will, which in heaven and earth, through all orders of created beings, is working itself out—"Thy Will be done in earth, as it is in heaven." Then, only then, when our own little wants are put in their true place in God's universal scheme and order, are we suffered to express them, and even so, neither the wants of the isolated individual, each for himself, nor his unlimited desires, but we are taught even then to pray for "daily bread," and that "ours" not "mine." This is the Prayer of Faith. It can rise only out of the Life of Faith; out of a life that has ceased to be selfish and self-centred; out of a will which can never for a moment forget that its only good is in welcoming and furthering the Will of God. The LORD's Prayer is thus the Prayer of Faith—the type of

* That is to say the general promises given, e.g., S. Matt. vii. 7, are limited by the more distinct announcements, e.g., S. Matt. xxi. 22; S. Mark xi. 24 (Revised Version); S. Matt. xviii. 19; S. John xv. 7, xvi. 23, 24.

* That prayer, short of the highest, has its value as a recognition of God, even self-willed and formal prayer, is a truth not to be forgotten.

Christian prayer. It is not one prayer among many, but the type of all Prayer prayed in CHRIST's name. Do we need to know whether this or that petition can be the Prayer of Faith? We have only to pray it in the "mould," the pattern, of the LORD's Prayer, we have only to say the LORD's Prayer with a particular "intention," and so far as our special desire can express itself in the formula of the LORD's Prayer we may be sure it is the Prayer of Faith.*

We may find a suggestive analogy in physical science to the way in which the natural instinct of prayer can be developed into the conscious strength of the Prayer of Faith.

Of old days physical inquiry was, speaking generally, powerless, childlike—and why? Because there was no patient investigation of the processes of nature, and in consequence no correspondence with the methods of nature; only attempts to impose on nature the arbitrary whims and capricious fancies of alchemists and magicians, which were powerless because they were self-willed. When Lord Bacon arose, the prophet of science, to utter the great "word of promise," the message he delivered was this—"Nature must be obeyed in order to be controlled." If you want to have power to control the processes of physical nature to your own ends, you must first put yourselves in intelligent correspondence with the whole system of nature. Your first aim must be to understand, not what you want, but what Nature means and how she works. The whole development of modern science on its practical side has been an exposition of Lord Bacon's maxim.

Surely without irreverence and without fear of being misunderstood, we may draw an analogy from the progress of science to the progress of prayer. The natural instinct of prayer has its own value, however exercised, even formally and selfishly, as a recognition on man's part of God's existence, will and government. All prayer has this value. But it fails in assurance, in power, till it works in conscious correspondence with a Divine Order. This is what CHRIST enabled it to do in revealing His Father's Purpose and His Father's claim. That claim recognised by the human will, the costs counted, the Divine Service accepted, the child of God finds himself a fellow-worker with God,† God's vicegerent in the Kingdom of Grace; as the man of science is, or may be, God's vicegerent, to execute His laws in the Kingdom of Nature for the good of man. This is the primary condition of the Christian's life—that he is no longer "his own"; he is no longer working for himself, but for God's King-

* This saying of the LORD's Prayer with particular "intentions," i.e., for this or that particular object, is a practice which cannot be too much recommended to the attention of Christians. In the Church Offices, the LORD's Prayer at the beginning may be said to mould our hearts into the general attitude of Prayer; the LORD's Prayer at the "Process" can be said with this or that particular "Intention" which we may have in saying the "Office."

† Cf. B. John xv. 15.

dom; and the Divine Purpose is shown to him that he may co-operate with it, not indeed as an abstract Plan or Order, but as the Personal Will of His Master CHRIST.

In this relation to God, prayer becomes the great instrument through which man can—not wring out of God the liberty to choose his own path and win his own desire—but work out in himself and others God's predestined plan.

It becomes then apparent that sceptical objections to the efficacy of prayer, on the ground of its interference with the laws of nature, are based on a misconception. The Christian who sees in Nature, as in Grace, an expression of the Will of God, perfect and unchangeable, knows that Nature and Grace alike must belong to the Kingdom of Law. Law is opposed not to Divine Will, but to arbitrary caprice. God can neither Himself act capriciously, nor allow human caprice to triumph over the Divine Will. It is as true in the realm of prayer as anywhere else that a man "is not crowned except he strive lawfully." (2 Tim. ii. 5.) Prayer, no more than work, can do anything except in correspondence with the Divine intention. All we insist on is that God has so ordained that Prayer should be as necessary as work to secure God's blessings for us—nay, should be given a higher effectiveness in the Divine Kingdom. But there can be no legitimate objection urged against prayer being an effective instrument—no objection on the score of law. There is no kind of difficulty in conceiving God's omnipotent will to make itself in part dependent for its execution upon human prayers, which does not hold equally against its confessed dependence upon human activity. Human activity and human prayer have neither of them any power against God, but for God—they have their power as administrators or agents, not as prime movers.

But, it must be emphasised, prayer is real asking; it is not mere worship; not mere conscious acquiescence in a Divine Will; but a real, an importunate, a persistent asking which God has made the condition of His giving what He intends to give to the individual and the Church. There is not space now to pursue the question further.

Three points may be emphasised in conclusion:

1. The idea of man being in prayer the vicegerent of God—His minister, suggests an order in Prayer, corresponding to the Divine intention so far as we know it. Prayer should be a methodised field of activity, the subject of plan and arrangement, made to range over the sphere of God's revealed Will and over the general interests of His Kingdom; it should be a painstaking elaboration of the scheme of the LORD's Prayer, otherwise it is sure to be constantly falling back into a merely selfish point of view. We can no more pray than we can work safely for our own corner of God's vineyard except in view of the whole. This is the lesson of the LORD's Prayer.

2. The true idea of Prayer helps us to see its true objects and their order. The Prayer of Faith can claim

God's direct answer with the same degree of certainty with which it can in faith make its petition. It is only for what we know it to be God's Will to give that we can ask with that degree of certainty which "believes that it has got" before it asks; because this "believing that it has got" (see S. Mark xi. 24, Revised Version), is impossible except in view of a knowledge of God's intentions and character. For what God has promised, we can ask with perfect certainty for ourselves and others—that is, the spiritual blessings of His Kingdom (S. Luke xi. 13 compared with S. Matt. vii. 11). These He is pledged to give. If we do not get them, it is only because we ask without really desiring and *expecting* to get.*

In regard to temporal blessings we cannot know God's mind with any certainty. Here we can only pray as CHRIST prayed, when, for our example, He condescended to ask a temporal blessing, guarded by the clause "if it be possible—nevertheless not My will but Thine be done." What we know it is not God's will to give, for that we must not pray. His will may be expressed in revelation, or in the order of nature. The Christian does not ordinarily pray for miracles. If we may pray for rain or fine weather, that is because God has not shown us His Will, or on what these blessings depend, and so has left us like children simply to express our wants to Him, knowing that whatever He gives, He gives in Grace or Nature according to laws, amongst which none is more certain than the law of prayer and its answer.

3. It needs to be noticed that this high ideal of prayer is not discouraging to one who knows what is meant by prayer in the Mediation of CHRIST. Our own prayers are inadequate and intermittent enough. They could never merit their own acceptance—but there is one Perfect and Continuous Prayer for ever rising out of the one Perfect Human Nature of the Second Adam. Into that perfect Prayer we are admitted who share His Humanity and His Spirit. It is thus that the life of prayer, like the life of grace and worship, finds its centre at the Altar. The fellowship with the Intercession of CHRIST, there gained, diffuses itself over the whole area of the Christian life. He lives, and as He lives He prays, not only where He sits at the right hand of God, but in us His Members. As a man might buy the cutting of a precious plant, not for what it is in itself in its present state, but for the germ of life which it contains and will develop, so God is ever accepting our prayers, feeble and intermittent as they are, because they are inspired by something in them better than themselves, in which they shall at last grow to perfection. No Christian prayer rises before God in its own isolated power. It is part of that great system of prayer which rises, one and undivided, out of the whole accepted Humanity of CHRIST in Himself and in His Church, in

* Of course for others, while prayer can obtain grace, it cannot force acceptance of grace.

Paradise and on earth. In our prayers, as in our work, we are "accepted in the Beloved."

This thought, so solemn and yet so inspiring, must bring to an end this very slight attempt to speak on a great subject. The writer will have much more reward than he deserves if God should bless his words to give to any one something more of courage, intelligence, and power in the practice of prayer.

CHARLES GORE.

Questions for Ember Week.

Aristotle quotes Plato, where he says that men should be led from their youth to rejoice and grieve in those things which are right. And surely both these philosophers teach well, for what a man's pleasures are he is, and what he is his pleasures are. I may well judge myself then on this principle.

1. Tell me then, O my Conscience, is the good opinion of men a great object with me? Do I try to stand well with my flock by avoiding unpopular doctrines and practices, because they are unpopular? Is expediency my guide? Woe is me if it be so! If I win my people's goodwill by these means can I have their respect? If I thus please man can I please God? Caiaphas warns me what comes of expediency; Pilate warns me. My LORD met this temptation and conquered it when He refused to purchase the world's submission by a moment's unfaithfulness to God. How can I be so blind? O may it ever ring in my ears—"Woe unto you when all men shall speak well of you," lest the praise of man turn at the Great Day into condemnation by God.

2. Tell me, O my Soul, whether I fly from this danger into the jaws of its contrary; slighting the opinion of men, select, *abruptly*. What is all this but pride? In this is no sympathy. Never can I touch the hearts of others, I who have no heart for them. This is as truly love of human praise as the other. In the one case I was living on the approval of the world, in this case of my own. If the one is vanity and the other pride, yet both make the praise of man their standard. "Cursed is he that trusteth in man," whether in other men, or in himself. As Caiaphas and Pilate warned me before, so the fall of Satan warns me here. "Try me, O God, and seek the ground of my heart. . ."

3. Is domestic happiness my great pleasure, O my Soul? If so, I had better never marry, or not have married. There is nothing ministerial in this happiness, however pure it may be:

Sweet all the joys that crowd the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast.

This is a great danger to an English clergyman. Is it more than a danger to me? Is it a snare in which I am captured, and by which I am held? How far are the disposal of my time and my money; how far my tone of mind affected by home loves?

It is not easy to answer this question, "Try me, O God, &c."

4. If my delight is in my sacred calling, and in those to whom I am appropriated, I know that I shall "draw my cares and studies this way." Then I may innocently and profit-

ably refresh myself and improve myself by literature, science, art, &c. ; but I can never be a literary man, nor devoted to science, or art. I had better give up pastoral work than allow it to be subordinate, or even on a par, with any pursuit, however high and ennobling. "Try me, O God, &c." For there are but two Commandments—to love God and to love man—and to the clergy these are blended in one; for the only answer that I can give to "Lovest Thou Mē?" is to love the sheep, the lambs, the little sheep, giving to each all that each requires as far as I am able to do so. There and there only does my responsibility stop—in the as far as I am able—never and in nothing short of this.

5. In what sense can I say, looking towards God,
"My meat is to do the Will of Him that sent me, and to finish His work?"

And looking towards man,

"I lay down my life for the sheep,"

"Ye are my glory and my joy."

And other questions I could ask myself, and—which is far more serious—others could be asked of me, and will be asked of me. The slothful servant had no idea how he would be questioned, and how all his self-excuses would be dispelled like a mist by the brightness of the Coming of the Judge—neither have I. Alas! how often have I deceived myself, and seen the evil perhaps years after; but Thou, O God, sawest it always. Oh let me not deceive myself now. "My secret sins, O LORD, are innumerable; sins I noted not, sins that I willingly neglected . . . sins which a diligent and a watchful spirit might have prevented, but I would not." "Give me grace . . . to do all my duty with diligence and charity, with zeal and a never-fainting spirit . . . through JESUS CHRIST our LORD."

"Try me, O God . . . and lead me in the way everlasting."

W. E. HEYGATE.

Dr Weber on the Legation of Cardinal Otho.

I.

UEBER DAS VERHÄLTNISS ENGLANDS ZU ROM, 1237—1241, von Dr HEINRICH WEBER. Berlin, Weidmann. 1883.

Doctor WEBER, of Berlin, has studied and discusses in the work under review the relations of England to Rome during the Legation of Cardinal Otho, in the years 1237 to 1241. This is a period of great importance to the historian of the English Church and of the Reformation, for then it was that Roman demands and exactions were most heavy, and that the spirit of resistance first manifested itself among the English people. The seeds of that bitter antagonism against the Papacy were sown which resulted in the end in the rupture of England with Rome.

In 1229 Stephen, nuncio of Gregory IX., read before an assembly of the barons a letter from the Pope, empowering him to collect the tenths, to enable the Pope to carry on war against the Emperor Frederick II. This was paid with great reluctance, the clergy only submitting because they dreaded excommunication. The collecting of the tenths was given over to Italian usurers, who farmed them, and exacted them with severity. In 1230 the Pope and Emperor made peace,

and the indignation of the English was intensified when the sums extracted from them for the conduct of the war were not repaid, at the abrupt termination of it. From the register of Walter Gray, Archbishop of York, we learn that the Bishop of Durham had to pay to the Italian usurers on this occasion as much as 1,000 marks, a sum equal to the entire annual tribute of England and Ireland to the Pope.

The Popes had insisted on Italians being given benefices in England, which they often never visited. It was estimated by Robert Grosstete that the revenues of these benefices drawn out of the country amounted to 60,000 marks a year, a sum which equalled the annual revenues of the Crown. The barns of the Italians were burnt, the usurers maltreated, the Papal Bull was trailed in the mud.

The Pope interfered unwarrantably with the election to important Sees. On the death of Stephen Langton, the monks of Canterbury elected Walter of Hevesham to the primacy, but the King refused his assent and appeal was made to Rome, and no answer could be wrung from it till the King agreed to pay the tenth of all moveable property in the realm of England and Ireland, in order to aid the Pope against the Emperor. Then, but not till then, did the Pope upset the nominees of the electors and confirm the nominee of the King. The new Archbishop died in 1231, and the monks elected Radulph, Bishop of Chichester, unanimously. "But the Pope," says Matthew of Westminster, "fearing the zeal of that faithful man, lest he should endeavour to deliver the kingdom of England, which he loved with a sincere heart, from the yoke of tribute to Rome, under which it was bowed," quashed the election. The monks then elected John their prior, but Gregory IX. refused him also. They next elected John Blund, an Oxford theologian. The Pope refused him also, and then S. Edmund Rich was chosen and confirmed.

In the British Museum is a transcript of documents in the Papal archives relating to Great Britain and the See of Rome. It contains curious revelations of the manner in which English benefices were appropriated by foreign ecclesiastics. The Convent of Viterbo drew thirty marks annually, a moiety of the living of Holkham, in Norfolk; fifty marks were paid from the Church of Wingham to the Convent at Anagni. Another Convent in Anagni appropriated the revenues of a benefice in the diocese of Winchester. At length, at the close of his pontificate, Honorius had made the open demand that two prebends in every cathedral and conventual church should be assigned in perpetuity to the Church of Rome. On this the barons interfered in the King's name, inhibiting the alienation. When the subject was brought before a Synod at Westminster by the Archbishop, the proposal was received with derisive shouts of laughter.

King Henry, finding himself unable to cope with his nobles, privately invited the legate Otho, Cardinal-Deacon of S. Nicholas, to come to England. On February 12, 1237, Gregory issued a letter to the clergy of England, announcing that Otho was given by him full powers as a legate a latere. Otho was himself a man of honour and blameless life, but as papal legate he was forced to act in a manner that he would have shrunk from had his own interest been concerned.

His arrival in England caused great irritation. S. Edmund went to the King, and as Matthew Paris tells us, "reproached him for summoning the legate, knowing that it would ere

long be the cause of great loss to the kingdom, and to the prejudice of his dignity." Nevertheless he was received with great outward manifestation of respect. No sooner was he arrived than he looked round and ascertained what benefices were vacant, seized and gave them to his Italian relatives and followers. Then he summoned all the prelates of England to assemble at S. Paul's, in London, on the octave of S. Martin's Day, to hear the Papal Bull authorising him to promulgate decrees for the reformation of the English Church.

The Council met at S. Paul's on November 19th, 1237. It was attended by nearly all the Bishops of England and Wales. Of the eighteen Suffragans of Canterbury, only Llandaff, who was ill, absented himself. On the first day the legate did not attend, at the request of the Bishops, who desired first to consider among themselves the statutes he was about to present before them by the Papal authority. The Council opened with a contest between the Archbishop of Canterbury and the Archbishop of York as to which should have the pre-eminence. Otho put an end to the scandal by deciding that as on the Papal seal S. Paul was figured on the right hand and S. Peter on the left of the Cross, so in S. Paul's Church should the Metropolitan of it sit on the right, and he whose throne was in S. Peter's, York, should sit on his left.

There were thirty-one statutes laid by the legate before the Council, but it is significant that the English Bishops only opposed two of these, the thirteenth, against Pluralities, and the fourteenth, against the eating of meat by the Benedictines. The strong and stubborn opposition they made to the thirteenth speaks of the corruption of the English Bishops and higher clergy. That it was an abuse, and a gross abuse, for one man to enjoy a number of benefices in which he never ministered, which he rarely visited, and left the care of them to miserably underpaid curates, is self-evident. The Council of Oxford had ordered that no curate should be paid less than five marks a year. S. Thomas de Cantelupe, Bishop of Hereford, was simultaneously Precentor and Canon of York, Archdeacon of Stafford, Canon of Lichfield, Canon of London, Canon of Hereford, and held the livings of Doderholt, Hampton, Aston, Wintringham, Deighton, Rippel, Sunterfield and Prestbury. If there was one among the thirty-one statutes that was important to the spiritual well-being of the English Church, this was the statute, and yet this was the only one strenuously resisted by the English Bishops and Abbots. What the feeling of the people and clergy generally was did not concern them; all they seemed to care about was amassing wealth for themselves and their relatives, at the cost of the spiritual condition of the people.

It would seem that there were at this time "many of the clergy" who were married, not openly but privately, yet legally and ceremonially, before witnesses and with notarial deeds. Such priests were to be deposed and ejected from their livings. The marriage of the clergy was "a disease gaining great ground;" other priests formed connections without legal marriage; such were to be dealt with more leniently, they were only to be suspended should they refuse to dismiss their concubines within a month after the publication of the decree.

One point comes out very clearly from the decrees of Otho, that he had taken great pains to inquire personally into the

real condition and requirements of the English Church, and that he had carefully read and collated the canons of her National Councils. Some of his decrees are taken textually from the latter.

Though the Papal legate insisted on the evil of Pluralities, yet there was behind the prerogative of Rome to grant dispensations; and this zeal of the Pope against a gross abuse meant simply zeal against an abuse which was not pecuniarily profitable to himself. Honorius III. in 1226 granted four priests of the diocese of York to hold several benefices, and Gregory IX. himself in 1237 gave a similar dispensation to three clergy of the diocese of Durham.

S. BARING-GOULD.

(To be continued.)

CURRENT TOPICS

The Convocation of Canterbury during its brief session was occupied with several momentous subjects. It has been said that the most glorious age is that in which great questions are solved, the most stormy that in which they are raised. Certainly the nineteenth century can lay just claim to the latter description. And the debates in Convocation, though in no sense tumultuous, were occupied in raising rather than settling the important questions which were brought under consideration. The brevity of the session admitted of little more than this. The Bishop of Bath and Wells, after the grateful announcement of the foundation of the See of Southwell, proposed a resolution on a subject of a very delicate nature, "the formation of a Provincial House of Laymen." This topic was one which was started some twenty-seven years ago, but which, according to the historic speech of Dr Ellicott, has had several naps since its first emergence from obscurity. We trust its somniferous proclivities will continue, for it looks very much like a half-way house towards admitting the laity into Convocation—a step which, fortunately, the Constitution of this Country does not permit. We do not think the Bishop of Bath and Wells furthered the cause of his resolution by his allusion to the Irish Church, which has in its Synod 416 representatives of the laity to 208 of the clergy. Moreover the assumption that because England was now ruled by the people, therefore the Church must reflect the same kind of government, was based on a fallacy, that of supposing that forms of government which are of Divine origin are obliged to fluctuate with the changes of the world. To give the laity a share in the government of the Church and in the settlement of questions of doctrine would rather find an analogy in the proposal to admit into the assemblies of the Royal College of Surgeons, or of members of the Bar learned in the law, persons who had had no surgical or legal training. And further, if the layman were fully qualified in point of learning, as the *magisterium* of the Church is not entrusted to him, he would still be acting *ultra vires* were he to take part by voting in the debates of Convocation.

The formation of such a body as "a Provincial House of Laymen" might possibly be of service, if only and restrictedly for consultation, and without any such extraordinary condition as that nothing should be settled by the clergy—"without their consent." The whole proposal seems to us a very marked slap in the face to that other organ of lay opinion, "the Central Council of Church Conferences." However, all that was done in the present debate was the appointment of a Committee. The discussion on the Report of the Royal Commission on Ecclesiastical Courts was by the direction of the President delayed until the Lower House had given their opinion on the subject. Two remarks which the Primate made will, however, have great but unequal weight. One that his predecessor, had he lived, would have shown himself in favour of the Episcopal veto, and the other that the delivery of a sentence, when it had been reversed by the "Five Lay Judges," might be merely a mechanical act. But to be only the mouthpiece of the remitted judgment involves to our mind a grave responsibility, and must give to it at least in appearance a quasi-ecclesiastical value. The debate on lay-readers was long and interesting, but we cannot go with the recommendation of the Committee that laymen may expound the Scriptures and hold services "in consecrated buildings." There seems a little danger to us in this proposal.

The debate in the Lower House on the "Conscience Clauses" was very wisely ended by moving the previous question, which was carried by nearly two votes to one. We still cannot see why the Church may not offer a sound secular education to those who need it, whilst to her own children she further gives also the benefit of spiritual instruction. May it not be that those who avail themselves of the first may be led to embrace the second; so that the words may be again verified, that was first which is natural and afterward that which was spiritual.

The debate on the Ecclesiastical Courts Commission was marked by much ability and discrimination. There is much in the suggestion that questions of doctrine and ritual should not go on to the Courts of the Five Lay Judges, or if they do, that the spirituality *must* be consulted before their settlement; but the chief difficulty to our mind is the remission of Judgments, and the unavoidable implication of the Archbishop in having to give the amended sentences utterance. We have not space to deal in detail with the discussion. And in May the Bishops themselves will consider the Recommendations of the Royal Commissioners, when we shall have an opportunity of entering fully into the subject. We note in conclusion that Archdeacon Denison held up the decisions of the Privy Council to derision, which is an easy task. A letter of Dr Littledale's on the "facts" which the Judicial Committee has committed itself to, in the columns of the *Times*, has as far as we can discover received no reply, and for an obvious reason.

Two or three remarkable statements enlivened the debate—Bishop Piers Claughton actually described one of the Judgments of the Privy Council as "bad law." We feel inclined to exclaim—"Is Saul also amongst the prophets." And Sir James Phillips averred that he would rather be turned out of his living by five lawyers than by five bishops, a preference which gave Archdeacon Denison the opportunity of remarking that Sir J. Phillips would find in the new Law Courts a more congenial atmosphere than in Convocation.

REVIEWS

Memoirs of James Robert Hope-Scott.

MEMOIRS OF JAMES ROBERT HOPE-SCOTT, of Abbotsford, D.C.L., Q.C. With Selections from his Correspondence. By ROBERT ORNSBY, M.A., Professor of Greek and Latin Literature in the Catholic University of Ireland, &c. London: John Murray.

This is a deeply interesting work. The story it has to tell is of no ordinary man, but one who in his day stood in the front of men, one of noblest temper and character and of enormous influence. The work is enriched with a valuable correspondence, comprising not only letters of Mr Hope-Scott himself, but from some of the greatest spirits of our time, such as Mr Gladstone, Dr Pusey, and Cardinal Newman. Both the inner and the outer history unfolded are full of instruction and interest. Mr Hope-Scott was for years the leading counsel of the Parliamentary Bar. He was deeply connected with the whole industrial development of the country, and practised in the palmiest days of railway bills. He was a man of ancient and noble family. His alliances possess almost a national interest. He married the daughter of Lockhart, the Editor of the *Quarterly*, and grand-daughter of Sir Walter Scott, and in right of his wife he became the possessor of Abbotsford, and assumed the name of Hope-Scott. His second wife was the Lady Victoria, a daughter of the premier Duke of Norfolk. He never entered Parliament, but those who knew him best declare that he was essentially a great statesman. Mr Gladstone declared that he possessed a mind and intellect to which he "looked up with reverence under a consciousness of immense inferiority."

But the inner life unfolded is still more interesting than the outward life. Indeed, he seemed to possess two entirely different lives. To the world at large he was one of the most imposing figures of London society. He was a man of travel, lineage and accomplishments; a man who seemed almost to sway at will the minds of members of the House of Commons, he himself having all the attributes of a great member of Parliament; a man of colossal fortune, with houses and estates in Scotland, Ireland, France and England. But all the while though he was in the world he was not of it. The spiritual life absorbed

all his highest thoughts and energies. He led a life of prayer, almsgiving, austerities, and meditation. He seems at one time to have been the ideal layman of the Church of England. He might have been in his own age what Robert Nelson, the author of the 'Fasts and Festivals,' had been in his. When only twenty-five, the young Fellow of Merton was in correspondence with the Archbishop of Canterbury on hopes and plans for Church development. He was a vigorous supporter of the S. P. G. and the S. P. C. K. In conjunction with Mr Gladstone he founded Trinity College, Glenalmond. He was exceedingly devoted to the history and rights of colleges and ecclesiastical institutions, and when a very young man made a speech of three hours at the bar of the House of Commons on behalf of the Cathedral Chapters, on the Ecclesiastical Duties and Revenues Bill. He made a pilgrimage to Rochester to visit the tomb of Walter de Merton, the founder of his college, and wrote down in his diary the following prayer :

"Domine Deus, qui semper es laudandus tam in viventibus quam in defunctis, agimus tibi gratias pro fundatore nostro Waltero de Merton, cæterisque benefactoribus nostris quorum beneficiis ad pietatem et studia litterarum alimur. Rogantes ut nos his donis ad tuam gloriam recte utentes una cum illis ad gloriam immortalem perducamur per Christum Dominum nostrum. Amen, Amen."

He saw through the press two famous publications, Mr Gladstone's 'Essay on Church and State,' and William Adams's lovely allegory the 'Shadow of the Cross.' The assistance he rendered Mr Gladstone was considerable, and the book gave rise to considerable discussion and correspondence between them. We may observe that these volumes give us much insight into the great Oxford Movement of the Tractarian epoch. They are more valuable in this respect that Mr Mozley's 'Reminiscences of Oriel,' as written in a more serious spirit and with a keener sympathy. When he travelled abroad, his mind was teeming with ecclesiastical questions. Going to Italy, he especially proposed to study the organisation of the Roman Catholic Church. He had also some work to do for Dr Pusey in collecting MSS. for the 'Library of the Fathers,' "there is a place," writes Dr Pusey, "somewhat out of your way, I fear, very rich in old Latin MSS. at all events, Monte Cassino." Mr Hope did not fail to visit Monte Cassino. In his travels he made the acquaintance of Manzoni at Milan, of Dollinger at Munich, and of Metternich at Vienna. He naturally spent a great deal of time in Rome, and when he might have been the star of fashionable society, he devoted himself to abstruse studies in monasteries and libraries. At first he did not like the place much. "I am half angry with it for looking so very like what Protestants described it to be. . . . There may be abuses and scandals in Rome, but there is a higher region and wider views in the governing past." From the first he was wonderfully impressed with the organisation of the Latin

Church. He became restless and dissatisfied, and had great doubts respecting the Catholicity of the Anglican Communion. The proximate cause of his perversion, as in the case of his great friend, John Henry Newman, was the Jerusalem bishopric. Manning was received at the same time with himself. His perversion involved a sad severance of many ties. We cannot do better than quote Mr Gladstone:

"Whatever may have been the precise causes of the reticence to which I have referred (and it is possible that physical weakness was among them), the character of our friendship had during these later years completely changed. It was originally formed in common and very absorbing interests. He was not of those shallow souls which think, or persuade themselves they think, that such a relation can continue in vigour and in fruitfulness, when its daily bread has been taken away. The feeling of it indeed remained on both sides, as you will see. On my side, I may say the feeling became more intense; but only according to that perversity, or infirmity of human nature, according to which we seem to love truly only when we lose. My affection for him, during those later years before his change, was, I may almost say, intense; and there was hardly anything, I think, which he could have asked me to do, and which I would not have done. But as I saw more and more through the dim light what was to happen, it became more and more like the affection which is felt for one departed.

"As far as narrative is concerned, I am now at the close. In 1850 came the discussions and alarms connected with the Gorham Judgment; and came also the last flickering of the flame of his attachment to the Church of England. Thenceforward I never found myself able to turn to account as an opening any word he spoke or wrote to me. The year had been for my wife and me one of sorrow and anxiety, and I was obliged to spend the winter in Italy. In the spring of 1851, I dined at his brother's and met him. He spoke a few words indicative of his state of mind, but fell back immediately into silence. . . . On June 18, 1851, he wrote to me the beautiful letter No. 95. It was the epitaph of our friendship, which continued to live, but only, or almost only, as it lives between those who inhabit separate worlds. On no day since that date, I think, was he absent, however, from my thoughts; and now I can scarcely tear myself from the fascination of writing about him."

In general society and at the Bar Mr Hope's perversion of course made no difference. All the Railway Companies cared for was to secure the services of the most adroit and lucid advocate of the day. A short time after his perversion he married, and a short time after he married his young wife followed him to the Communion of the Church of Rome. His exertions at the Bar were of a most stupendous kind. As he confined himself to the Parliamentary Bar, in some degree doubtless because he wished to avoid the moral difficulties of the Common Law, his practice gave him six months' holiday. But even this long recess was not the same thing as a more moderate alternation of work and rest. He would rise between four and five in the morning and be engaged in legal work till five or six in the evening. He would perhaps be en-

gaged in twenty different cases on the same day. When his work was done he would often fall into a profound sleep, the stupor of exhaustion, for hours. When he awoke he made his coffee, and then went through his devotion—a black ebony crucifix, with the figure of our LORD in brass, on the table before him. Wherever he went he had this carried with him. His gains were enormous. His charities were also enormous. In the course of a dozen years his known gifts exceeded forty thousand pounds. He had the expensive tastes of building and road-making. In Scotland he owned Abbotsford and two other houses. He purchased a property in Ireland. Going to the South of France for the sake of his daughter's health he purchased a villa in Hyères, to which he added vineyards and olive-yards, plantations, and boulevard. There, during his annual sojourn, he became a centre of French society and of the English colony of invalids. He provided a chaplain for the good of his co-religionists who came to spend their last days there. In all the blaze of earthly prosperity his piety, humility, conscientiousness, tenderness to all shone with a peculiar grace.

This great prosperity, as so often seems the case with God's people, was balanced by great sorrows. A son was born amid the rejoicings of all Scotland, who he hoped would perpetuate the direct line of Sir Walter Scott, but he died, and then another died, and then the mother. One daughter of the marriage alone survived. For a time he gave up his profession, but he thought it right to return to it, and he also married again. He was greatly pleased with a visit which the Queen made to Abbotsford to himself and Lady Victoria. He showed signs of failing health from grief and overwork. He had, moreover, been so absorbed in business that he had neglected the taking of proper exercise, and Nature always ultimately exacts her vengeance for such oversight. Then comes the crushing blow of the death of his second wife. From that time he considered himself a dying man. He retired from his profession, and found some occupation in editing an abridged edition of Lockhart's 'Life of Scott,' which he dedicated to Mr Gladstone. Father Newman came to visit and cheer him at Abbotsford. His last days were spent in London; in 1873, in Hyde-park-place, he closed his pure, beneficent, high-minded career. An Anglican may well grieve that such a man was lost to the ranks of his Church. *Qualis sis utinam noster esses!*

The River of Golden Sand.

THE RIVER OF GOLDEN SAND. By the late Captain W. GILL. Condensed by E. C. BABER. With a Memoir and Introductory Essay by Colonel H. YULE. London: J. Murray. 1883.

The 'River of Golden Sand' contains the narrative of the daring journey of Captain GILL in 1876-7, up the Yang-tze-Kiang to Chung-ching, thence to the Chinese frontiers under the Yun-ling mountains, and then to the Chu-Kiang river, which he descended to find it was the

upper Yang-tze-Kiang. From Li-Kiang he struck S. and S.W. and entered Burmah.

The full record of this adventurous journey was published in two handsome volumes in 1880, but it was too full to suit the modern reading public, which has not patience or cannot devote sufficient time to a long record of close observations on travel. Since then Captain GILL has died—murdered along with Professor Palmer in the Wadi Sadr. The story of Professor Palmer's life and death has recently been given to the world by the pen of his friend Mr Besant, and now Colonel YULE writes the memoir of his fellow-victim, prefixing it to a condensed edition of his book on the 'River of Golden Sand.'

"I will not dwell, says Colonel Yule, "on the complex and painful details of the last scenes. . . . On the night of the 9th of August, the party encamped at Wadi Kabalin. Here they were detained a great part of the next day by the search for two camels that had been stolen during the night, and they did not quit the ground until 8 p.m. After midnight, at a place called Maharib, in Wadi Sadr, they were attacked and fired on by Bedouins in ambuscade, some twenty-five in number. Nothing certain is known of what passed in the capture, but it is probable that the Bedouins, finding they were so few in number, rushed in upon them and disarmed them. Meter Abu Sofiah had escaped to his own camp, and on the 11th brought down a few of his tribesmen, ostensibly for the rescue of the travellers. He found them stripped but unguarded, and at this time an escape seems to have been possible had the guide been true. But the enemy returned; Abu Sofiah went through some attempt, or pretext, of negotiating for ransom, which was rejected, and they were left to their fates. They were driven, stripped to their shirts and bareheaded under an August sun, to a ravine in the Wadi Sadr, and there the murder was accomplished. They died, let it be distinctly said, honourably engaged in their country's service. But whether the murder was the act of greedy ruffians, or was ordered from a distance, we see as yet no absolutely clear ground for judgment."

In his travels in China Captain GILL constantly encountered the Roman Catholic Missionaries who have so long successfully and heroically laboured in this field. We have very little knowledge of the labours these indefatigable soldiers of the Cross have undergone in that part of the East, and little conception of the number of martyrs who, both in China and in Anam, have sealed their testimony with their blood. English Churchmen rarely see "The Annals of the Propagation of the Faith," and if they do see it, feel no inclination to study it, so badly is it written. Nevertheless, it deserves to be read as a record of patient labour and heroic endurance of suffering.

Captain GILL says:

"When we speak of the commencement of modern exploration in China and Tibet, or allude to any modern traveller as being the first to visit this or that secluded locality in those regions, it must always be understood that we begin by assuming a large exception in favour of the missionaries of the Roman Church; for these regions have to a great extent, and for many

years past, been habitually traversed by the devoted labourers who have been extending the cords of their Church in the interior, and on the inland frontier of China. In hardly any instance has a traveller penetrated in this region to a point where he has not found a number of these Roman Catholic Missions to have been before him."

There are, indeed, in China and Corea twenty dioceses. The Archbishopric of Peking was founded in 1307, and the last archbishop, the fourteenth in succession, died in 1483, after which there was a hiatus. In 1696 Peking was made a Bishopric, but ceased to be one again in 1856. Nanking, founded in 1709, ceased in 1856 also. Macao created in 1690, Fokien in 1696, Chansi in the same year, Huquang also in 1696, Hunan in 1856, Hupe in 1856, Xanting in 1839, Sutchuen in 1696, N. Eastern Suchuen 1856, Eastern Suchuen 1856, Southern Suchuen 1859, Yun-nan 1696, Tschekiang and Kiangsi both 1696, Leao Tong in Mandachuria 1838, Mongolia 1840, West Petschely 1856, North Petschely 1856, East Petschely also 1856, Kiang-Nang 1840, Konangsi 1856, Honan, 1843, Konei-Kon 1846, and Corea 1831. Of this last diocese four bishops have suffered martyrdom. In 1800 Mgr. Dufresse, Bishop of Sutchuen, and fourteen of his priests were martyred. In 1785 the Bishop of Chansi died in chains, in 1748 the Bishop of Fokien was a martyr.

We have this account of Bishop Chauveau in the book under review :

"I perceived a venerable old man, dressed in Chinese costume, with a long snow-white beard. I shall never forget him as long as I live. He was sixty years of age, forty of which he had spent in China as a missionary—his long illness made him look older ; his countenance was very beautiful in its benignity ; his eye, undimmed by age and suffering, lighted on me with a kindly expression, and he bade me welcome in English, which he had learned from his mother, an English lady, with a tremulous but musical voice."

And again :

"The kindness of the people (of the mission) of Tatsianloo had made a deep impression on me, and in taking leave of the kind old bishop, who with tears in his eyes invoked a blessing upon me, my emotion checked all utterance."

Captain GILL met Roman bishops and missionaries continually as he pushed to the frontier, and always speaks of them with high admiration of their devotion and goodness.

That the Roman Church is really doing a mighty work in China can hardly be doubted when she has there over twenty bishoprics.

The book under review is a worthy memorial of a noble man, who died a hero's death in the service of his country.

Thoughts on the Liturgical Gospels.

THOUGHTS UPON THE LITURGICAL GOSPELS. For the Sundays. By EDWARD MEYRICK GOULBURN, D.D., D.C.L., Dean of Norwich. In Two Vols. London : Rivingtons. Pp. 342 and 372. 1883.

Few books are more useful to the parochus who, Sunday

after Sunday, has to address his flock than those which help him to expound the Gospel for the day. Mr Denton has rendered invaluable service in this department of Church literature both by what his volumes contain—which represents an enormous amount of labour and not a little skill on the part of the compiler ; and, perhaps, still more for his references to a mine of homiletic wealth which had been previously but little worked by the English clergy and but little known. Now the Dean of Norwich has worked successfully in the same field of thought, but with a different aim and material and so different result. Dr GOULBURN informs us in the opening words of his preface that the "primary and principal design" of his work "is devotional." It is, however, sufficiently erudite to serve the twofold purpose of being a help to meditation and to the preacher. The 'Thoughts upon the Liturgical Gospels' are composed, if we may use the term, in the same key as the exposition of 'The Collects of the Day,' and are intended not only to enlighten the intelligence but to stir the affections of the soul, and are often practically applied to its various needs. The book therefore has a warmth and an unction about it which merely "learned" writings rarely possess.

As in the case of the 'Collects' the author commences with a dissertation on the excellence, origin, structure, and sources of that gem of Western devotion ; so, in his work on the 'Gospels' he provides us with an Introduction of over fifty pages in which "the origin, history and modifications" of these integral parts of the Liturgy are dealt with. We cannot admit the position which the Dean takes up in the first page of his book. He says :

"Christianity was in its origin a sect of Judaism ; the Gospel grew out of the Law ; the Church developed itself out of the Synagogue. And hence one would expect to find in the worship of the Synagogue the pre-existing basis of Church worship. Now one great feature of the worship of the Synagogue was the reading of two lessons, &c."

Now it is evident that in this passage the author uses the term "Synagogue" in two quite different senses. In the first employment of the word in the sentence "the Church developed itself out of the Synagogue," it is of course intended to refer to the entire Jewish Dispensation, a sense in which it is sometimes taken. But in the second place—"the worship of the Synagogue," the term refers to a local gathering of persons in a building. We cannot assent to the Dean's view that Church worship was founded on that adjunct to the Jewish system, which was no original part of the Mosaic economy ; but that the worship of the Church was the outcome and the fulfilment of the typical worship in the Jewish Temple, which was minutely arranged by God Himself. That the Church's worship is the outgrowth of the worship of the Temple, and absorbed into it also some elements of the plan of the local Synagogue, we are ready to grant ; but that the arrangements of the Synagogue were the prototype of the Christian Church can only be logically accepted

by congregationalists and presbyterians, like Grotius and Vitranga.

Dean GOULBURN gives an interesting sketch of the history of the Liturgical Gospels, of S. Jerome and his "Comes" or Lectionary, and of the devotion of that Saint to the study of Holy Scripture. In this chapter he notices an important fact in its bearing on the Eucharistic interpretation of S. John vi., which is, that in the ancient Irish liturgy a portion of this chapter was always used for the Gospel. Dean GOULBURN thinks this manuscript as old as the sixth century. The antiquity of the "Comes" is one which is of more interest to us, because our English use where it differs from the Roman agrees with that Lectionary. Blunt gives three reasons for assigning it a very ancient date. It commemorates no Saints later than the time of S. Jerome, it calls the Epiphany by the old name, the Theophania, and is mentioned in a charter about the year A.D. 471.

After tracing the slight changes made in the Gospels by the Reformers in 1549, and the Revisers in 1662, we come to an excellent chapter on the dignity of the Gospel; but whilst noticing the versicle "Glory be to Thee, O LORD," which precedes its delivery, the words at its close used in many churches, "Thanks be to Thee, O LORD," are not mentioned. Palmer is careful to record that when the Gospel was finished, in Spain and Gaul it was an ancient custom to sing an alleluia. We are glad to see that Dean GOULBURN deprecates the omission of the Introits in 1552 as "altogether unaccountable."

In a work which extends beyond seven hundred pages, it is only possible within our limits to turn to some one Gospel as a specimen, and thus we select the Gospel for the First Sunday after the Epiphany, which contains an account of our LORD when as a Child he remained behind in Jerusalem. The following extract will well illustrate the practical turn which Dr GOULBURN gives to the subject under treatment:

"Twelve years old was the age at which it was customary for Jewish boys to commence their attendance at the three great festivals, and their observance of the ceremonial Law. When they arrived at this age, they were called Bēnay-hattōrah, that is, Sons of the Law. This period, then, was analogous to Confirmation amongst ourselves, when young people, after having first been instructed in the rudiments of religion, ratify and confirm in their own persons the vow which was made in their name at their Baptism, and are sealed with 'the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and of God's holy fear! CHRIST is here exhibited to us as a pattern to persons at that solemn and important crisis of life. It is not too early, even at twelve years old, to expect from children who have been trained up aright from infancy, an interest in Christian instruction, a certain amount of spiritual intelligence, and of love for religious ordinances, and a recognition of God as a wise and loving Father. . . . Were these visible in me when I received confirmation?"

This may not be a very strong presentment of the doctrine of Confirmation, but it is an eminently pious and

useful one as far as it goes, and admits the fact that children at a comparatively early age may be prepared to receive the sevenfold Gift of the Spirit in its fulness. Then the author dilates on our LORD's attachment to the Temple, His instruction by the doctors, His increase in wisdom, detachment from relatives, and subjection to His parents, in each of which themes there is about a page of instruction of a very profitable nature, except, perhaps, in the mode of dealing with CHRIST's increase in wisdom, in which the touch of the theologian is required. Dr GOULBURN says our LORD may have asked questions of the doctors "to elicit explanations of what in His human mind He did not understand," and further on he speaks of our LORD abdicating, "for the purpose of His humiliation, the power and prerogatives of His Godhead, and sealing up the eyes of His omniscience." Had the author said, that there were things which our LORD did not know "by virtue of His Humanity," the statement would have been accurate. The Fathers of the Church saw the danger of attributing ignorance to CHRIST, and the Nestorian controversy, as Wilberforce on the Incarnation remarks, made them more sensitive on the point. The accessions to our LORD's knowledge were *experimental* and its *manifestation* gradual. We, ourselves, also in a certain way can learn through the senses that which we already know in the mind. S. Ambrose denies that CHRIST was ever "positively ignorant." S. Augustine says "I would by no means suppose that there was the ignorance of infancy in that Infant." Other passages to the same effect may be found in Wilberforce. Origen, certainly not always a safe authority, may be followed here. He says on the very passage in question, CHRIST "asked questions not that He might be taught, but might teach."

The following on "the Healing of the Lepers" is noteworthy. Dr GOULBURN is turning to account the command "Go, show yourselves to the priest," in its bearing on "Ministerial Absolution." He says:

"It is only the great High Priest who can, by the application of His blood to the conscience, and His spirit to the heart, cleanse the sinner of the leprosy of guilt; yet God hath given power and commandment to His Minister to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. And the pronouncement being made under His seal and covenant, CHRIST will not have it made light of. When the conscience is relieved of its burden, He will still have us seek the absolution of His Church. And to faithful souls it cannot fail to be a great consolation to hear the sentence of God's forgiveness from the mouth of His authorised ambassador. The devout Richard Hooker found it so when, as he lay on his deathbed, he requested absolution from Dr Saravia."

It appears to us that, valuable as Dean GOULBURN's book is, he might have further enriched it by laying under contribution some of the thoughts which such books as the 'Promptuary' of Stapleton or S. Bonaventure's 'Life of CHRIST' contain. Thus, under the Gospel which we have taken for our sample, Stapleton gives a chapter on voluntary Devotion founded on the idea that the Blessed Virgin

was not *obliged* to go up herself to the Temple, another on the duty of keeping Church customs, a third on the duties of parents, and a fourth on God's higher claim on the soul. S. Bonaventure tersely sums up the whole matter by saying, the Loss of CHRIST teaches us three things. First, it teaches that he who would cleave to God must sometimes withdraw himself from relations and companions. Secondly, that in the spiritual life there are seasons of dryness, when JESUS seems lost. Thirdly, that no one should follow his own will, but be "subject" to others as JESUS to His mother and foster-father at Nazareth.

Although not possessing the richness of some of the old "Homilies" and "Conciones" on the Gospels, Dean GOULBURN'S work will provide the English reader with a store of thoughts, expressed in clear and earnest language, and such as are certainly likely to be serviceable to the "younger brethren in the ministry." Moreover, there are many who find the process of separating the wheat from the chaff, which is often necessary, especially in the later Latin Commentaries, not only an irksome task, but one which has a disturbing effect both on faith and devotion. To such, especially, we can recommend Dean GOULBURN'S volumes.

NOTICES

THE HYMNS OF MARTIN LUTHER SET TO THEIR ORIGINAL MELODIES, with an English Version. Edited by LEONARD WOOLSEY BACON. Assisted by NATHAN H. ALLEN. London: Hodder and Stoughton. 1884.

The recent centenary of Luther's birth has been productive of a large crop of Luther literature, good, bad, and indifferent; but assuredly there can be no more fitting memorial of the great reformer than a collection of his hymns with the tunes to which they were originally sung. Whatever differences of opinion may exist respecting Luther as a theologian, all must admit his exceptional position as practically the father of German hymnody. His hymns are thoroughly characteristic of the man, unrefined, but clear and vigorous. Luther well understood the power of popular hymns upon the popular mind; he went straight to his mark and hit it; his verses became a national heritage and formed a not unimportant factor in awakening and preserving the sense of unity in an empire torn asunder by religious and civil dissensions. The volume before us presents the English reader for the first time with a complete collection of Luther's hymns with their proper tunes. The editor states that very scanty time was at his disposal for preparing the work, which is a pity, as it has prevented him from accomplishing his task in as thoroughly satisfactory a manner as he would, no doubt, have otherwise done. He remarks that "the materials of this edition have been prepared in profusion by the diligence of German scholars," but does not indicate the authors from whom he has drawn his information, and seems unfortunately not to have consulted the works of the latest and best authorities on the subject. It may be well, therefore, to point out some of the statements which consequently need revision.

As to the hymns:—In page 5, the first Luther hymn-book is twice named the "Eight Songs," as if that were its real title. It is, however, a mere description; the title is "Edlich Christlich Lieder," &c. Hymn No. IV. had originally four stanzas only; the additional stanza was inserted in the *Geistliche Gesangbuchlein*, Wittenburg, 1524. Walther's *Gesangbuch* of 1525 is merely a reprint of this collection, to which Nos. XIX.—XXIV. should consequently be assigned. The first edition of Klug's *Gesangbuch* was published in 1529, and to it should be referred Nos. XXVI., XXVII. and XXVIII. No. XXXI. first appeared as a broadside in 1539. Nos. XXXIII. and XXXIV. were published in the same form, the former in 1542, the latter in 1541.

As to the tunes:—The second melody of No. II., the melodies of V., VII., IX., X. and XIII., are all in the *Enchiridion*, 1524, which, by the way, was reprinted in facsimile in 1848. The melody of XXXIII. is older than Luther's time, and Mr Bacon seems to have misunderstood the remarks of the editors of the 'Chorale Book for England.' The melody of No. XXXI. belongs, as well as the hymn, to 1539. All tunes in Walther's *Gesangbuch*, 1525, ought also, of course, to be dated 1524. The third Preface, page 25, is ascribed by Koch to Klug's first edition, 1529, and, therefore, precedes the preface to the *Funeral Hymns*. It will be seen from what has been said above that Mr Bacon's chronological arrangement of the hymns requires some revision. Should a second edition of the work be called for, the editor will do well to examine all that relates to the subject in the last edition of Koch's "*Geschichte des Kirchenlieds*," completed by Lauxmann, and in Fischer's "*Kirchenlieder-Lexikon*."

It is difficult to decide to what extent Luther had a share in arranging the tunes to which his hymns were set; but some of them are undoubtedly his own. It must not, however, be forgotten that the composers of Luther's time troubled themselves little about the originality of their melodies. They used any materials that suited their purpose, and employed freely old and well-known musical phrases in the composition of their tunes. Hence we often find tunes exhibiting similarities in the melody, which indicate, however, no direct connection between them. The editors have appropriately selected their harmonies, for the most part, from Praetorius, and other harmonists of the early part of the 17th century; but as the original tunes were often modified, sometimes considerably, in the harmonized collections by the introduction of "accidentals," change of the relative values of the notes, or even alterations of the melody, it is desirable that a work like the present should also exhibit the melodies *exactly* as first published. A few pages of appendix would contain them all.

The English translations are mostly those of Massie, A. T. Russell, Miss Winkworth, and Miss Cox. Alterations have been made in several of these in order to bring out more clearly the sense of the original German, or to fit the words more accurately to the music. Eight hymns appear to have been translated by the editor himself, and not altogether unsuccessfully; but we cannot think his version of "Ein feste Burg" equal to some of those which have already appeared. The date given as that of the composition of the hymn, 1529, is correct.

The style in which the book has been brought out is credit-

able to the publishers, and renders it an appropriate New Year's or Birthday gift.

THE SEVEN LAST WORDS. A Course of Sermons. By S. BARING-GOULD, M.A. Pp. 97. Price 2s. 6d. 1884. London: Skeffington and Son.

The Service, which is called the "Three Hours Agony," on Good Friday is becoming so general that helps towards its efficient performance have of late been greatly in demand. This new work of Mr Baring-Gould's has all the freshness and originality of treatment which we are accustomed to expect from his pen. Amongst his volumes of Sermons we do not remember any in which he essays any systematic exposition of the Mystery of Calvary, though of course his "Lectures" on the Mystery of Suffering in certain ways lead up to the Cross.

There appear to be two ways of dwelling on the Sufferings of CHRIST, the outward and the inward. It is the former which the author of this little volume chooses. The deep underlying mysteries are only glanced at; whilst the movements around the Cross, even to the change of expression which comes over a soldier's face, are depicted with a vigour and a reality which places you in the very presence of the Bleeding Form of the Crucified. We have from time to time noticed works on 'The Seven Last Words,' but we can safely affirm that Mr Baring-Gould's is not a mere *réchauffé* of materials gathered from these. He brings illustrations from classical and rabbinical sources which cast new lights upon the method and surroundings of death by crucifixion.

Here is a curious application of Jewish rites :

"The hyssop was used to sprinkle the door-posts of the Israelites in Egypt with the blood of the Paschal Lamb. . . . It is reckoned as a tree, but it is a mere shrub, growing about a foot-and-a-half high. Consequently the hyssop could not have made a long stick, on the top of which the sponge was tied, we must rather suppose that a bunch of hyssop was tied to the top of a reed, for some purpose of purification may be, and that the soldiers used this for their mocking of CHRIST. Who can tell but that they may have ridiculed the Jews themselves, and their sacred rites, and mocked them, as well as CHRIST, by fastening the hyssop to the reed and dipping it in the blood of CHRIST, and with it sprinkling the recolling crowd which had yelled, 'His blood be on us and on our children.'"

We agree with the author in following S. Jerome rather than S. Augustine, that both the thieves at first blasphemed. But we think Mr Baring-Gould minimises the work of faith in the dying malefactor's soul when he disallows that it reached to any conviction of CHRIST's Divinity, and when he says "his words are such as would have been used by any Jew of the period, standing at the side of a holy Rabbi laid on the bed of death." And the teaching on the Atonement in the sixth Sermon seems to us inadequate. There is also an expression to which we should be inclined to take exception, when David (page 9) is described as writing a Psalm, influenced by "ferce anger and surging bitterness."

The Seven Sermons are written in a crisp, clear style, and abound in moral and practical lessons. We cannot imagine the interest of either town or country congregations flagging during their delivery, whether as a series of discourses during Lent, or in their entirety on Good Friday.

GLIMPSERS THROUGH THE VEIL; or, Some Natural Analogies and Bible Types. By the Rev. JAMES WARRING BARDSLEY, M.A. (London: James Nisbet and Co.), is a book of a very useful kind, and one we would fain encourage as much

as is in our power: viz., a collection of discourses in which the various parallels which the world of nature affords to the world of grace are sought out and elucidated. Few persons know how rich Nature is in these, because most persons are too incurious to inquire for themselves: but all are interested in being told of them. Some of these types are drawn out with much justness and felicity in Mr Bardsley's pages, and we are glad to praise them. Also we are glad to see the fair and large-hearted admission, noticeable in a writer of his school, of the good to be found in the monastic systems, made in the note on p. 80.

For plain speaking on Dissent and Church-going we can recommend a series of tracts called **WESTERN WHISPERS** (London: W. Poole). They are simple and scriptural, and may make their way where more elaborate treatises would be wasted. These may be well supplemented by another series on **CHURCH-GOING AND THE PRAYER-BOOK** (same Publisher), which explains the method and purport of Matins and Evensong in a familiar style, reverent and orthodox. Mr J. G. Bromage expatiates on **SOME HINDRANCES TO HEARTFELT DEVOTION IN PUBLIC WORSHIP** (London: Kent and Co.), viz., over-fast reading and singing, and inappropriate tunes and hymns. Having removed these obstacles, he would have sermons preached on the musical portion of the service. The pamphlet is very confidential and very jerky, but contains some good suggestions about music, and may be of some use in the arrangement of the Offices.

WHEN YE PRAY; or, Lessons on Prayer. By C. H. WALLER (London: J. F. Shaw and Co.), is in reality a series of sermons on the various petitions in the Lord's Prayer; which being broadly treated, naturally include the entire subject of Prayer in the abstract. They are very ably and vigorously written; and the book is one which can be ranked with Canon Jellett's *Donnellan Lectures* on 'The Efficacy of Prayer,' as important monographs on the solemn subject they treat.

THOUGHTS IN THE VALLEYS: Lessons from Valleys of the Old Testament. By Captain DAWSON, late Inniskilling Dragoons (London: John F. Shaw and Co.), is a series of very brief studies upon the various valleys mentioned in the Bible, taking them as types, e.g., Achor, the valley of *Guilt*, Berachah, the valley of *Grace*, and so on. It is full of simple, but obviously sincere, expressions of religious experience, and in the hands of a judicious visitor would be very useful for the use of the sick and poor.

MIRACLES OF MERCY; or, Asked of God. By EMILY P. LEAKEY (London: same Publishers), is a touching narrative of rescue work among fallen women in the city of Exeter. We are told of special providences, answers to prayer, of the sad histories of the unhappy women among whom this lady's work was carried on. It is that kind of truth which "is stranger than fiction," and cannot fail, we should suppose, to enlist much interest in, and public support for, the good work described.

THE BIBLE AND THE CHURCH; or, Lesson Teachings and Collects. By WILLIAM TAIT, D.D. (London: Hamilton, Adams and Co.), is prefaced by a commendatory letter from so well known a writer as Dr Goulburn, the Dean of Norwich. But we do not know that we can coincide in Dr Tait's (some-

what obscurely stated) views of the Incarnation and Atonement.

THE CHRISTIAN LIFE: Being Thoughts in Prose and Verse. Selected and arranged for Every Day of the Year. By Mrs HENRY SOUTHGATE. London: Charles Griffin and Co.

On the side of commendation we may say, that 'The Christian Life' is a book well-printed, with red-lines, and altogether nicely arranged and got up. We agree with the compiler that no aids should supersede the study of Holy Scripture itself, or at least the devout reading thereof. Books of Meditation and Devotion should be either introductory to the letter of Scripture itself or be elucidative thereof. The present work exhibits much labour and a wide acquaintance with authors, more than five hundred being quoted. The compiler, according to the Preface, is indebted "to the members of the Church Catholic" for the extracts which this volume is composed of. Under the designation aforesaid, Dr Cumming, Dr Liddon, Dr Newman, and Dr Parker are all embraced. In Southgate's 'Many Thoughts for Many Minds,' it seems to us that the "happy-family" arrangement is less incongruous than it is in a work of a devotional character. We must, however, allow that the passages where we have examined them seem well-chosen and pithy. We must deprecate, if the book is intended for the use of Churchmen, the absence of the recognition of Saints' Days, even Lady Day and All Saints' being ignored; and the omission of the numbering of, and index to, the pages must much lessen the value of the book for reference.

LECTURES ON THE HISTORY OF THE EASTERN CHURCH. By ARTHUR PENREYN STANLEY, D.D., Dean of Westminster. London: John Murray. Pp. 412. New Edition. 1883.

This is a new and cheap edition of the late Dean of Westminster's well-known Lectures, which can now be purchased for six shillings. The book has three introductory essays, on the "Province of Ecclesiastical History," its "Study," and the "Advantages" thereof, together with the author's latest corrections. Charming in style and indefinite in doctrine, like everything which came from the pen of Dean Stanley. In theological controversies Dean Stanley's endeavour is to regard both sides as in the right; the one expressing an aspect of the truth which the other overlooks. He thus looks down upon the Church's History from a sort of pinnacle, from which he loves to combine into one whole what appeared to be opposing truths. This process is not without its dangers, as all will know who are acquainted with Dean Stanley's Lectures. Doctrines are contradictory as well as complementary, and Dean Stanley's generalisations are oftentimes the result of antagonism to the dogmatic principle under the guise of a higher synthesis.

HOLY ORDER: a Catechism. By CHARLES S. GRUEBER, Vicar of S. James, Hambridge. London: Parker and Co. Pp. 202.

We rejoice to notice the issue of another of Mr Grueber's valuable Handbooks. Issued in the modest form of small Catechisms, these works form in reality a series of excellent little Books of Reference on the subjects with which they deal. To this the present issue is no exception, and the form of question and answer into which it is cast renders its teaching singularly definite. Moreover in most instances the authorities

on which the author bases his statements are quoted in the original in the form of footnotes. Among the subjects dealt with are the Nature of Orders, the Qualification for Orders, the Place of Ordination, the Minister of Orders, the Form, the Gift, the Celibacy of the Clergy, and the Nature of Jurisdiction, habitual and actual. A careful inquiry into the character and manner of conferring the Minor Orders in East and West (pp. 146-167) is very *à propos* at the present time, when the Upper House of the Convocation of Canterbury has just been engaged in considering the question of the possibility or expediency of introducing a new description of Diaconate into the Church. The usefulness of the book would be greatly enhanced by numbering the questions and adding an index.

TRUE AND FALSE ISSUES BETWEEN CHRISTIANITY AND SCIENCE. By the Rev. T. BLACKBURN, B.A. London: W. Skeffington and Son. Pp. 62. 1883.

These Lectures were delivered by the author in Honolulu Cathedral whilst acting as Dean. Mr Blackburn claims our attention on the ground that he has not "got up" his science for the defence of the faith from the attacks of men of science, but was devoted to science and the editor of a biological magazine, before he conceived any desire "to serve the interests of the Church." The Lectures, after an introductory one, are upon the "alleged Inaccuracy of the Bible," "alleged Immorality of the Bible," "the Bible and Biology," and some "concluding considerations."

We confess that we are a little puzzled by a note to the Preface, in which a statement made by M. Figuier in the 'To-morrow of Death,' is considered to harmonise with Catholic teaching on the subject of Everlasting Punishment.

The author is right in asserting that "verbal inspiration" is not a dogma, but we cannot agree with his view in the third Lecture that "'right' and 'wrong' have no other meaning than 'obedience' and 'disobedience' to God's will." We hold moral Truth to be *necessary*. God forbids that which is wrong, because it is wrong. Theologians meet the difficulty as to the divine interference with the natural Rule, by what is called "*mutatio materiæ*." In the chapter on the "Bible and Biology" the author deals cleverly with a number of questions which it is quite impossible within such limits to do justice to. The antiquity of the human race is not a matter of so much consequence from a Christian standpoint as its *unity*. We should advise our readers to purchase this little volume and read it for themselves. It contains an immense amount in a small space which will be useful to those who have not time to study bulky treatises. But we cannot endorse all Mr Blackburn has to say in this attempt to harmonise Science and Revelation.

EVOLUTION EXPLAINED AND COMPARED WITH THE BIBLE. By WILLIAM WOODS SMYTH. London: Elliot Stock. 1883. Pp. 61.

The good people who have been shocked by Darwinism, and have deemed the theory of Evolution an unholy theory, may be comforted by reading Mr Smyth's little treatise. "Prompted by the LORD," as he tells us, he has written these pages to show how the new theory harmonises with revelation, and, far from contravening, does really confirm certain leading doctrines of the Bible. No natural development of inherent faculties can account for the moral nature of man, but Mr

Smyth, following out the text, has evolved some considerations on sin, death, and atonement, which are interesting and fruitful.

THE CLERGY LIST FOR 1884. Pp. 1,102. Price in cloth, 10s. 1883. London: John Hall.

The 'Clergy List' for 1884 has attained a degree of accuracy which surpasses any previous issue which has come under our notice. The corrections and additions are calculated at as least 100,000, the Editor having received some 25,000 communications from the clergy throughout the country. No labour has evidently been spared in the compilation of the present volume. There are two important features added to the work in the Alphabetical List of Clergy; the year of their appointment to their present charges is given; and figures pointing to the page where information respecting the Benefice may be found, are placed at the end of each Incumbent's name, thus facilitating reference. A list of Archbishops and Bishops is also newly inserted, which is useful in these days of change as showing at one view the *age* of the different dioceses. The Archdeacons and Rural Deaneries of the new Diocese of Southwell are inserted, although the formation of the See was not gazetted until Feb. 4th. The great improvements of late years have made the 'Clergy List' not only an official but a reliable book of reference. Like all human productions, however, it is not free from error. As an instance, the names of Bishop Suther of Aberdeen, and Prebendary Miles of Bingham, are still numbered amongst the living.

School Books.

Of recent School books before us, the most important is ARISTOTLE'S POETICS, Text and Translation, by EDWARD ROSS WHARTON, M.A., Fellow of Jesus College, Oxford. Parker and Co. 1883, p. 95. It is based on Vahlen's Text of 1874, and gives text and translation side by side. The translation is remarkable throughout for its scholarly and elegant renderings, and is calculated to be of much use to students.

Messrs Macmillan and Co. send us several more volumes of their Elementary Classics, of which so many are now in use. SCENES FROM THE ANDRIA OF TERENCE, edited by F. W. CORRISE, M.A., Assistant Master at Eton College, will prove a useful book for those who are beginning to read Terence for the first time; the Introduction and Notes are good, and the appendix is especially to be recommended.

HORACE, Odes IV., edited by T. E. PAGE, M.A., Assistant Master at Charterhouse, is more especially adapted for the use of Schools, and contains in addition to the text very copious Notes and Vocabulary.

The same publishers have produced a volume of PROSE SELECTIONS from the REISEBILDER and other works of HEINE, edited by C. COLBECK, M.A., Assistant Master at Harrow School. No German prose is better in style or more attractive in matter, and as regards its adaptability to the calibre of ordinary learners, Mr Colbeck says in his preface, "It may be thought too hard for the standard of attainment in German commonly reached in our schools, but this standard, it must be remembered, is rising year by year; and at the present moment, when it is likely that Cambridge will establish a Modern Languages Tripos, to be faint-hearted in enterprise least

becomes the teachers who have long recognised German as affording at once the practical advantages of a Modern Language and the linguistic training of which Latin and Greek have been supposed to hold a monopoly." The book supplies a want long felt by the upper classes in schools, and we can recommend it as well fitted for their use.

SERMON

The Higher Life.

PHILIPPIANS i. 10.

"That ye may approve things that are excellent."

This is the second time that S. Paul has made use of this expression—to the Christians of Rome, and now to his spiritual children at Philippi. In writing to the Roman Church, in which there was a strong Jewish element, there is a little vein of satire running through the whole passage. "Behold thou art called a Jew and retest in the law and makest thy boast of God and knowest His will and approvest the things that are more excellent, being instructed out of the law and art confident that thou thyself art a guide to the blind. . . . Thou, therefore, which teachest another, teachest thou not thyself?" But in writing to the Philippians the words are used in a different sense, S. Paul does not taunt them with their superior knowledge, but exhorts them to attain to that knowledge. "I pray," he says, "that your love may abound yet more and more in knowledge and all discernment, so that ye may approve the things that are excellent."

Let us see what the Holy Apostle means by this expression. May God the Holy Spirit cleanse our hearts and thus enable us to see the truth as it is in JESUS.

I. It does not mean that they are merely to distinguish between good and evil, between what is false and true, for there would be no great difficulty in this; S. Paul means something far higher than this. They are, in fact, to distinguish between what is excellent and what is good, they are to have that sensitiveness of touch in spiritual things, that quick, deep insight into spiritual matters, that they can tell at once whether to do certain things would be good, or whether not to do them would be nobler and better. They are to approve the things that are excellent—the things that transcend—to rise to the higher life.

II. There is a higher life which we should all aim at. Satan will tell you that this higher life is impossible for *you*, that if you have been baptized and confirmed, and come sometimes to Holy Communion, this is all God expects of *you*. This is how Satan tries to discourage us. Deep down in the depths of our hearts there lies the yearning for better things. It is God's Voice speaking to the soul, "Arise, depart, this is not your rest." We strain our eyes to the blue mountain peak and long to breathe the pure air and feel the sunshine of God's Presence, but Satan says "No! your proper place is down

in the valley, you could never reach that point, you cannot leave the world, you have your work to do. Those blue peaks are meant for solitary pilgrims, for the perfect, for the saints." And so men listen to the voice of Satan instead of obeying God's call to approve the things that are excellent and to go on unto perfection.

S. Paul says, "When I was a child I spake, I understood, I thought as a child, but when I became a man I put away childish things." There should be an advance made in spiritual things as well as in worldly matters, and yet how many people are contented with possessing one characteristic virtue—temperance, kind-heartedness, honesty—these things satisfy the world's standard, but this is not to "ascend unto the Hill of the Lord," this is not to "rise up in His Holy Place."

There are therefore two classes of Christians, sharply defined even to ordinary lookers-on—the hearers and the doers of the Word—the communicants and the non-communicants, the Christians in name and the Christians who are something more than this. But then in God's eye there is an inner circle, the elect of the elect, those who are living a life of Heavenliness. There has ever been in God's Church this inner circle of believers, called of old time by different names, called sometimes the "election," sometimes the "remnant," a mystic number, known only to God, men of faith, women of prayer, of whom the world was not worthy, who looked forward to a city which hath foundations. Even in the darkest moments of the history of the Jewish Church there were watchers in the Temple waiting for the consolation of Israel. It is still the same. The Catholic Church has her invisible band of warriors, she has her secret roll of names, she has her guileless souls that sigh and that cry for all the evil surrounding them, and who pour forth by day and by night in a long wailing cry to God—"Thy kingdom come, Thy Will be done on earth as it is in Heaven."

III. Now, dear brethren, the Lenten message of the Holy Spirit is a call to this higher life. How can we attain to it? Not at once. An acorn does not become the "king of the forest" at one bound. A certain painter was commissioned to paint a subject. He finished the picture and brought it to his patron, who asked him what his charge was. The artist mentioned the sum. The patron objected to paying such a large sum, saying that the picture was small and had only taken him a short time to execute. "Sir, you are mistaken," replied the painter, "it has taken me a lifetime to do that picture." Thus it is with the Spiritual Life. We are ever learning; every communion takes us (if our preparation is real) a step higher, and there must be frequent communions and self-denial, acts of love, much prayer, much study of the Bible; devotional books are useful in their way, but there is no devotional book like the Bible. But some one may say, why must I take all this trouble? Will not God accept me as I am? Who can measure the length

and the breadth and the height and the depth of the love of God? The Judge of all the Earth will do right. This one thing, however, I do know, that unless you strive to attain to this higher life there is danger, lest the lower life will draw you down into its depths. If you will not destroy sin, sin will some day destroy you. I see on a far distant ice-bound shore an eagle soaring high up in air, its spreading wings are tinged with the golden rays of the sun. Its eyes are fixed on some dark object lying on the ice, instead of looking upwards it minds that earthly thing—that dark object lying on the field of ice is more to it than all the sunlight, and the fields of glorious hues through which it might wing its flight. With one great swoop it descends and fastens on its prey. It has got its earthly thing; its appetite has been satisfied, and now it tries once more to rise, to soar up once more into those blue fields above. But alas! its feet are frozen to its prey, and there it remains, a sign to every passer-by of the power of the lower nature to destroy the higher.

Brethren, is not this picture true? Have you not known persons ruined by some earthly pleasure, innocent at first, until it grew into something else, and chained its victim until the glorious liberty of the children of God was bartered away for a mess of earthly pottage. I have seen, and you have seen doubtless, many souls capable of rising to this higher life, capable of doing great things; men who could be most useful in their day and generation, chained to some earthly thing, enslaved by some bad habit; who, instead of approving the things that are excellent, instead of rising to a higher spiritual standard, have been gradually drawn downwards until they are lost—lost to their fellow-men—lost to their God.

There is danger, then, in not striving to live that higher life, and when once the Holy Spirit has revealed this higher life to us, we can never, never be happy where we are, we must go on; when once we have realised how God, by His Sacraments, pours His own Divine Life into our souls; when once we have grasped the great central truth of our holy religion; that the Incarnation was the taking of the Manhood into God, and that by Baptism we are by the Holy Spirit made members of CHRIST, and are, therefore, partakers of the Divine nature, we cannot when once we have "tasted and seen how gracious the LORD is," rest satisfied with the standard of the world; God has called us, not out of the world, but into His Church, to be His peculiar people, zealous of good works, approving the things that are excellent—"Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect Man, unto the measure of the stature of the fulness of CHRIST." Amen.

J. LOUIS SPENCER.

The Next Number (MARCH 14, 1884), will contain a Plain Sermon.

Current Facts and Notes.

We are glad to record the laying of the foundation-stone of S. John's House of Rest at Mentone by the Bishop of Gibraltar, of which the Primate is the President and the Bishop of London the Vice-President. The temporary premises, which have been a few years in use, have proved such a boon to clergymen and others with small means, that we are thankful to hear of the commencement of a permanent building on a spot which is beautifully situated.

It is evident that the Welsh require a considerable amount of stirring up before they can be brought to accede to the policy of the Liberation Society. Meetings have been held at Swansea, Pontypridd, Cardigan, Carmarthen, &c., in order to obtain support for Mr Dillwyn's motion.

The appointment of the Rev. H. Scott Holland to the vacant Canonry of S. Paul's is an excellent one. He possesses the primary qualification for such a position—great preaching power. He is Senior Student of Christ Church and graduated as First Class Lit. Hum.

A course of Lent Lectures is being preached at S. M. Magdalene, Paddington, by Canon Furse. A course of Lectures on the "Spiritual Life" is to be preached at S. Andrew's, Wells-street, at the Friday five o'clock Evensong, during Lent, by the Rev. Samuel J. Eales, of Warminster.

The living of Kirkby Misperton, which is valued at 960*l.* in the *Clergy List*, has been resigned by the Rev. Canon Body after his promotion to the Canonry in Durham. Mr Body, we believe, was allowed six months' absence every year from his cure for Mission purposes, to which now he entirely gives himself.

We regret to record the death of Mr Hullah, at the age of 71, whose name is familiar to all who take an interest in musical literature and education. It is said that in twenty years no less than 25,000 persons passed through his classes.

The Bishop of London's reply to the Church Association respecting S. Peter's, London Docks, is as dignified as it was unnecessary. His Lordship of course denies that he has "any responsibility to the Church Association as representing the Church of England;" but it would be better to pass by such insolent effusions as proceed from that body without remark. We observe that Mr Wainwright has removed the cards and structures which were complained of.

The people of Northampton seem enamoured of their atheist, for they have again returned him with a larger majority than ever. They evidently have no great love for the Government, for his repeated return is only a continual embarrassment.

The congregation of S. Mary Magdalene, Paddington, is to be congratulated on the return of their beloved incumbent, the Rev. Dr West, from the Riviera, in restored health.

We see from the *Durham Chronicle* that Rev. J. G. Norton, Vicar of S. Giles', Durham, has accepted the Rectory of Christ Church Cathedral, Montreal. Mr Norton will be much missed in Durham, both as a preacher and zealous worker in manifold agencies for good. He is the author of 'Hearty Services' and some popular Tracts. Christ Church cost 20,000*l.* in building, and has a large and influential congregation.

Services like those at Mid-day during Lent in S. Paul's Cathedral are being held daily, except Saturdays, in the Parish Church, Liverpool, the preachers being Rev. W. H. Hutchings, Rev. W. C. Ingram, Prebendary Hole, Rev. V. S. S. Colea, Rev. G. Congreve, &c.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—In your Review of Mr Fuller's 'Book on the Lord's Day,' I regret to see, in addition to some other questionable matter, a repetition of the old fallacy that the Fourth Commandment enjoins "labour," besides permitting it. It is not true that labour was ever enjoined to man for six days; it was suspended on the solemn days and seasons of the Levitical Law and during the Sabbatical years. The modern sabbatical notion is unscriptural in its negation of all holidays and times of physical relaxation except what it terms the "Sabbath," and savours of Pharaoh rather than Moses.

W. R. CHURTON.

[It was very far from my intention, or, as I think, from the meaning of the book reviewed, to say a single word against "holidays and times of physical relaxation." Such seasons ought to be strenuously defended, and, indeed, might receive much extension. But I hold it impossible to eliminate from the Fourth Commandment the sanction and direction to labour as the rule and law of human life. We have to compare spiritual things with spiritual, and to take heed to "all the counsel of God." It seems to me to savour of pedantic rigour that because I assert the duty of labour I should be supposed to deny the privilege and necessity of enjoyment and rest. CHRIST said "My Father worketh hitherto and I work," and this involves no contradiction to the word that GOD rested on the seventh day. When the Almighty declared to Adam "in the sweat of thy brow thou shalt eat bread," we are not called on to suppose that the *race Adamique* should have no physical relaxation. The periods of rest in fact emphasise the duty of work, which seems to me abundantly enjoined throughout Holy Writ. I cannot discuss any "other questionable matter," because Mr Churton does not state anything on which he grounds the ungenerous epithet.

THE REVIEWER.]

To the Editor of the L. C.

SIR,—It is a fact that the ladies who have hitherto nursed King's College and other Hospitals, are a community of ladies, calling themselves "Sisters," but taking no vows, and wearing in the world a secular dress, if they please; leaving the community when they like, and marrying if they feel disposed to do so! My "facts" come from the near relation, by marriage, of one of these "Sisters." I hope you will in fairness mention this fact in your next issue.

Yours, etc.,

ONE WHO KNOWS.

To the Editor of the L. C.

SIR,—I have the numbers of LITERARY CHURCHMAN for

1888 and others, and shall be glad to send them to any one applying to me.

Yours faithfully,
Rectory, Chislehurst,
February 20, 1884.

F. H. MURRAY.

Notes and Queries.

SIR,—Having occasion on S. Matthias' Day to refer to the Forty-first Psalm in the Septuagint, I was much struck with the language of verse 8. It seems to come from a Sadducee enemy of our Lord's—who has heard that Jesus had been describing death as a "sleep," and who chuckles over the resolution taken in Council "to put Him to death," *μη δ κοιμώμενος οὐχί ἀποθνήσκειν τοῦ ἀναστῆναι*.

How has this been got from the Hebrew?

Yours faithfully,
The Rectory, Gramere, Feb. 26.

HENRY M. FLETCHER.

BOOKS RECEIVED.

A Batch of Cards for Lent, &c. ...	...	Mowbray.
Antipodes.—Common Sense ...	...	Allen.
Church Psalter ...	...	Jackson.
Clergy List, 1884 ...	...	Hall.
Cook.—Religion and Language ...	...	Murray.
Golden Thoughts ...	...	Bryce.
Handbook for Churchworkers ...	...	National Society.
Here and Hereafter ...	...	Smith.
Holy Communion ...	...	Suttaby.
Infant Picture Reader ...	...	Blackwood.
Jacob.—Lord's Supper ...	...	Frowde.
Maigre Cookery ...	...	Rivingtons.
Priest's Book of Private Devotion ...	...	Mowbray.
Stanley.—Jewish Church. Vols. 2 and 3 ...	...	Murray.
Via Crucis ...	...	S. P. C. K.
Wood.—Hardy Perennials ...	...	Upcott Gill.

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THE MONTHLY PACKET.

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CAMKOS from ENGLISH HISTORY.

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In the ALPHABETICAL LIST OF THE CLERGY two new features will be observed. The year of the present appointment is given in parentheses, and after the name is added the page in Part II. where the Benefice, with further information, will be found. This has caused an addition of 90 pages to the first part of the book, and has necessitated much additional labour, but the changes will greatly facilitate reference, and enhance the value of the work.

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A LIST of THE ARCHBISHOPS and BISHOPS of the various Sees from their foundation to the present time has also for the first time been added.

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Fasting.

There is no duty of the Christian religion more clearly
taught than the duty of Fasting, and probably there is no
duty more neglected, or more imperfectly performed.
The words of the saintly George Herbert seem to place
the duty before us in the plainest and most direct way :
"The Scripture bids us fast, the Church says, now." It
is impossible for any one to study the Holy Scriptures
without seeing that they press upon us the duty of Fasting
in every conceivable way. It is equally impossible for
any one to study the Prayer-Book without seeing that
the Church has marked out for us the days on which we
are to fast. The most perfect summary of the teaching
of Holy Scripture on Fasting is to be found in the tenth
Sermon in Dr Pusey's first volume of 'Parochial Sermons
from Advent to Whitsuntide.' We quote the passage,
for it is likely enough that it is unknown to many of your
readers :

"Fasting and self-discipline may seem, in these days, a long,
toilsome, circuitous, unspiritual course; yet, as it is the lowliest,
and therefore likely to be the truest, so it is the only way acknow-
ledged by Holy Scripture. By self-indulgence Adam lost Paradise,
by self-denial are we to regain the more blissful Paradise, which
by suffering was purchased for us. For penitent or saint no other
course is taught. 'Fasting, and weeping, and mourning,' did God
appoint, that He might 'return and repent, and leave a blessing
behind Him.' Through Fasting and sackcloth was the penitence of
Ahab and Nineveh accepted. David, the Scripture model of
penitence, lay on the ground and fasted. The Day of Atone-
ment, the great type of our reconciliation to God, was from evening
to evening one unbroken Fast. 'I humbled,' says the Psalmist,
and we take his words into our own mouths, 'my soul with Fast-
ing, and my prayer returned into mine own bosom.' Amid
Fasting for forty days, was it vouchsafed to Moses twice to receive
the Tables of the Law, written with the Finger of God, and to
Elijah, on the same Mount Horeb, to hear the Voice of God.

Amid Fasting did Samuel conquer the Philistines, and Esther save her people, and Jehoshaphat obtained a great deliverance, when God's people knew not what to do by reason of the great company which came against them, and Ezra a safe return for the people 'amid the enemy on the way,' and Nehemiah the restoration of Jerusalem in its 'great affliction and reproach,' and renewed the covenant. After seeking the LORD by prayer, with Fasting, and sackcloth, and ashes, was it vouchsafed to Daniel to know the times of the restoration of the Holy City, and the coming of the Redeemer, and of the bringing in 'the everlasting Righteousness;' and again to hear the scripture of Truth, and the sealed order of God's Providence to the end, and that in the Resurrection he should 'stand.' Anna saw at length Him she had so long looked for, the LORD'S CHRIST, after 'four-score and four years,' wherein she had 'served God with Fastings and prayers, night and day.' And when He came, He took not away suffering and self-discipline, but hallowed them, uniting them with His own sufferings, and giving them thereby efficacy, which in themselves they had not. He sanctified Fasting by His example; gave it virtue by His Passion, filled it with His Spirit, and so made it a token of His disciples, and a channel of His Grace. He placed it at the outset of His teaching; He prefixed it, in his own Person, to His ministry; He left it as a solemn memorial of Himself, as a part of the Bridal-dowry of the Church, a mark that we are the children of the Bride Chamber, now widowed for the time, and in sorrow for his absence, until we be admitted to the Marriage Supper of the Lamb. The days will come when the Bridegroom shall be taken from them, and then shall 'they fast in those days.' How then are we His disciples if we fast not? Should we not rather wonder that we do anything but fast, since all our days are days of His absence? The whole state of the widowed Church is one mourning for the Bridegroom."

We do not apologise for quoting this passage, in which the teaching of Holy Scripture is so wonderfully gathered together and presented to us. We ought rather to apologise for attempting to add one word to what is so complete, or seeming to think it possible to gild such fine gold, but in real fact we have no intention of seeking to add any further force to words which set forth with such strength and power the teaching of God about the duty of Fasting. We wish rather to ask how it can be that when the teaching of the Word of God about the duty of Fasting is so plain, the practice of Fasting is so neglected amongst us. Prayer, Alms, and Fasting are all ranked together by our Blessed Lord, are placed on the same level as Christian duties. In the Sermon on the Mount He does not exhort us to pray, to give alms, and to fast. He takes it for granted that we shall do all these three things, that all three will form part of our Service of God. He says to us, when you pray, when you give alms, when you fast, take care that you do these things as to God, earnestly, devoutly, sincerely, not to win the praise of men, and then you may be sure that the day will come when your Father Which seeth in secret will reward you openly.

How is it then, we would ask, that many who would think it a great sin to omit their prayers, or to fail to

give alms, do not seem to think that it is a great sin to omit Fasting? We think that there are two chief causes for the neglect of anything like a fixed and regular habit of Fasting on the part of earnest people. We can only deal with one of these causes now, and that is that so many fail to recognise that there is such a thing as a Religion of the Body. We are so used to hear, and to speak about the Salvation of the Soul, that we are apt to forget that there is such a thing as the Salvation of the Body. Man does not consist of soul alone, but both of soul and of body. Both soul and body were made by God, and redeemed by God. The body, as well as the soul, has to be trained, educated, controlled, subdued, offered to God. There is a sacred ministry of the body. And so S. Paul says:

"Know ye not that your body is the Temple of the Holy Ghost Which is in you, Which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our LORD JESUS CHRIST."

Fasting forms a large part of this discipline of the body. It is one of the chiefest means of the "beating down of the body," and "bringing it into subjection," which even S. Paul found to be absolutely necessary for himself lest he "should be a castaway." Not only is the body the organ of the soul, not only are soul and body so bound up together that they act and react upon one another, but the body is itself a most sacred thing. It is the handywork of God, and a most marvellous handywork too. It formed, it does form part of our Blessed Lord's Human Nature now. It was the instrument of the actions of His Holy Life. It was offered to God in toil and suffering, in speech and in expression of countenance, in the loving labours of life, in the loving sufferings of death. And so as He offered His Body to His Heavenly Father, we too must offer ours to the same loving Father to be accepted in and through His dear Son. This is the Truth that is brought out in the well-known description of man's triple offering which tells us that in Prayer man offers his soul, in Fasting his body, and in Alms his substance to God, that is to say the whole man, all that he has, and all that he is. Looked at in this light, Fasting becomes a very sacred part of man's service of God. It is not a mere accidental form of devotion which may be used or omitted according to our pleasure. It is essential to the whole and entire rendering up of ourselves to God. It may take different forms in different cases. It may be more or less strict and severe according to health, and strength, and climate, and occupation, and abundance or poverty, above all according to the rule and orders of different parts of the Catholic Church. It may be used for different ends and purposes, as a chastisement and humiliation for sin, for

the taming of the passions, and fleshly impulses, as a safeguard against softness and luxury, as a means of practising self-denial, or as a means to quicken our devotion, and add intensity to our prayers, that we may acquaint ourselves with bodily suffering and learn compassion for the destitute and the starving, or that in the weakness and pain which hunger brings to us we may be made to wonder at the love of our LORD, Who embraced the pain and weakness of the Cross for us. But unless Fasting finds a regular place amongst our religious duties the three-fold form of our Service of our Father in Heaven, which our LORD has described, will be incomplete.

We must, however, probe a little more deeply into the cause of the neglect of the duty of Fasting that we may get at the root of the evil. That which really most of all disposes people to dispense with Fasting, and almost to condemn it, is an idea that it is unspiritual. There is, in fact, a great deal of a false spiritualism abroad, of what amounts to a kind of Manichæism, a rooted persuasion that all which is not spirit must be more or less impure, that outward acts of the body cannot be pleasing to God, that outward ordinances are a hindrance to a true communion between the spirit of man and the spirit of God. All this is essentially wrong and directly anti-Christian. Man's body is as sacred as his soul. Man's soul is as dangerously open to corruption and sin as his body. Outward acts of religion may be, and are, as full of spiritual power as inward acts. The very Sacraments of the Church are outward acts, and yet are full of inward and spiritual power through the working of God in them. Inward acts of religion may be destitute of anything like real life. Undoubtedly Fasting may become unspiritual, dull, formal, lifeless. But so may Prayer be unspiritual, dull, formal, lifeless. Our LORD gives the very same warnings against the dangers that threaten the reality and vital power of Prayer that He does against the dangers that threaten the reality and vital power of Fasting. Both Prayer and Fasting may be of the earth earthy. Both by the Grace of God may be transfigured and become replete with the power of a heavenly life. If we are ever tempted to think that we shall become more spiritually-minded if we set aside Fasting and outward religious ordinances, and all that has to do with the worship of the body, it will be well for us to remember that the purest form of spiritual religion must be looked for in the Life of Him Who fasted forty days and forty nights,—Who kept all outward ordinances even of the old Church of Israel, which was on the eve of passing away, from the moment of His Circumcision till the eating of the Last Passover,—Who lived a life of active consecration of body and soul to His Heavenly Father, until He consummated His lifelong worship in the offering of both soul and body on the Cross. If through the power of Union with Him, our body and soul preserved unto everlasting life by receiving His Body and Blood, we shall be able to pray as He prayed—to give, as He

gave—to Fast, as He fasted—to the Father Which seeth in secret—we may well hope that we shall be reckoned amongst those who have worshipped God in spirit and in truth.

R. W. RANDALL.

San Giorgio in Velabro.

Those who love and revere Cardinal Newman—can there be any Englishman who does not?—must be interested in the small Church of San Giorgio in Velabro, which is that attached to his cardinalate, most appropriately; being the only church in Rome dedicated to our patron saint. It is difficult of access, being ordinarily closed, like so many of the old churches here, and there being some trouble in finding any sacristan to open it. But on the first Thursday in Lent, and on S. George's Day, April 25th, the small Basilica is open; and on Feb. 28th last, I hastened to the 10 a.m. Mass said there—the Blessed Sacrament being exposed on a side altar. S. Giorgio stands, as its name implies, in the quarter of the Velabrum, near the Bocca della Verità, and quite close to the massive four-sided arch of Janus, and near the bright clear spring of the Aqua Argentina, where Castor and Pollux are said to have given their horses drink after the battle of Lake Regillus.

A picturesque campanile first meets your eye, which on this special day rang out its bells joyously. The church stands rather low, and has been repeatedly rebuilt since its original foundation, as the Basilica Semproniana, in the fourth century. Pope Leo II. rebuilt it in the seventh century; and a certain Prior Stefano, in the thirteenth, added the portico, with an inscription, a line of which gives the derivation of the name of the quarter, Velabro:

"Hic locus ad Velum, pnenomine dicitur Auri."

It was on this architecture that Rienzi, in 1347, put up his celebrated inscription, with its lofty promise:

"In breve tempo gli Romani torneranno al loro antico buono stato."

Inside the church is basilica wise, sixteen venerable columns with very dissimilar capitals and of equally dissimilar stone, telling the tale of plunder from various classical spots. Some very curious early Christian inscriptions, bas-reliefs, &c., are built into the wall at the upper end of the left aisle. The tribune is said to have been filled with mosaics designed by Giotto; but now there are only some damaged frescoes, representing our LORD between the Blessed Virgin and S. Peter, with the Champion of England bearing his martyr's palm and his characteristic banner on one side, S. Sebastian with his arrow on the other. There are a few other pictures connected with these two Saints in the church, but nothing worth noticing. The high altar and baldacchino seem to be of XIII. century date, and an old Greek picture adorns the altar, while beneath it are some relics—the most noticeable being a part of the Vexillum—said to have been borne by S. George himself. It is in a glass case, and, like another relic of the same kind on a side altar, is of faded dark red silk of a very ancient fabric. On February 28th flowers surrounded these relics, the floor was thickly strewn with sprigs of box in Roman fashion, and a sprinkling of devout persons came in and out, and after a short prayer before the Blessed Sacrament, turned to kneel for a few moments by the relic of the

English Banner, and before the skull bones of S. George himself, preserved at the altar immediately on the right hand as you enter.

Over the tribune arch, opposite to the portrait of the present Holy Father, our beloved Cardinal's portrait is placed, and Englishmen may well look with love and reverence on the mild though powerful face, did they owe nothing else to him than the prayer which has gone forth from so many sorrowing hearts in his words, "Lead kindly Light."

The altar is arranged basilica wise, so that the Celebrant stands at the east side facing the people. All was very reverent—I almost fancied the Celebrant was English,—perhaps some one who coveted the privilege of celebrating in the Cardinal's church.

I believe the church is now used as a private oratory by a Confraternity, that of S. Maria del Pianto.

Rome, March 1st, 1884.

H. L. S. L.

Dr Weber on the Legation of Cardinal Otho.

II.

At the beginning of the year 1238, the Pope was in a depressed condition, owing to the victory of Corte Nuova, won by Frederick II. It was important for him to be on good terms with the English prelates. He therefore surrendered the one point which was of primary importance, on which he had insisted, and permitted the amassing of benefices in a few hands.

At the beginning of 1236, Henry had married Eleanor, daughter of Raymund, Count of Provence. Her uncle, William, Bishop of Valence, at once became his most trusted counsellor, to the great displeasure of the English barons. In 1238, the King had Simon de Montfort married to his sister Eleanor, widow of the Earl of Pembroke, and this roused great irritation throughout England. Richard, Earl of Cornwall, was made their mouthpiece to insist on the expulsion of De Montfort from England. The citizens of London took up arms. Only Hubert de Burgh stood firmly by the King. Otho, the legate, interfered, but the Earl said to him roughly, "Sir Legate, lay possessions and privileges are nothing to you. Apply your mind to spiritual matters."

In February, 1238, S. Edmund returned from Rome, which he had visited after the Council of S. Paul's; and from henceforth a bitter antagonism manifested itself between the Archbishop and the Papal Legate. S. Edmund had endeavoured to persuade the Pope to disannul the marriage of Simon de Montfort, and to quash the election of Richard of Wendover to the See of Rochester. The Pope, there can be no doubt, urged on by Otho, who had informed him that S. Edmund had constantly opposed his exactions and encroachments, refused to annul the marriage, and confirmed the election by the monks of Winchester. He had also had a dispute with the Earl of Arundel, and this had been carried to Rome. In both cases he was condemned in the costs, about a thousand marks. S. Edmund had no hesitation in looking upon Otho as the man who had thrown him in all those contests.

In the meantime his great opponent and enemy, Otho, was running into great peril at Oxford. However high he might stand in the favour of the King, and however he might have succeeded in conciliating the great prelates by his surrender of the principle of no-pluralities, the great body of the clergy and people regarded him with intense jealousy. One symptom of the national dislike manifested itself in the tumult at Osney on April 23, 1238, which is so amusingly told by Matthew Paris. A quarrel broke out between the legate's cook—who, by the way, was his own brother—and some Oxford students, as the cook had thrown scalding broth over one of them. The cook was killed, the whole University was in uproar, and the legate escaped in disguise on his swiftest horse.

Then an interdict was launched at Oxford. Over thirty clerks were thrown into prison. The result was that Oxford was threatened with an emigration of scholars, then numbering about thirty thousand. The King's officers had arrested the disorderly scholars, thereupon Grostête, Bishop of Lincoln, excommunicated the officers. At last a compromise was arrived at. The interdict was withdrawn by the Legate, the imprisoned clerks were released by the King, and the Bishop of Lincoln released the royal officers from their excommunication.

But Oxford was not the only scene of disturbance. Terrible letters were distributed by unseen means, and by unknown persons, addressed to the bishops and chapters, to the abbots and friars, denouncing the avarice and insolence of the Romans; positively prohibiting the payment to them of the revenues of their churches; threatening to burn their houses and barns over the heads of those who paid. Gregory heard from the Archbishop of their discontent and their threats. He wrote to S. Edmund: "God is no respecter of persons; why, then, should the English object to foreigners enjoying benefices among them?"

On October, 14, 1238, Simon de Montfort returned to England, and was received cordially by the King. Henry's sister Eleanor was expecting her confinement, and it was a relief to him to know that the Papal ratification of the marriage would give it legitimacy. He was himself childless, and the expected child might succeed to the throne. This, which was satisfactory to Henry, increased the anger and resentment of the English barons against the Pope, Montfort, and the King.

In February, 1239, Otho was summoned to return to Rome. Henry, in his weakness, had felt the protection of the legate as necessary for him, and he wrote imploringly to the Pope to allow him to remain; and Gregory, willing to do the King a pleasure, consented. When the King became the father of a prince on 17th June, he had him baptised by the legate in place of the Archbishop, who was present at the ceremony. On March 20th, the Pope had again excommunicated Frederick II.; Otho had the excommunication published throughout England. Then he summoned a Council to assemble in July in London, for the purpose of collecting money to assist the Pope against the Emperor.

The exasperation at this new call for money was intense. Now for the first time an organised opposition of all the bishops was formed. "The bishops," says Matthew Paris,

"told him to his face that the ever-grasping importunity of the Romans had so often exhausted the property of the Church, that almost all their wealth was swallowed up, that they had scarcely breathing time, and could no more endure these exactions, adding plainly, 'what advantage has as yet been conferred on the kingdom or the Church by the superstitious domination of him who is only a partisan of the King, and who oppresses the churches with various exactions, from which at last we thought we had gained relief.'" The legate, unable to wring any more money out of the bishops, addressed himself to the Religious Orders, which showed themselves more humble, and promised to send a large sum to the assistance of the Pope. The King, alarmed at the threatening aspect of affairs, and desirous of conciliating the Emperor and the Pope, wrote to Gregory, urging him to moderate his violence towards the Emperor. On receipt of this letter, Gregory was furious. "Of a truth," he said, "there is not a faithful man to be found in England."

The Pope took refuge now in an expedient which brought the Papal See into even greater disrepute than before. Hitherto the people had been angered at its money greed, now their rough moral conscience was offended by its playing fast and loose with principles. The greatest stress had been laid on the duty of Christians to go to the East and fight for the Sepulchre of the Saviour. Now the Pope offered to sell dispensations to those who had taken the vow. "It seemed absurd to simple-minded men," says Matthew Paris, "to see the many traps devised by the Roman Court to rob the people of God of their substance, seeking nothing but their silver and gold." Then the Pope demanded a fifth of all the revenues of the English clergy. The demand was made in a Council held at Reading. The bishops were aghast; they replied to Otho that they could not answer without a consultation. After a while, S. Edmund consented, most reluctantly, to allow a fifth of all incomes to be paid to the agents of the Pope, "making a virtue of necessity." At Northampton, again, the legate assembled the bishops, and reiterated the same demand. The bishops declared that they must consult their archdeacons. The clergy absolutely refused this new levy; they would not contribute a fund raised to shed Christian blood. The rectors of Berkshire were more bold; "they would not submit to contribute to funds raised against an Emperor as if he were a heretic; though excommunicated by the Pope, he had not been condemned by the judgment of the Church."

We have not space to follow further this most interesting portion of the Ecclesiastical history of England. Dr Weber has worked it out with wonderful care and accuracy. We have been able only to give a very light sketch of part of the period with which he had dealt; and to leave untouched the great amount of interesting subsidiary matter his treatise contains. The future historians of the English Church and Constitution cannot overlook this weighty contribution. It is written in the most temperate historical spirit.

S. BARING-GOULD.

CURRENT TOPICS

The London Diocesan Conference met for the second time last week, and the discussions throughout this second session were of a highly practical character, and conducted on the whole with singular good feeling. The President in his opening address congratulated himself, and well he might, on the success which had attended his somewhat tardy convention of a Diocesan Conference in the Metropolis. We trust the happy experiences of the Bishop of London may have a converting influence on the Bishop of Worcester, the last prelate to hold out against "the Conference movement."

From the Report on the welfare of young men employed in business and workshops, for the valuable statistics in which thanks are mainly due to Archdeacon Farrar, it appears that out of 234,962 youths who labour in the metropolis, no more than 25,000 are reached by the ministrations of the Church. These figures had been obtained by communications with 700 Incumbents. The Church, in other words, is touching but a tenth of the rising male population in London. There is evidently great need of a London Mission, and of all manner of missionary agencies to extend the privileges of religion to the rising generation, and the appointment of a Diocesan Council to promote this end is certainly a step in the right direction. Canon Nisbet's remark, that in "dealing with the masses" we must not forget the individual, is an important one.

The discussion on the Report of the Committee upon the Prevalence of Unbelief was of a more animated character. Mr C. S. Medd in the sub-report on unbelief in our Universities attributed much of it to that meagre form of worship, and isolated teaching of a certain doctrine of conversion, which too often formed the staple article in sermons which were preached by the extreme Protestant party. This of course provoked attack, and Rev. H. Webb Peplow and Rev. F. F. Goe came to the rescue and made a counter-charge. There is no doubt, however, much truth in Mr Medd's indictment, which Low Churchmen have themselves discovered and so copied from their High Church brethren a more ornate worship, and in some instances a less narrow presentation of doctrine. No one who has any acquaintance with London churches can be in doubt as to which "school of thought" attracts young men. They want something more than the parson-and-clerk duet to touch their devotional sensibilities, rarely too acute; and something more than the perpetual enforcement of the Lutheran doctrine of justification, which they are quite sharp enough to see—leads logically to Antinomianism—to strengthen them against their temptations.

The Bishop of Bedford appears to take a more favourable view of the condition of London than the *Bitter Cry* has lately made us familiar with. However, Mr G. H. Thomas, who followed Dr Walsham How on the Report

of "The Evangelisation of the Masses," gave an instance of the increase of drunkenness which was hardly so encouraging as the Bishop's previous estimate. Mr Horsley, he said, had reckoned no less than 26,000 charges of drunkenness in the Metropolitan district alone during the past year. In the kindred debate on "The Dwellings of the Poor," Prebendary Harry Jones made a hit, no unusual thing with him, when he said the Committee had petitioned Parliament for a Royal Commission to inquire into the subject—"the Church being as usual before the State in this matter." Until people are properly housed, it is useless to talk of evangelising the masses.

The Report of the Ecclesiastical Courts Commission was introduced by a moderate and sensible speech by Rev. Sir Emilius Bayley, though we are not in accord with his views. A "disbelief in the Bishop's veto" involves to our mind a disbelief in the jurisdiction of the Church. All debates on this point resolve themselves into the fundamental question, "Is there one, or are there two sources of jurisdiction?" We regard the episcopal veto as an exercise of the Bishop's inherent jurisdiction. The difficulty in which the Primate may be placed by having to pronounce a man a heretic, because the five lay judges had done so, when his Grace had just before affirmed his orthodoxy, was well put by Dr Phillimore. This remission of the Lay Judgment is to our mind the main defect in the Report of the Commissioners.

Bishop Piers Claughton seemed to think that the Judges had deserved to be trusted as a Final Court of Appeal, because of the assistance they rendered in the House of Lords in the debate on the Deceased Wife's Sister's Bill, a statement which unfortunately lost its force by a cry of "Bramwell," which was with difficulty "suppressed." Rev. T. Coxhead, who seems to belong to the "Hang-theology party," took grave exception to the proposal of the Royal Commissioners that a "theological assessor" should sit with the Bishop in his Court, and was further exercised by the fact that in London "the advice of the Dean and Chapter of S. Paul's" would be called in, in the choice of the obnoxious individual in question. Mr Coxhead's great objection to theologians appears to be that they are apt to have "strong theological opinions," which we think not at all unlikely, and very desirable if only they are right ones. To "earnestly contend for the faith" is evidently advice with which this gentleman would not be in accord. An adjournment of the debate, proposed in a telling speech by Canon Gregory—in which he said that he did not care whether the Final Court was a Court of laymen or not, "provided that the Church was not committed to its decisions," a statement which we thoroughly endorse—was carried by 68 to 37, which was a proof not only of the general feeling of the Conference as to the need of time for further consideration of the Report before deciding on its merits, but also of the antagonism of two-thirds of the Conference to the disingenuous Memorial of the Dean of Canter-

bury, even when recommended by the suave words of Sir Emilius Bayley.

Several other matters of deep interest were dealt with by the Conference, into the details of which we have not space to enter. Two of these, however, we must mention. The Rev. A. Brinckman in an earnest speech moved for a Committee to report on the immoral condition of the streets of London, which was seconded by the Hon. Thos. Pelham, and carried. Dr Walter Phillimore and Rev. R. Eyton spoke in favour of opening museums and picture-galleries on Sunday afternoons, but Mr J. Hassell replied that 513,000 working men had petitioned against the proposal. Finally the debate was adjourned. It is difficult to provide innocent entertainment without also creating Sunday work, which is, we suspect, the real ground of opposition on the part of working men to the movement. They fear the Sunday's rest, so great a boon in this country, will be encroached upon. On the other hand, if you can get the labouring man to enjoy the contemplation of works of art on the only day on which such an occupation may be possible, you have done something, if not to Christianise, certainly to humanize him.

REVIEWS

Troja.

TROJA: Results of the Latest Researches and Discoveries on the Site of Homer's Troy. By Dr HENRY SCHLIEMANN. London: Murray. 1884.

This handsome volume is the third that Dr SCHLIEMANN has written on the subject of the Site and Remains of Troy. It forms the sequel to his second book, 'Ilios,' to which he refers so constantly in this volume, that in reading it, it is necessary to have his 'Ilios' at hand to turn to for the illustrations and maps.

This volume concludes the record of his explorations of the wondrous historic site, and of the discoveries he made there, discoveries which will for ever after associate his name with that of the fallen city. Professor Sayce has prefixed to the narrative an introduction of rare interest, which forms a valuable comment on the results of Dr SCHLIEMANN'S work and theories. "The present volume," he says, "may be considered as the supplement and completion of 'Ilios.' Both Hissarlik and the rest of the Troad have now been systematically and thoroughly excavated in a way in which no similarly large district has ever been excavated before. All that a very important corner of the world can tell us of the past has been extorted from it."

Ancient Troy occupied a rudely oval plateau some 130 feet above the sea, on the East side of the Scamander. To the north-west it was dominated by an Acropolis rising some thirty-two feet higher. The city and its castle occupied the fork formed by the junction of the Simois with the Scamander. Its modern name is His-

sarlik. The Scamander has deserted its bed and formed for itself a new course, and the Simois loses itself in a swamp.

The Acropolis has been thoroughly explored, the plateau occupied by the town less thoroughly; but then, all the most important buildings were in the Acropolis. Dr SCHLIEMANN dug down to the calcareous rock, and found traces of human habitations and of human activity in layers distinct from each other all the way down. The first settlement on the hill of Ilion was made in the stone period. The city was not even then, probably, confined to the Acropolis. A few foundations were found, but could not be followed out without destroying the more precious relics of the second city. The walls of the first town are of rough calcareous stone set in clay. Nearly all the pottery was of a lustrous black, probably formed by dipping the clay vessels in oil, covering them with a thin layer of melted pine resin and so part baking them. We have ourselves found somewhat similar black partly baked pottery in prehistoric graves in the Landes of the South of France associated with stone weapons. Some of these vessels were black within and without, others black within only and red without.

The first settlement was succeeded by another of greater importance, of which more numerous remains have been unearthed, and this second city passed through two periods, as shown by alterations made in the walls, gates, and direction of the streets. This second city Dr SCHLIEMANN thinks, and we entirely concur with him, was the Ilion of Homer. The walls of this town were at the basement of quarried stones not very regular, but distinct in character from the ruder walls of the earlier city. These walls formed the sub-structure. On them walls of sun-dried brick were erected, and then baked in situ, by the application to their sides of great masses of fuel. To assist in the baking, at intervals gaps were left so that the flames might rush in and vitrify the inner portions of the wall. This method of structure reminds us of the vitrified forts of Scotland. The second city consisted not only of the Acropolis, but of an extensive walled lower town on the plateau below it. Of this second city Dr SCHLIEMANN has excavated two temples, many buildings which may have been palaces, and the theatre, beside the Acropolis walls and gates.

This city was destroyed by fire. Of this destruction unmistakable evidences remain; bronze daggers and ornaments melted together, and bent double by heat, calcareous stone bases of wooden pillars split and reduced to lime by the burning of the beams they supported. No signs of a sudden overthrow in the first city, conclusive proof of a terrible and sudden catastrophe having overtaken the second. After the great overthrow of this city, the Acropolis formed an immense heap of ruins, from which there stood forth only the brick wall and fragments of the temples. Over these a film of black

mould formed, showing that the place was for awhile deserted. Then came settlers again, a handful, who established themselves on the old Pergamos, and did not spread to the plateau.

"On the old Acropolis the ruins and *débris* were left lying just as the new-comers found them; they did not go to the trouble of making a level platform. Some of them erected their houses on the hillock formed by the ruins and debris of the temples, whilst others built on the space before these edifices. The house-walls of this third settlement consist, in general, of small unwrought stones, joined with clay. . . . The foundations of these house-walls have simply been sunk into the *débris* of the second city, without having any solid foundations."

We need not follow upwards, layer on layer, the history of the successive settlements, to the Greek and Roman Ilium. The great, absorbing interest attaches to the second city, the City of Priam and Hector.

Dr SCHLIEMANN's discoveries have done more than show us the old city of whose fall Homer sang; they have determined for us the race to which the inhabitants of Troy belonged.

The study of pottery is a new science; indeed it is one the importance of which has only recently been recognised, as unlocking many a secret of ethnology.

In the second city, Homer's Ilion, there is no trace whatever of Phœnician influence, none of Assyrian art. The pottery is of a character entirely distinct from that of the inhabitants around, but is strikingly like that found on the European side of the Hellespont. Strabo had declared that Phrygians had once crossed into Mysia out of Thrace, and there taken possession of the site of Troy. The pottery confirms this tradition. The Trojans were Europeans of Thrace, and since the Thracian dialect was one which belonged to the Aryan family of speech, the probability is that the speakers of it also belonged to the Aryan race.

We cannot leave this delightful book without quoting one important passage from Professor Sayce's introduction:

"One of the most disheartening signs of the little knowledge of prehistoric and Levantine archæology there is in this country is to be found in the criticisms passed upon 'Ilios' in respectable English publications. Nowhere but in England would it have been possible for writers who enjoy a certain reputation to pass offhand judgments and propound new theories of their own on archæological questions, without having first taken the trouble to learn the elementary principles of the subject about which they treat. What can be said of a critic who does not know the difference between prehistoric and Hellenic pottery on the one hand, or archaic and classical Greek pottery on the other, and covers his ignorance by misquoting the words of an eminent French archæologist who has made the early pottery of the Levant his special study?"

This is levelled at Professor Jebb, who has attacked Dr SCHLIEMANN, and disputes his view of the second city being the 'Ilion' of Homer. Recently the *Saturday Review*, or, shall we be wrong in saying Dr Jebb in the

Saturday Review, has returned to the attack, in a critique of 'Troja,' which, we venture to think, does discredit to our able contemporary.

Dr SCHLIEMANN'S arguments appear to us conclusive, and those who dispute them should show that they have studied the relics belonging to the different settlements on Hissarlik, and understand something of the elements of comparative ceramics.

NOTICES

THE BOOK OF JOB. A New Critically Revised Translation, with Essays on Scansion, Date, &c. By G. H. BATESON WRIGHT, M.A. 8vo, pp. 240. London: Williams and Norgate. 1883.

This is a painstaking work of the modern critical school, careful in grammatical exegesis and in the application of the comparative method, but perhaps scarcely so strong in literary and spiritual appreciation as a somewhat older one. But though Mr Wright claims the epithet of "critically revised" for his translation, it is not in fact by any means so literally exact as it might have been made with no greater expenditure of trouble. There is frequent substitution of a word which, while the moral equivalent of that which stands in the text, is not its precise representative, and rather glosses or paraphrases it than translates it. Thus, at the very outset, he substitutes "tribes of the East" for "sons of the East" as the rendering of *Beni-Kedem*, whereas *matteh* or *shebet* is the term used when the special idea of "tribe" is to be emphasised; and it is obviously more in keeping to compare Job with all other Easterns individually than to compare him singly with whole families. In the very next verse the clumsy modernism "sent invitations to" takes the place of the simple "called for" of the A. V., a closer rendering of *karu*. We fully grant that no incorrect idea is actually imported into the version by changes of this kind, but they are certainly neither critical nor literary improvements, and for a revised translation students will do better for themselves with Mr Rodwell's. The notes are generally sensible, but not of a very high order, nor is much freshness noticeable in them; but the table of critical alterations is useful, however disputable many of its items may be; while the section devoted to the question of the possible metrical structure of Job is the most noticeable and independent part of the volume, and Mr Wright is able to make out a good case for his departure from the conclusions on this head of critics such as Merx and Ewald.

MODERN PARALLELS TO THE ANCIENT EVIDENCES OF CHRISTIANITY. Being an Attempt to Illustrate the Force of those Evidences by the Light of Parallels supplied by Modern Affairs. 8vo, Pp. 308. London: W. H. Allen and Co. 1883.

This is an ingenious and suggestive book, whose main fault is over-diffuseness. The kind of argument it supplies in the controversy with scepticism is capable of being much more briefly stated, and would be much more useful so, since there is reason to fear that the bulk of the present volume will deter most possible readers from undertaking its perusal at

all, especially as it has no attractiveness of style to commend it. The author opens with a not very happily-devised parable, wherein a poor cottager who has sent up a petition to the Premier on the barest chance of a favourable answer, serves as a type of human nature in its prayers through the ages to the Powers above.

Next, on the hypothesis that some answer is vouchsafed, the need of testing its genuineness at once presents itself; and the writer of the work before us takes the principles which have been applied in sifting the problems of the authorship of the 'Eikon Basiliké,' 'Junius's Letters,' and the 'Odyssey,' as furnishing maxims which are equally applicable to the investigation of the antiquity and genuineness of the Gospels. The cases for and against the contending views are set down in parallel columns in dealing with the three selected examples, and then the rival arguments as to the Bible are treated in the same fashion. Then comes another set of parallels, some of which are cleverly handled, and all the latter portion of the volume is occupied with evidences of the usual kind. Now, there are too many tokens of haste and inaccuracy in the work for it to have much value as it stands, nor is the author specially acute in argument; but the method of inquiry he suggests is capable of doing good service in stronger hands; and if dealt with by some one familiar with the laws of evidence, legal and scientific, who should also select the parallels more tellingly, excellent service might be done.

AN EXAMINATION OF MR H. DRUMMOND'S WORK, 'Natural Law in the Spiritual World.' By W. WOODS SMYTH. London: Elliot Stock. Pp. 39.

In arguing against Mr Drummond's position, that the same laws which reign in the natural world are continued in, and control, the spiritual world, Mr Smyth, while saying much that is true, in his dislike of Catholic theology, goes perilously near to Pelagianism. With due caution on this point the reader will find this writer's strictures worth reading, and his protest against Universalism is very satisfactory.

WHAT THINK YE OF THE CHRIST? By SAMUEL CLIFFORD. London: Kegan Paul, Trench and Co. 1883. Pp. 290.

This work, which it is painful to the believer to read, presents, nevertheless, little that is novel. It is one of those utterances of mere humanism which is thrown out by the *Zeit-Geist* in the course of that evolution of thought which in this age is vaster in volume, more intense and troubled in its character, than in most, if not all, of the ages which have gone before. But the cavils made here against the Divine character of the CHRIST of the New Testament, as against its supernaturalism generally, have often been made before by other authors, and as often answered. We shall not therefore repeat here answers which are accessible to the writer before us in contemporary Christian literature, if he be honestly desirous to look at both sides of the question. If he should read these few sentences, we would ask him to consider that religion is a matter chiefly of spiritual cognizance, though it has an intellectual side: and that to attempt to judge of it with the intellect alone, as he has done, is necessarily to misunderstand it. It is to be "spiritually discerned." The science of music, for example, has a strictly mathematical basis; but who would go about to judge of a

fugue of Bach's by the numerical relations of the notes in each chord?

FROM YEAR TO YEAR: Poems and Hymns for all the Sundays and Holy-Days of the Church. By the Rev. E. H. BICKERSTETH, M.A. London: Sampson Low, Marston, Searle and Rivington. 1884. Pp. 232.

A pretty volume of sweet and solemn verse, on the model of the 'Christian Year.' It is admirably adapted for a present.

BETWEEN TIMES. By LADY HOPE. London: John F. Shaw and Co.

Brief meditations on passages of Scripture: artless, pious and edifying.

OVER THE HOLY LAND. By the Rev. J. A. WYLIE, D.D. London: James Nisbet and Co., 21 Berners-street. 1883. Pp. 384.

Books of travels in the Holy Land are many, and very similar in their general characteristics as a rule. Dr Wylie's "itinerary," however, is far from being composed of the hasty impressions derived from a brief period of travel through Palestine. In his case personal acquaintance with the country has come to supplement and complete a long and continued study of whatever has been written about the Holy Land. When a writer can preface his work by saying that "fifty years ago he introduced himself to it by the perusal of the works of all who had visited Judæa," we know that he has made himself sufficiently master of his subject to correct superficial and hasty views. And if we add to this the power of seeing clearly what came under his observation and of describing it with force and picturesqueness, we shall not do more than justice to the qualities which have gone to the composition of this deeply-interesting book. It is far more complete than the ordinary run of guide-books, and short of such large volumes as Dr Thompson's 'Land and the Book,' we do not know any volume in which the tourist will find such useful guidance as to what he should look for in every part of the Holy Land, and how he should go about looking for it. Dr Wylie has made himself acquainted also with the valuable researches of the "Palestine Exploration Fund," and gives his reader the results of them in due place.

We do not say that we sympathise with every view expressed, or every opinion put forward in these pages, which we are far from doing. But we can fully recommend it as an able and trustworthy book. Dr Wylie will be found somewhat imaginative here and there, but there is generally something in his day-dreams which will be found well worth consideration.

Thus it is very true, as he says on page 388, that while Israel remains unrestored to his own land "there is a country lacking to the globe and a nation lacking to the human family." He goes somewhat too far, perhaps, in dividing the human race into two great categories, and making the Jew one of the two, as when he says that "the world's work requires that both of its two great minds, the Jew and the Gentile, should work together, should pull in the same yoke." That would be too much, perhaps, even if it were spoken of that genus of the human race, the Semitic, of which the Jew is but a single sub-class. The real division of the human race is tripartite at least, not dual. But we may note again that Dr

Wylie, like well-nigh all other writers, puts "the removal of the Turk" down as the first and most indispensable condition of the restoration of Palestine. "By the removal of the Turk we mean the cessation of the Ottoman rule in that country. Under the existing régime some little may be done for the amelioration of Palestine, but there can be no general renovation of it. With the expiry of the Ottoman rule will come the political question of the new occupation of the land."

STUDIES IN THE CHRISTIAN EVIDENCES. By ALEXANDER MAIR, D.D. Edinburgh: T. and T. Clark, 88 George-street. 1883. Pp. 399.

This is not a work for careless readers or for cursory perusal, as indeed might have been expected from the seriousness and importance of its subject, and the wide range which it takes. Its several chapters demand close attention and real study, and will fully repay it. Dr Mair writes as one who has fully assimilated the various elements which enter into the category of Christian Evidences; and he has presented them in these pages with an order and accuracy and a clearness, rising at times into a sober and chastened eloquence, which will make the work one of the highest value to the student, who will really bend his mind to it and master its various lines of argument. Of course its comparatively narrow limits would alone cause it to be incomplete; thus there is no mention in it of the argument *a priori*, or indeed of any of the arguments for the existence of the Divine Being. It professes to start "from theism or the belief in a personal God as its accepted basis." This incompleteness strikes us as likely rather to reduce the range of its usefulness, since those persons who entertain so entire a disbelief in Christian truth generally take the farther step of rejecting Theism altogether. Dr Mair does not speak in all respects of the Holy Eucharist as we should do; and we do not think that he makes the most that is possible from the argument of the continuous witness of the Church; and naturally so, for to him, we presume, the continuity of the Church, as he does not hold in estimation the Apostolic Succession, the Creeds, and the unwritten tradition, can be no such great matter. But the book is a good and powerful one nevertheless, and calculated to be of great use to students.

A POPULAR INTRODUCTION TO THE BOOKS OF JOSHUA, JUDGES AND RUTH. By the Rev. R. WHEELER BUSH, M.A. (London: Religious Tract Society), is a workmanlike and useful compilation from larger works: adequate for its purpose, but not requiring more particular notice.

A CHAPTER OF SCIENCE. Six Lectures to Working Men. By Professor J. STUART. S. P. C. K. 1884.

Interesting lectures, written in a most unsuitable style for the purpose. Working men do not like to be addressed as children in a nursery. Take this example, what can be worse? Professor Stuart is telling the story of Tycho Brahe's life. "Uranienburg was a small island that he got from the King, and the house he built after his own design with all sorts of contrivances in it for watching the stars. The King gave him twenty thousand pounds to help him to build it, and he gave twenty thousand pounds more himself, so rich was he. And he lived there in great state, and kings and noblemen used to come and see him. And when anybody came he liked to joke them, and laugh at them. And he never took all these great

and ignorant folk to see his instruments that he used. These he kept for poor hard-working fellows that could use them and appreciate them. But he could not trust himself to take these great folks to see them. So he had queer doors that opened of themselves, and little mice that turned mills and little windmills, and golden globes of the heavens, and lots of these things, which he showed his royal visitors and made them wonder at. And so he was a wonderful man, but not for what they thought. And before they went away he would have them to a grand dinner, which I have no doubt they would have liked very much, but he used to make them very uncomfortable (the grammar of this sentence is wonderful!). And the country people used to regard him a sort of magician. And I really do not wonder, for he lived in so strange a way."

The style is irritating from its badness. And is a conjunctive pronoun and should not begin a sentence. The style is that of a nursery tale as supposed to be told by an ignorant old woman. Is it wise in a Professor of the University of Cambridge to copy her bad grammar and false constructions? Is it judicious to address artisans as if they were six or seven years old? Is not this like Tycho Brahe producing his clock-work dolls before the unintelligent? And again, is it not vulgar condescension to sneer at kings and nobles, and laud the working men as a class, as typical idiots and typical geniuses. We strongly suspect that the working men of Tycho Brahe's days were far more eager about the mice and the mills than the cultured classes which were interested in his astronomical discoveries. We must dismiss this unpleasant book without another word.

SHORT CHAPTERS ON BUDDHISM. By the Right Rev. J. H. TITCOMB, first Bishop of Rangoon. Religious Tract Society. 1884.

With so many text-books on Buddhism, this *résumé* might have been better done. The last chapter is the worst. It is entitled "Buddhism and Christianity Contrasted."

The Bishop is not right in his points which he contrasts. He says, "Buddhism teaches that there is no release from pain, sorrow, and the evils of existence, except through an endless succession of births." On the contrary, Buddhism teaches that pain exists because of these new births, and that it can be escaped from by man dying to all passion and sense, so that he reaches Nirvana, or Nonentity. Dr Titcomb's Christianity which he contrasts with Buddhism is a Christianity of a school, not of the Church and Bible. This chapter ought to have been followed by another on the similarities between Buddhism and Christianity. It is very remarkable how that Buddhism has developed a worship and religious system which are absolutely opposed to its fundamental principles, and which are curiously like Catholic worship, and the Mosaic and Christian hierarchical systems. The reason is that the human soul turns in the direction of the truth, the Conscience is naturally Christian, as an old Latin Father said. We fail to see breadth of view in this work of Dr Titcomb, it supplies no requirement of the literary world.

ALL HANDS ON DECK, and other Sketches. A Book for Seafarers. R.T.S. Pp. 96.

No class of working men are, as a rule, fonder of reading

than sailors; and in the brief intervals of hard and dangerous work they are glad to have some book to help them "to pass away the time," as they love to phrase it. We question, however, whether seafarers care so much for maritime subjects as for others with which they are unfamiliar. The little book before us is cast somewhat in the tract form, and out of the eight sketches, three are tales of shipwreck. The religious teaching of the book would have been far more valuable if given from the standpoint of the Church.

THE CABIN ON THE BEACH. A Tale by M. E. WINCHESTER, Author of 'A Nest of Sparrows,' &c. London: Seeley, Jackson and Halliday, 54 Fleet-street. Illustrated, pp. 360.

Both parents and children owe a debt of gratitude to Miss Winchester for this very pleasant story. It is a tale of boy-life, in which the characters speak and act like beings of flesh and blood, and not like mere lay-figures. There is abundance of incident, and a pure wholesome moral distinct, yet unobtrusive, pervades the whole.

LETTERS TO A SON, Preparatory to School-Life. By FRANCIS BURDETT MONEY COUTTS, M.A., LL.M. London: Hatchards, and Simpkin and Marshall. Pp. 27.

We can imagine few more delicate and difficult tasks than that undertaken in this little book, which forms one of the Bishop of Durham's 'White Cross Series.' Mr Coutts has done his work in a delicate and yet very straightforward manner. The subjects treated of are chiefly love and marriage as viewed in the scriptural sense as great and holy mysteries. We do not think that the book ought to be put into the hands of very young boys, but for older lads at school it will be a valuable guide.

IN THE POND AND ON THE HILL; Stories for Boys and Girls Translated from the Norwegian of Bishop JORGEN MOE, by Miss JESSIE YOUNG. London: Suttaby and Co., Amen-corner. Pp. 47.-

The four stories which make up this volume are entitled 'The Doll under the Rose-bush,' 'The Floating Island,' 'Old Hans the Grenadier,' and 'Alarm.' Very young children may perhaps enjoy them, but they strike us as being singularly devoid of point. There is a quaint picture as a frontispiece.

STRAY LEAVES FROM COUSIN MABEL'S SKETCH BOOK; or, Tolerance and Intolerance. By Miss E. J. WHATELEY, R.T.S. Pp. 127.

This is a useful little book of stories and sketches to put into the hands of well-educated girls. There is a great tendency in these days of high pressure education, and endless examinations, to talk a great deal of nonsense about culture, and as if education would take the place of holiness. Miss Whateley handles her subject very pleasantly, and shows that a firm simple faith in God's Revelation is far better than a flippant assumption of "new views." In fact her teaching is that of Kingsley's line—"be good, sweet maid, and let who will be clever."

THE SHEPHERD OF SALISBURY PLAIN, and other Stories. By Mrs HANNAH MORE. R.T.S. Pp. 96.

An old favourite which will be very welcome to the Parish library.

THE THOROGOOD FAMILY. By R. M. BALLANTYNE. London: James Nisbet and Co. 16mo, Illustrated. Price 1s. Pp. 120.

This book is a new volume of Ballantyne's 'Miscellany of Entertaining and Instructive Tales.' Those who know Mr Ballantyne's previous volumes will expect to find plenty of life and healthy excitement, with a good moral throughout, nor will they be disappointed.

LAILA; or, Sketches from Finmarken. By Professor J. A. FRIS. Translated from the Norwegian by HENRY JOHN, EARL of DUCIE. London: S. P. C. K. Illustrated. Pp. 255.

These sketches take us to an interesting country and people too little known by the general reader. They will form a useful addition to the valuable publications of the Society.

MABEL'S FAULT. A Tale for the Young. By EMILY FOSTER. London: Dean and Son.

This is a little story of two cousins, Mabel and Lucy, and is specially intended to show the evils of disobedience, and the dangers into which people fall who have not the moral courage to say "No" at the right time.

HISTORICAL BALLADS. Edited by CHARLOTTE M. YONGE. Arranged to meet the New Code of 1882. Schedule II.—English. Illustrated. London: National Society's Depository.

This handsome book is arranged in three parts, suited respectively to Standards II.-III., Standards IV.-V., and Standards VI.-VII. If we want our school children to read with interest we must provide them with interesting matter. The stirring ballads of the first two parts, and the more difficult extracts in the third section, will form excellent material both for reading, repetition and analysis. The notes and dates affixed to the ballads will also prove very useful in giving the children some notion of the history of Britain.

DOCTOR BLANDFORD'S CONSCIENCE. By SARSON C. J. INGHAM, Author of 'The White Cross and Dove of Pearls,' &c. London: James Nisbet and Co. Pp. 468.

This is an exceedingly clever and interesting story. The authoress is clearly better acquainted with Dissent, and more in sympathy with it, than with the teachings of the Church. Those of our readers who wish to be admitted behind the scenes of Nonconformity will find much to interest them in this story. The description of the village Love Feast, and the sketches of Yorkshire and Lancashire Methodists are admirable.

LIFE'S MUSIC; or, My Children and Me. By EMMA E. HORSERBROOK (London: James Nisbet and Co.), is a story of quiet, domestic family life, not exhibiting any great power, but which will be full of interest to many readers, especially perhaps to feminine ones.

HOPS AND HOP-PICKERS. By the Rev. J. Y. STRATTEN. S. P. C. K. 1884.

A pleasant, interesting little book on the subject of hops, hop-growing and the annual migration of the London roughs

to Kent for their hop-picking holiday. The illustrations are hardly up to the mark. We are thankful to learn that at length the hopper is properly housed and cared for. For some time his condition in the hopping season was a scandal to the country.

HELP TO A HOLY LENT. By the BISHOP OF CENTRAL NEW YORK. London: Griffith and Farran. Pp. 208.

Bishop Huntingdon provides us in this little work with some simple and helpful thoughts for each day in Lent. The arrangement consists of a text of Scripture, "meditation, hymn and prayer." We should rather describe the meditation as a reading in which the author intersperses exhortation with instruction. There is a great variety of subjects, but the treatment is rather too general. Extracts are made from the writings of Dr Vaughan and Newman, Liddon and Robertson, Pusey and Stopford Brooke, Goulbourn and Faber, Ken and Keble, Avrillon and Krummacher, &c., so that there is no lack of breadth of view. The book is printed in excellent type, and may be found useful for reading to others.

"LOVEST THOU ME?" Thoughts on the Epistles for Holy Week. By L. C. SKER. With an Introduction by Rev. W. H. HUTCHINGS, M.A. London: Rivingtons. Pp. 138. 1884.

The author in this book deals with the different answers which are given to the question which forms the title—"in Social Life," "in Home Life," "in the Spiritual Life," "in Times of Joy," "in Times of Suffering," "in Death," &c. The book appears to us to have but a slender connection with the Epistles for Holy Week, but the subject is treated in such a sympathetic and tender strain that we think 'Lovest Thou Me?' will be a favourite with many. Mr Hutchings, in his Introduction, has caught the key-note of the work. We cannot do better than quote his words. He says:

"The author may well take the question to S. Peter not only for a motto, but for the standpoint from which to gaze with profit on the Mysteries of the Passion. 'My son, give Me thine heart' is the one great demand of the Cross.

"It is the way of God to question man in order to test him, and to evolve for his own good and for the benefit of others the expression of his thoughts, his affections, and his needs. The question sets the bearer *thinking*, turns his thought in upon himself to sift his motives; and the uttered response reacts upon the utterer. The confession of sin quickens compunction. The relation of a bereavement calls up fresh tears. From Him whose Lips were full of grace, the question 'Lovest Thou Me?' must have had a ripening effect on the Apostle's affections, like a sunbeam on a flower; whilst the disclosure of that love might resemble the fragrance which fills the air around it. The reiterated declaration of S. Peter's humble and fervent love for his Master will have to the end of time an edifying and delightful influence. S. Peter's was a love personal, a love pre-eminent, a love penitential, and a love persevering—all expressed through this triple questioning."

SOME QUIET LENTEN THOUGHTS, By T. BIRKETT DOVER, Vicar of S. Agnes, Kennington-park. With Preface by EDWARD KING, D.D., Canon of Christchurch and Regius Professor of Pastoral Theology, Oxford. London: W. Swan Sonnenschein and Co. Pp. 161. 1884.

This book consists of Forty Meditations which were originally given during Lent by the author in the Church of S. Agnes, Kennington. The title is a most attractive one in this age

of noise and hurry, and accurately describes the contents. Dr King in the Preface suggests that it is advisable to keep to one book of spiritual reading during Lent, and not like the bee gather sweetness from a variety of flowers. We endorse Dr King's description of these meditations—"they are spiritual, loving and practical." Those for the last fortnight in Lent are on the Passion, and strike us as particularly useful, not only for what is in them but also for what they suggest.

Small Books, etc.

COMMUNION WITH GOD. By M. L. M. D., with Preface by Rev. J. Dawson (Suttaby and Co), is a book of morning and evening prayers, intended to help those whose "thoughts flow with sluggish pace, and when the needed words refuse to come." There is one prayer for morning, and one for evening each day of the month, and occasional devotions. They seem to us rather effeminate in tone, and lacking in doctrinal structure and reference.—**FORESHADOWINGS OF CHRIST**, by Rev. W. Frank Shaw, M.A., Vicar of Eastry (G. J. Palmer), has, we are glad to see, reached a second edition, which they deserved to do. We quite agree with the American Bishop who would rather see CHRIST "almost anywhere" than with the modern commentator who will do his "best to see Him nowhere." Mr Shaw, however, only touches upon the main features of resemblance to CHRIST in Old Testament characters. He might easily enrich his pages by making acquaintance with mystical commentators. But there is excellent work in his book as it is.—**CHILDREN OF CALVARY** (W. Skeffington and Son), by S. Theodore Wood, M.A., of S. Mary Magdalene, Paddington, is a series of five simple instructions on "The Five Sacred Wounds of Jesus." Mr Wood has the power of interesting children, which is a rare gift. We think this little book will prove a boon to many "Fathers, Mothers, Masters, and Dames" who have charge of children and want them to *realise* the Passion of their Saviour. We trust this effort to "feed" the "lambs" of CHRIST may be blessed.—**SOME THOUGHTS FOR THE LITTLE ONES** (J. Masters and Co.), by Ellen Lipscomb, is an attempt in the same direction. The authoress chooses the *events* of Holy Week for her theme, which we never think so effective as the details of the actual Mystery of the Passion. However, the latter part of the week brings us to these, the Betrayal, Agony, Cross, Grave, Resurrection, on all of which there is simple, useful and pious teaching.—The same may be said of **A LENT MANUAL** for busy people and for the young (Griffith and Farran). The questions of self-examination are very good in this manual and the helps to intercession, but why should the compiler attempt a new *confiteor*?—Messrs Mowbray have sent us a most attractive set of Illustrated Broadsheets for Holy Week, Good Friday and Easter, containing respectively events in Holy Week, representations of the Crucifixion, Descent from the Cross and Entombment and views of the "Risen Life;" also words with music, by W. A. Barrett, H. Woodward, and F. Iliffe, on the "Story of the Cross," which may be made a very effective feature of Lent Services. Further a pile of tracts for Lent, Good Friday, &c., from the same publishers, and Memorial Cards of Confirmation, all to be recommended. We draw especial attention to a picture

of the Crucifixion on a stiff card, fitted for hanging up, with the well-known quotation beneath—"This have I done for thee, what doest thou for ME?" We observe, however, that not only "the Stations" which are recorded in Holy Scripture are given in Messrs Mowbray's publications, but also those of "less certain testimony."—**THE LAWS OF PENITENCE** (J. Masters) are some earnest words by Rev. Alfred G. Mortimer on the Sayings from the Cross. The addresses on the penance of the soul, mind, and body are new features in the treatment of this subject, and the book altogether will be found useful and full of plain teaching.—**GOOD FRIDAY AT CANNES** (Rivingtons) is a title of another book on the same subject, "the Seven Words" from the Cross, by Rev. W. M. Wollaston. The great theme is handled with tenderness and considerable graphic power. But we must take exception to the statement (page 37) that our LORD when he uttered "the Fourth Word" was "suffering the very pains of hell."—Lent is a season when the cultivation of humility is especially recommended, a perusal of the "MAXIMS" of ROCHFouCALD (Griffith and Farran) may conduce to that end. By those who cannot read these moral reflections in the original this little book will be especially prized. His view of human nature is well known, and may be summed up in the first lines of the book—"our virtues are most often vices in disguise."—Faber's Hymn, "The Pilgrims of the Night," with music by Martin S. Skeffington (W. Skeffington and Son), is likely, we think, to be a favourite. There is a chastened sweetness about the composition.—**THE VOICE OF THE CHURCH** (Rivingtons), by Rev. N. James, Rector of Tartaraghan, is an unanswerable vindication of the doctrine that the Church, and not the individual, is in the final resort the guardian and interpreter of revealed truth.—**THE DOUBLE PROCESSION OF THE HOLY GHOST** (Rivingtons), by the Rev. H. H. Jeaffreson, is a well-written and able expression of the author's views on a profound subject, but marred by extravagant statements, such as—"The first ravage of sin necessitated the division of sex in man," &c.—**BOURDALOUE'S INSTRUCTIONS FOR THE SEASON OF LENT** (J. T. Hayes), translated and adapted by the Community of S. Katharine, Hammersmith, are thoroughly practical. He gives excellent advice on penitence, almsgiving and prayer, but is far removed both in style and power from the fervour of 'The Seraphic Doctor,' to whom by mistake these pages were first attributed.—**GOD'S WILL AND MAN'S DUTY** is a Sermon by Rev. F. LIPSCOMB (W. Skeffington and Son), price 2d., in which is set forth "in a connected and perspicuous form the best arguments" against marriage with a deceased wife's sister. It would be found useful, amongst other things, for its explanation of S. Matt. xxii., and may be preached with advantage to many a congregation.

Sermons and Pamphlets.

THE CHARGE OF THE BISHOP OF S. DAVID'S (Rivingtons) gives a hopeful view of the state of the Church in that Diocese, which, he says, has at least kept pace in point of progress with most districts in England. He notes, however, that a large number of unconfirmed persons are admitted to Holy Communion, and that there are still forty-one parishes in which two "full services" are not held on Sunday. The Bishop's view of the Ornaments Rubric is that it is "ambigu-

ous," and that the clergy are bound to submit to the decision of a Court "which is the present representative of the Royal Supremacy—a principle of Church government which we have all bound ourselves to acknowledge." We think this solution of the question will not commend itself to many minds, and certainly not to ours.—It meets with the approval of the Rev. J. R. Stock, who in a Sermon on **CHURCH AND STATE** (London: Elliot Stock) firmly upholds the benefits of Establishment, while rightly enforcing the principle that the endowments of the Church are not the gifts of the State, which merely secures the Church in the possession of her own property.—We do not like the division of Confirmation into two parts, which Mr Ridley's well-known tract has popularised. If it were not for this, Mr J. R. Denham's Sermon, **LAYING ON OF HANDS** (Mowbray and Co), might be thoroughly recommended.—Mr H. J. Spencer Gray's Sermon, entitled **THE CHRISTIAN VOCATION**, preached at the seventh anniversary of the Church of England Working Men's Society, shows that faith implies practice, and that order and purpose are as necessary in the spiritual life as they are in the secular. The Sermon was worthy of the occasion, and the Society has done well to publish it.—We can highly recommend some Addresses on **THE SPIRITUAL LIFE** (Hatchards), by the veteran evangelical, the Rev. James Vaughan, Incumbent of Christ Church, Brighton. The doctrine is high, the advice practical, and, read with a Catholic bias, the addresses are redolent of calm devotion and spiritual wisdom.—This cannot altogether be predicated of the **RELIGIOUS EXPERIENCE OF AN OLD WESLEYAN** (Elliot Stock), who ignores the divine way of sacraments and ordinances, and trusts for salvation to the immediate effects of God's Spirit on the heart.—If any of our readers are desirous of understanding what is meant, in the quasi-philosophical jargon of some modern schools, by "Positive Denial" or "Being in Effect," they may find instruction in **A LAW OF DEVELOPMENT**, by Caroline Haddon (London: Haddon and Co). The point is that self-denial and self-sacrifice are necessary for progress in life, physical, intellectual and moral; and the truth might have been stated in plainer terms and without assigning new uses to old words.—Mr Harold Ford, a Professor of Elocution, prints a useful little brochure on **THE ART OF SPEAKING** (Manchester: Heywood). He goes to the root of the matter in his directions for correct pronunciation (as he writes the word); and we doubt not that any one who had the patience to use his exercises would acquire clear articulation, and be able to employ his vocal chords to the best effect.

To any one who is large-hearted enough to appreciate good work done by women on the Continent outside the Roman obedience, we can recommend a Tractate on **KAISERSWORTH** (Hatchards), the Deaconess Institution of Rhenish Westphalia. Starting in 1833 from a summer-house in Pastor Fliedner's garden, the Society has raised school, hospital, orphanage, lunatic asylum, in its native place, has established branch institutions at Berlin, Düsseldorf, and many other places, and possesses affiliated houses in Florence, Jerusalem, Alexandria and elsewhere.

The Rev. T. Gordon has written an interesting notice of **THE SCOTTISH REFORMATION MOVEMENT IN THE SIXTEENTH CENTURY** (Edinburgh: Blackwood and Sons), which, however,

while doing more than justice to the influence of that movement on religion, philosophy, art and social life, complacently ignores the existence of the Episcopal Church of Scotland, and refers all the high results and efforts of the great convulsion to Presbyterianism. A one-sided view is a very common error, indeed most people are guilty of it in one form or another.—A great deal of nonsense has been uttered in connection with the publication of 'The Bitter Cry of Out-cast London,' as though we were now learning the truth for the first time; and as if no efforts had been made to diminish the sin and misery of our crowded haunts. A writer, who knows something of the realities of the case, offers some **SWEET HERBS FOR THE BITTER CRY** (Nat. Temperance Depôt), which rather awkward metaphor means the abolition of strong drink. If this could be accomplished he thinks that all necessary reforms would follow in due season. But is the problem so simple? Can we conquer by destroying one of the heads of the Hydra?

Magazines of the Month.

The **PORTFOLIO** this month returns, we are glad to see, to its *premiers amours*, and gives its readers in three unusually meritorious prints as good a half-crown's worth as we have ever seen. Mr R. S. Chattock's etching of "A Foot-bridge over the Willy," a little chalk-stream in the South-east of Wiltshire (which is, we believe, spelt as "Wylly" in its own neighbourhood), is pleasing, and the "Venetian Palazzo," by Pennell, shows all the well-known power of the master. But the gem of the number is a striking reproduction of Mr George Tinworth's remarkable relief on terra-cotta of "Preparing for the Crucifixion." Those who saw it last year when it was exhibited at the rooms in Conduit-street will be glad to have this memorial of so powerful and dramatic a work of art. It is, moreover, though singularly realistic in treatment, imbued with a reverent spirit. The letterpress of the number is interesting throughout.

The **MAGAZINE OF ART** does not sound any very deep waters this month. *The pièce de résistance* is a study of the works of the famous Russian artist and soldier, Basil Verestchagin, well known for his magnificent series of scenes from the Russo-Turkish war; and it is nicely illustrated. The "Art in the Garden" articles are readable and useful; that upon Algiers shows abundant wealth of artistic material; but we confess that our liking is not strong for the odd Japanese figure drawings. Were they coloured, there would be sure to be something to admire.

The **CONTEMPORARY** opens with an article from the pen of Mr Llewellyn Davies on the late Frederick Denison Maurice; and the high estimate it expresses of his power and his work is not, we think, too high. His writings are, we imagine, but little read now; but the impulse he gave to opinion is far from being exhausted. The article entitled "Terrorism in Russia and Terrorism in Europe," by the veteran "Stepniak," is an apology for dynamite, which public opinion in England will be in no temper to receive favourably at present, with the news of the gratuitously wicked and malicious attempts to destroy the London railway stations yet fresh in memory. But he puts the case of the revolutionists with all the force it admits of; and it is something to find him admitting that such terrorism is in-

excusable and useless, and will not continue long. The rest of the number gives occasion for no special remark.

Readers of MACMILLAN will have a very pleasant half-hour's reading in Sir Francis Doyle's charming and chatty reminiscences of his old schoolfellow and lifelong friend, James Hope-Scott, which is full of humour and pathos, and has not a few charming anecdotes. But he has made one terrible slip in calling Sir Walter Scott, "that gallant old Presbyterian." Sir Walter was an Episcopalian, and as he had no resident chaplain, used to read the Church Service to his assembled family on Sundays himself (at all events occasionally), and we believe one of Bishop Jeremy Taylor's sermons. One of the anecdotes Sir Francis gives bears on the history of the "Jerusalem Bishopric."—

"A friend of mine came back from Jerusalem, and informed me that he had attended Divine Service once, but as the Bishop would persist in saying 'Let us pray,' he had declined to enrol himself in such a congregation."

Mrs Oliphant's story of the "Wizard's Son" is concluded, or rather "ravelled up," for it strikes us as rather hastily and inartistically done at the last; and the "Review of the Month" is powerfully written as usual.

We have not said much about LONGMAN'S MAGAZINE of late. But the articles appear to us to be usually of a good tone and class, well chosen and varied in character. We meet with Mrs Oliphant again here: and her story "Madam," considered as a study of character, is equal to anything she has written. "A Strange Experience" is improbable, and as disagreeable as unlikely.

The EXPOSITOR is a fair average number with one or two unusually good articles. Such is Mr W. J. Deane's learned sketch of the "Growth of the Doctrine of the Resurrection of the Body among the Jews," and Dr J. O. Dykes' *excursus* on "The Epistle to Titus." From the latter we extract the following brilliant sketch of the Roman rule over her subject provinces at the time when the Epistle was written:

"The rule of Rome, which then lay upon all these lands in which the Gospel was being preached, was a rule which rested on the sword. Everywhere ancient nations had been subjugated, venerable thrones had been overturned, the freedom of commonwealths jealous of their independence had been ruthlessly suppressed; and although it was the policy of Rome to leave the old forms of administration untouched wherever possible, it was of course as impossible to conceal from the conquered people the degrading tokens of their subjection, as it is for us to do so in our Indian Empire. Roman troops sentinelled the palaces where Roman pro-consuls sat in the seats of de throne d kings; Roman judges administered the law; writs ran in the Roman tongue; oaths were sworn to the Roman Cæsar; taxes were paid in Roman coin. The military power which imposed such subjection on haughty and once mighty nations was at the best a heavy yoke."

The CLERGYMAN'S MAGAZINE may be mentioned for a graceful and sympathetic Funeral Sermon by Dr Lansdell "on the death of the late Prebendary Boulton, LL.D.," with the usual Sermon-sketches and other homiletical helps.

The ENGLISH ILLUSTRATED MAGAZINE is readable as usual, but not so quotable. Miss Yonge's story of "The Armourer's Prentices" does not advance much: but the brilliant sketches of English society and manners in the sixteenth century, which make the story loiter, are such as Miss Yonge probably alone could write; and are worth much more than any amount of mere fiction.

Other magazines, want of space will oblige us to pass over this month.



SERMON



Mid-Lent.

MATT. xviii. vv. 21 and 22.

"Then came Peter to Him and said, LORD, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven."

We have now got well into the midst of our Lenten discipline and begin to realise its effects, one way or another, upon the life of the soul. Some, doubtless, can gladly mark the signs of spiritual progress, and have experienced the sweetness of forgiveness after penitence and prayer; and some, doubtless, are disappointed and cast down, unable fully to feel the blessedness of CHRIST'S absolving power refreshing their souls like the morning dew upon the fields. With these there is something wrong: there is some part of the Lenten discipline in which they have failed; some necessary qualification for the followers of the Crucified which they have for a time overlooked.

Now, there is one thing absolutely necessary to the soul's success which thousands are prone to undervalue, and that is *free and unlimited forgiveness* unto those who have done them wrong. We, all of us, love to dwell upon God's readiness to forgive and cast our sins behind us: this attribute of the Almighty seems to entrance us with its beauty, and fix our hearts in thankful worship. We could never have guessed, had it not been revealed unto us, that to the LORD our GOD belong such a multitude of mercies and forgivenesses though we have rebelled against Him. Who, save God's own Son, could have drawn such a picture of The Father in the parable of the Prodigal son! There HE is standing at His palace door, ready to welcome the returning sinner; ready after years of ingratitude and impurity to clasp him once more to His loving breast!

It is meet and right that we should reverently meditate upon this beautiful attribute of GOD and raise our hearts to Him in thankful adoration; but it will not do to lose sight of the conditions upon which the offered forgiveness is granted. We are but too prone to fall into a common error; we exalt the importance of the doctrine that we love because it whispers peace; we forget and depreciate the doctrine equally important because it is hard to follow out in the practice of daily life.

GOD offers us pardon and restoration to His forfeited favour; but there is a condition that meets us at the threshold and tests the sincerity of our penitence and devotion: there can be no forgiveness for the hard stern heart, fully of envy, hatred, and malice; none for him who is meditating vengeance upon a brother who has wronged him; the wrong may be very hard to bear; it may touch reputation and honour, and even life; but the words of CHRIST are uncompromising and emphatic, "Forgive and ye shall be forgiven."

"I never forgive," once said a well-known soldier to an earnest friend who was standing beside him. "Then I hope, sir, that you never sin," was the true and ready answer.

"He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven."

How many among the multitudes that kneel every day and utter with the lips the words of the Lord's own Prayer—how many realise what each petition fully means?

The daily earnest endeavour to pour forth from the heart all that Jesus meant when he uttered the beautiful words would hold us back as we are hastening on to many a sin, and spur us on to many a work of charity and holiness. The truth of this is well illustrated by a story of mediæval times. A certain prince had been offended by a neighbour, and he vowed to wreak vengeance upon his head whenever he should pass near enough to his castle. The opportunity soon presented itself. He heard that his enemy was approaching, and he prepared for the attack. Now, before he started, the prince was summoned by his chaplain to pray. They repeated together the first few petitions of the Lord's Prayer; but when they came to the petition for forgiveness the prince's voice was no longer heard; a new light sprung in upon his soul; here was he upon his knees about to ask God's forgiveness of his sins, while in his heart were plans of vengeance; the words seemed to possess a power he had never felt before; he uttered them now with a contrite heart, and let his enemy pass on without an act or thought of revenge.

The petition—"Forgive us our trespasses, as we forgive them that trespass against us," presupposes a heart absolutely void of the slightest feeling of enmity towards any who are toiling on beside us—a heart overflowing with that Christ-like charity which covers with a mantle a multitude of injuries and wrongs. And yet, living in the same parish and worshipping at the same altar, there are many between whom the trifling misconceptions of this swiftly fading life seem to have raised an insurmountable barrier. This surely is no relative doctrine, presenting itself to some as a living truth; to others as the ideal of Christian perfection to which all are not even expected to attain. The words of the command cannot admit of two interpretations, nor be softened down by the altered circumstances of modern life.

"Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven."

The parable which follows is a striking application of the command, and shows forth the motive of implicit obedience. The King has come to take account of his servants; we kneel at his feet as suppliant debtors, unable to discharge the mighty debt; year after year has

added to the insupportable load; Divine charity listens to the pleading and mercifully forgives; it is the Cross that prevails and wins; the pierced hands and wounded side of a crucified Mediator have satisfied Divine justice.

Can we leave the Mercy-Seat freely and fully pardoned, and refuse forgiveness for some trifling wrong, or even for some great and wilful injury? God has forgiven us ten thousand talents. Our brother can owe us but a hundred pence. Our brother's sins against us, compared with ours against God, are as a drop to the waters of the ocean, as a grain of sand to the millions on the shore. Oh! say can we harden our hearts with the very words of our own release ringing in our ears? If so, the forgiving King calls back again His royal bounty; the unmerciful servant has forfeited his claim to pity; the tender voice that spoke in forgiving love, in angry accents proclaims the sentence of banishment. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The true Spirit of forgiveness is essentially a Christian spirit, to be won only before the Cross of Christ. The natural heart resents all injury and wrong and cries for vengeance on the offender; there are some injuries that no man could forgive unless taught by the Spirit that inspired our Master. The doctrine of unlimited forgiveness was introduced into the world by Christ Himself. Philosophers of old may have looked upon it with partial admiration, but they never taught it as a necessary virtue. Cæsar was a man noted for kindly feelings; he had pardoned multitudes of those who had injured him, of those who hated him mortally: "Yet even he could not look upon happiness as perfect unless it were flavoured with vengeance, nor victory as complete while his enemy breathed." A new and indispensable virtue dates from the Advent of Jesus; the Spirit of Christ moved upon the face of the waters and men have learned to forgive.

And as the man Christ Jesus is the first to preach unlimited forgiveness, so He is the first to practise it—to practise it, too, under a heavy weight of anguish which might well have absorbed all the thoughts of His troubled soul. His forgiveness was absolutely without a limit. His enemies had tortured Him, spat upon Him, smitten Him, and jeered at Him in a chorus of infamous blasphemy: they nailed His holy limbs to the bitter cross: and yet, before He could commend His sinless spirit into His Father's hands, He must intercede for His pitiless murderers—"Father, forgive them, for they know not what they do."

And if any should say that a Spirit thus imbued with mercy was the result of His union with the Godhead the fountain of mercy, and altogether superhuman, there was soon one to follow in His steps and to carry out the letter of His commands. S. Stephen, His first martyr, recognises the sweetness of Christian forgiveness. As his relentless enemies hurried him to execution, his mind

must have been absorbed in the contemplation of the scene on Calvary which occurred so short a time before, which should ever teach Christian heroes how to die. Almost in the very words of his Master he exclaimed, "LORD JESUS, receive my spirit;" and as he gave one last look to the furious crowd that were shedding his blood, he still kept before him the great example and prayed for his assassins—"LORD, lay not this sin to their charge."

May we so contemplate the life and death of JESUS and of His holy martyrs that, by God's grace, there may spring up within our souls the Spirit of Divine Charity; in order that our Father may fulfil His gracious promise, and forgive us our trespasses as we forgive them that trespass against us. Then shall we reap fully the benefits of our Lenten discipline; day by day shall the soul come nearer unto Calvary in devotion and self-sacrifice; and the dawn of Easter shall fill our hearts with holy joy—the joy of those who watch through the dark night in tears and hail the rising of the sun in his glory.

WM. E. COGHLAN.

The Next Number (MARCH 28, 1884), will contain a Plain Sermon suitable for HOLY WEEK or GOOD FRIDAY.

Current Facts and Notes.

The three clerical and three lay representatives at the Central Council, which were elected at the London Diocesan Conference, were Archdeacon Heasey, Canon Cadman, Dr R. Thornton, Sir R. A. Cross, Mr Shaw Stewart, and Mr Eugene Stock.

At a meeting of the Victoria Institute an interesting lecture was recently given by Rev. R. C. Collins, M.A., on "Buddhism in relation to Christianity," in which points of likeness between the two systems were traced. A discussion followed, in which Mr Hormuzd Rassam, Professor Leitner, from Lahore, and Rhys Davids took part.

Albert Coles, a Salvationist, was charged before the magistrates at Exeter last week with stealing, and was sentenced to three months' imprisonment with hard labour.

The "Egypt Exploration Fund" has undertaken excavations in Sān and Sān el-Hagar, which are situated on the banks of the canal which connects Lake Menzaleh and Zagazig. Biblically this is a most interesting spot. Sān or Tān is Zoan, and the district which Mr Hinders Petrie is now exploring is the once luxuriant "field of Zoan."

Those who need any justification of General Gordon's line of conduct with regard to slavery will do well to read a letter of the Bishop of Lincoln's, which appeared in the *Times* of March 4. Dr Wordsworth considers S. Paul's denunciation of "men-stealers" (1 Tim. i. 10), to apply to those "who violently took away slaves from their masters."

If the "Parish Churches Bill, 1884," should become law, the practice of the Ecclesiastical Commissioners in "keeping alive" the pew-renting sections of old Church Building Acts would be abolished, which would free, at least, half the seats. But with

churches built under Private Patronage Acts pew-rents may still be charged, at a fixed rate, if approved by the Bishop. The Bill, however, would be a great step towards the end which "the Free and Open Church Association" is, perhaps, a little too apt to regard as the panacea for all evils.

"The Occasional Papers," which are issued by the All Hallows' Mission, Southwark, show that really good work is being done for the Factory Girls, eighty-three having been provided with a Home during the past year at 98 Union-street, Borough, where gifts of any kind will be thankfully received. P.O.O. should be made payable to Isabella M. Cooper.

Canon Stubbs is to be consecrated Bishop of Chester on S. Mark's Day, at York; and Dr Ridding Bishop of Southwell on the Festival of S. Philip and S. James, at Lincoln Cathedral.

The Foundation Stone of the central tower of Peterborough Cathedral is to be laid by the Prince of Wales in the first week of May.

In the Second Edition of the Bishop of Lincoln's letter on the proposed Court of Final Appeal, there is a most interesting appendix in which Dr Wordsworth discusses the principles involved in the Judgment of *Merriman v. Williams*—about as disastrous a Judgment as any given by the Judicial Committee, which is saying much.

We deeply regret the permission which has been given by the West Indian Bishops at their first provincial Synod to the use of unfermented wine at the Altar, when authority has been obtained from the Bishop of the diocese. As it was beyond their power and that of the bishop too, to tolerate such an abuse, the permission has no inherent value; but it shows how important it is that Synods should not forget that they have no right to contravene the ruling of the Catholic Church. The *Guardian* wisely deprecates the use of unfermented wine as an innovation on the "constant practice of the Church Universal for eighteen centuries."

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

PRAYER.

To the Editor of the L. C.

SIR,—Whilst fully recognising much that is valuable and forcible in Mr Gore's paper, I cannot but feel that his doctrine of Prayer is a return to the old Puritan theory, which was combated by Hooker, Book V., ch. 48. The very epithet "imperial" proves this. The consequence to which it would lead is that the Christian Church ought not to use the Psalms of David,—in fact, that all

the "petitionary prayer" of the Old Testament is of the spirit of bondage, and not of the spirit of adoption. Hooker and the ancient Church may have erred on the side of diffidence; but are there no errors on the side of presumption in the language of modern hymns? And do not the very expressions "waste of time" and "inutility" as applied to the subject indicate a fundamental error as to the nature of prayer?

W. R. CHURTON.

[Mr Gore is in India, and will therefore be unable to reply to any strictures on his Paper.—ED. L. C.]

To the Editor of the L. C.

SIR,—Permit me to say that I did not ask (as the "Writer of Notices" says I did), "whether the Church has ever condemned as heretical the opinion that the soul is not immortal:" the words I used were "indestructible apart from CHRIST." The difference is important; because the word immortality is constantly used in two senses.

1. To mean that the soul survives the death of the body. None have ever questioned this.

2. To mean that no human soul can or ever will die, but possesses an inherent life, which must live on for ever and ever. It is this last opinion which is denied by those who hold "Conditional Immortality," if I rightly understand their views. They say that all will survive bodily death, and are so far immortal, but that those only will live for ever who have within them the Divine life, imparted by union with CHRIST; consequently that the damned cannot live to all eternity.

I wished to know whether the Church has ever definitely pronounced this view to be heretical. It is undoubted that many of her members have, but that is not the same thing.

D. P.

[We have received, just as we are going to press, a long letter from a correspondent, J. E. T. N., in answer to one which appeared in our last issue from "One who knows." It is impossible for us to do more than give the gist of the letter in the briefest manner. He is surprised at our correspondent's noticing the fact that the late Sisters of St. John's House did not take vows, as that omission is equally applicable to their successors. He wants to know on what authority vows are to be regarded as essential to the formation of a Sisterhood, and asks "may there not be exceptions to the general rule?" And whether the inward resolve is not enough, or may not express itself in some other way. He admits that it was not enough in two or three instances when the ladies in question took husbands in the shape of medical men of the Hospital, which J. E. T. N. thinks is a sufficient reason for the Sisters Rule, "intercourse between them and the doctors should be restricted to the requirements of duty," "a principle which" he thinks "was really at the bottom of the recent troubles of St. John's House."]

TO CORRESPONDENTS.

L. K. S. unable to find space.—J. E. S. too political for our columns.—J. P. noticed.

BOOKS RECEIVED.

A Few Words of Advice to Schoolboys	...	Longmans.
Allen Fraser.—Christianity &c.	...	Trübner.
Anderson.—First Apostolic	...	Kegan Paul.
Barrow.—The Manners of the Jews	...	R. T. S.
Bascom.—The Words of Christ	...	Putnam.
Benson.—The Final Passover. Vol. 1	...	Mayes.
Bodley.—Prayers, &c. Part 2	...	Skeffingtons.
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Burroughs.—Locusts and Honey	...	Douglas.

Cheyne.—The Book of Psalms	...	Kegan Paul.
Crowther.—Eight Sermons	...	Wells Gardner.
Daily Text-Book	...	Smith.
Devotions for Holy Communion	...	Smith.
Dover.—A Lent Manual	...	Sonnenschein.
Felton.—Memorials of John Flint South	...	Murray.
Fisher.—Christian Belief, &c.	...	Hodder.
Greenhow.—Simple Catechism	...	Houlston.
Godard.—George Birkbeck	...	Bemrose.
Iyerach.—Is God Knowable?	...	Hodder.
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Max Müller.—German Love	...	Sonnenschein.
Merz.—Leibniz	...	Blackwood.
Newberry.—Englishman's Bible	...	Hodder.
Front.—You're Me and I'm You	...	Nisbet.
Rogers.—Work and Wages. 2 Vols.	...	Sonnenschein.
Sidebotham.—The Discipline of Temptation	...	Wells Gardner.
Smith.—Sermons	...	Blackwood.
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The Spiritual Peers.

In the 'Science of Law' Professor Amos enunciates five conditions which belong properly to an Established Church, the second of which is, that the Bishops be members of one branch of the legislature. According to his view, then, and there is much to be said for it, when there is Constitutional Government Mr Willis's resolution, "that the legislative power of Bishops in the House of Peers is a great hindrance to the discharge of their spiritual functions, prejudicial to the commonwealth, and fit to be taken away by Bill," amounted to an attack upon the Church as an Established Religion. The disclaimer with which Mr Willis commenced his speech could not fail to remind us of a well-known French proverb. Unless the Bishops had acted as they did with respect to "a great social question," this attempt to turn them out of the House of Lords would certainly either not have been made, or would have met with more decided opposition. The fact that in a House of 285 members, 137 votes were recorded against the Bishops is one which deserves grave attention. We admit that we are surprised at the division, and at some of the names which appear on the side of the supporters of the motion. Although a motion may be no more than an ex-

pression of opinion, yet when the subject is one which affects the Constitution, the opinion of the House, even when taken in that "very informal shape" in which it was on Friday last, may be regarded as at least a sign of the times. The question, as Sir Richard Cross remarked, was proposed by hon. members who were anxious not only to relieve the Bishops of their Parliamentary labours, but who had in view the abolition of the House of Lords. In other words, the motion both in its substance and in its drift was revolutionary and destructive. It laboured under the further fault of being insincere. We should like to know how much the abettors of Mr Willis's motion care for the way the Bishops discharge their duties in their respective dioceses. Why are they suddenly so anxious that the "spiritual functions" of the Bishops should not be interrupted by the mundane interests with which the House of Lords has to deal? The reply is, because the Bishops voted against the Marriage with a Deceased Wife's Sister Bill. After that division the ejection of the Bishops from the House of Lords became the topic of conversation. It was in the air. We heard angry expressions immediately after the debate, of which the discussion and division of last week are but the outcome. In Mr Willis's speech the Bishops were attacked in the same breath for doing too much and too little. They did nothing to heal dissension in the Church, and they did everything to hinder every good measure which had been passed in the State. Surely their Lordships are in hard case, and henceforth *nolo episcopari* will be, we may assume, more often the reply to the Prime Minister when a nomination arrives than has hitherto been the case.

Mr Willis charges the chief ministers of the Church with having been servile to Kings and enemies of Parliament, in fact, with having no mind of their own. And then Mr H. Fowler imputes to them the opposite crime; that of having "conscientious convictions," and the courage to act in accordance with them, when according to him the feelings of the large mass of the people were opposed to their views, and what is more, the votes of princes. It is quite evident that if the Bishops were content to be mere puppets, and were careful to keep out of the way whenever any question was debated in which moral and religious interests were at stake, this disingenuous effort to get rid of them would have been deprived of its fire. Let the true reasons for desiring to remove them from the House of Lords be openly stated. Let it be said, we want to turn them out because we cannot pass the Incest Bill while they are there. We cannot open our Museums and Galleries on Sunday, because the Bishops think that such a step would militate against the character of the English Sunday as a day of rest! Or, let it be said, their presence in the House of Peers gives to the Established Church an appearance of superiority and dignity which is very galling to the political dissenter—an individual who, although Mr Fowler may deny it, exists in full force. The passions of

sensuality, love of pleasure and religious envy are working beneath the surface, and stimulating this movement which presents itself, or attempts to, under the attractive guise of anxiety lest Episcopal functions, which Nonconformists of course set a great store upon, should be interrupted by the occasional demand of a debate in the House of Lords. And it is this insincerity which we complain of, and which besides being traceable in the terms of the motion, betrayed itself several times during the course of the debate.

That unfounded assertions would be plentiful might have been anticipated from the character of the resolution, but they surpass in number and quality all expectation. They appear, too, in speeches on both sides of the debate. We do not refer to such statements as that the Church of England was "formed on compromise," or that individual Bishops have been guilty of political partisanship; but to such averments as that the Bishops only represented "a small portion of the community endowed and established by law." We believe it is the first time the National Church has been stigmatised as "a small portion" of the community. According to statistics which are but too favourable to Nonconformity, such a description of the Church of England is simply preposterous. Mr Willis next affirms that there is a body of men in the Established Church who want to introduce "a system that was absolutely Roman Catholic." If he is referring to that school of thought of which Dr Littledale is so distinguished a member, perhaps Mr Willis will endeavour to harmonise his assertion with the existence of a publication which emanates from the vigorous pen of the aforesaid writer, and which has gained a very large circulation, entitled 'Plain Reasons against joining the Church of Rome.' When a speaker is reduced to such a condition as to be obliged to quote the Bishop of Liverpool as to "the incompetence of the Episcopal order," we may know what value to attach to his opinions. He might have pointed to Dr Ryle himself as an instance of that "incompetence," but to quote him in support of a proposition is a different matter. Viewed generally, we should say, that for earnestness, ability, and administrative power the Bench of Bishops will compare with any previous occupants of their Sees in modern times. There are exceptions, we admit, but they as usual prove the rule.

The Home Secretary, whilst opposing the motion, took the opportunity of airing his views, which we should have thought were sufficiently well known before, on the Established Church. He does not believe in Church and State, but in State and Church. His object in retaining the Bishops in the House of Lords, and in preserving the link between the Spiritual and Temporal Powers, is that he may keep the Church well under the heel of the State. He stated as his opinion that "the principles of the Reformation in the Church of England, as they have been, so alone can be, maintained and secured by the control of the State over the clergy." Sir W. Harcourt

deplores the departure of many of the clergy from the principles of the Reformation, but he is evidently ignorant of the fact that he himself is a sorry instance of such falling away. At the Reformation, "the body spiritual" was regarded in a different light from that which the Home Secretary takes. According to him, it is hardly more than a Department of the State; whilst according to the Statute of Appeals, it was recognised as having a real jurisdiction and the power to settle its own affairs. We do not think that the Bishops can feel overwhelmingly thankful to Sir W. Harcourt for the terms in which he advocated their cause. And the article in the *Times* is a still more humbling contribution to the subject. If it marks the new departure in the leading journal, it does not err on the side of reverence for the Episcopate. "For an attack on the Bishops," says the writer, "we cannot say much. They are in the nature of small fry." It is not often, according to the oracle, that they are to be credited with any important "achievement." "One part of their duty" is to look after the clergy, "but this they commonly neglect." However, we must be thankful for small mercies, and the *Times* does praise them after all for defeating the Bill "to enable a woman to marry her sister's husband." But the impertinence of wishing to retain the Bishops in the House of Lords for their own benefit, that they may enjoy "indirect teaching and converseance with affairs," is really beyond endurance. It reminds us of Sydney Smith's estimate of their previous surroundings before their elevation to the Bench. It happens that a man is of a sudden raised to the Episcopate "whose parents were in very humble life, and who has given up all his thoughts to the frogs of Aristophanes and the Targum of Onkelos," and who previously dined "early and on cold meat." Bishops are not usually taken from such an environment, and many of those who are now in the House will more than compare with hereditary peers and exalted law Lords, who are not always the most edifying specimens of the Upper House. And on the other hand, as Sir W. Harcourt truly retorted, for that political body which is ever denouncing ancestral claims to positions of authority, and clamouring for representative government, to attack that portion of the House of Peers which is not altogether dependent on the accident of birth, is inconsistent and illogical. This assault on the Bishops is really only the thin end of the wedge. As Mr Beresford-Hope reminded the House, if the Bishops were expelled from the House of Lords, "it would no longer be the Chamber of the ancient Constitution." The motion was in fact one which would involve in its issues radical changes. Its object is the destruction of the Established Church and of the House of Lords, though both those ends were veiled, as far as may be, from sight.

We are ready to admit that there have been times when the Bishops have not done what they might have done for the Church, and when, perhaps, the powerful influence of

the State was but too paramount; they did not figure well when the P. W. R. Act was passed. Mr Willis described that Act as one "passed for no noble purpose," and with the result that "the deficiencies of the Low Church clergy, and the principles of 'Essays and Reviews' should be connived at." But the Bishops are in a difficult position, and do not claim either to be infallible or impeccable. They under-estimated the strength of the High Church Party on that occasion, and thought that uniformity might be obtained by a "short and easy method," which came before them under very high spiritual auspices. To be judged fairly, their action in the House of Lords must be judged as a whole. And we contend that thus taken, there was no ground whatever for the gratuitous attack made upon them in the House of Commons last week, the *raison d'être* of which was nothing else, as Colonel Makins described it, but "a demonstration in force of the Liberation Society," whose object it is to stamp out not only the political but the religious existence of the Church of England.

Open-Air Preaching.

By open-air preaching is meant preaching in any place out of church where people can be got together to hear. I will first relate my own experience, give such hints as I have found useful, and then leave the readers of the LITERARY CHURCHMAN to draw their own conclusions. My experience as an "out-of-church" preacher began very early in my ministerial life, and carries me back to the days of Archbishop Sumner, when Bishop of Chester. The good Bishop used to recommend the curates ordained by him to qualify themselves as extempore or memoriter preachers by holding what were then called Cottage Lectures. These lectures were held in the cleanest and least-occupied cottage that could be found, or in a school-room, usually on the same evening in the week, but when special, due notice was given beforehand, by an old man going round who acted as a sort of deacon. My "minister" was a hand-loom weaver who had given up work; he used also to prepare the room for the communion of the sick and communicate with the sick person. He was a fine outspoken old fellow, thoroughly sound in the faith, who talked the Lancashire dialect to perfection. If he had a fault, it was that of accepting no excuse for non-attendance at the Cottage Lectures. The service consisted of collects, versicles, the responses made by my friend the weaver, the address, one or two hymns, the tunes of which were raised by his daughters (a thing I never could do in my life), and an extemporised prayer. Whatever good these lectures may do to others, they give the clergyman a useful experience. They take him off his stilts, help him to be simple and natural, afford him opportunities of alluding to local circumstances, of using familiar illustrations and of telling anecdotes. My then charge comprised the colliers, foundry men, weavers, and spinners of Lancashire. Many were grossly ignorant, too fond of spending their Sundays in pigeon-flying and dog-fighting, but they possessed much shrewdness and good sense. If they once took to you, they were your lifelong friends; but they easily saw through shams

and detected a fallacy at once; they soon found out whether the preacher had fairly mastered his subject. "What's ta driving at, mun?" would be a question not unlikely to disturb the serenity of the curate.

My next experience was in Manchester. Amongst my friends there was a City Missionary, an admirable specimen of his class, subsequently, if I have not been misinformed, licensed by the Bishop as a "Reader," and there were two railway officials, both sound Churchmen, under whose auspices the clergy were asked to hold preachings in the warehouses, store-rooms, and other large buildings belonging to the different railway companies. The time was the dinner-hour; the preacher was invited by a vote of the majority of the men themselves. As many as six or seven hundred used to assemble, including Churchmen, Roman Catholics, Dissenters, Anythingarians, Nothingarians, and not a few infidels. They always listened with respect, often with interest. Now and then you might gather that all your remarks were not acquiesced in from the gestures or countenances of listeners; but no word of ridicule was ever heard, the men invariably removed their pipes from their mouths, and a vote of thanks was given, coupled generally with an invitation to come again. The writer was the first clergyman to respond to their invitations, but he was by no means the last. Many followed suit, amongst them the Bishop and the Dean. Certainly that good City Missionary's works will follow him; he helped to bring the clergy into contact with the people. Certainly those railway officials in their kind and respectful greetings at the stations, and their wise dealings with the men under them, did much to extend ministerial influence in its best sense. Thus the circle of experience was enlarged, and opportunities were given for personal intercourse with "all sorts and conditions of men," workmen of every craft, policemen, cabmen, even night-soil men and scavengers.

My position as Clerk in Orders of the Cathedral of Manchester, as well as Rector of St. Stephen's, Salford, then numbering a population of twelve thousand souls entirely of the working classes, gave me opportunities of open-air or street-preaching. The method adopted was for the churchwardens to meet the clergy, three in number, vested in cap and gown, at the door of the parish church, and to precede them with their staves of office, and accompanied by members of the choir, to the best available spot. The presence of the churchwardens was a great help, and gave an official recognition of the preacher as the minister of the parish, a thing so much to be desired as to be almost essential. Possibly in these days, after the experience of Mr Mackonochie, the surplice might be substituted for the gown; the choir might be vested, and in addition to the churchwardens might be the cross-bearer; but in those earlier times things were not so far advanced. Some neighbour supplied a chair, which ought to be placed near a blank wall or door, so as to act as a sounding board. A hymn was then given out by one of the curates, copies being distributed as people came. A short Litany was said, the responses made by clergy, choir, churchwardens, and friends. By the time the first hymn was sung three or four hundred people would have been got together. Some would give a look and walk away; most, however, stayed on to the end, if the sermon was not too long, or if it really was worth listening to. Of course it needed

preparation, and must be delivered without MS. or apparent notes of any kind. The street-preacher must be prepared to answer questions, and it is not undesirable to encourage this. Sometimes amusing remarks may be made by passers-by and practical jokes attempted. In one case (not my own), the preacher was perched on a tub, purposely constructed so that the top should fall in. The only joke practised on me was to shut up a donkey behind the warehouse door where the chair had been placed, and to get him to set up a loud braying just as the sermon was beginning. A good-humoured smile and an inquiry on my part, have you brought the donkey to say amen? brought out an apology and the removal of the ass. One man once broke through the circle of listeners, came up and stared me in the face: "Why," said he, "I thought it must be Ranters, and sure if it isn't one of the 'Old Church' (Cathedral) Parsons. Why, wonders 'll never cease."

If the weather permits, it is well to have what the "butterman" in the 'Chronicles of Carlingford' called a "coorse." The subjects should always be given out beforehand, and the places made known where they are intended to be delivered. My "coorse" was taken from the xvth chap. of S. Luke, and embraced (1) Our Lord's Personal Ministry, as shown in the parable of the Lost Sheep; (2) The Ministry of the Church in that of the Lost Piece of Money; (3) The Recovery of the Lapsed in that of the Prodigal Son; (4) his fall; (5) his coming to himself; (6) his return; (7) his forgiveness and reinstatement. The whole makes a capital series of six addresses; the Lost Sheep may be well illustrated from Picture Bibles, recollections of the Roman catacombs, experience of the shepherd's care in eastern countries, or in mountainous districts or sea-side cliffs. The Lost Piece of Money will gain interest when it is shown that the coin was one of the ornaments of which Eastern women are so proud, and when the surroundings of a Jewish house are described. The third may be illustrated by one's own experience, and is an opportunity of deepening a sense of sin by graphic descriptions of a famine and the degradation of the Prodigal in his swine-feeding. The preacher can show from the familiar illustrations of recovery from drowning or insensibility from an accident, the painful but necessary process of coming to one's self—the need, not only of making but taking the good resolution—but that through it all God the Father has been seeking out the lost, the joy of the angels so different from that of too many men who only rejoice in evil.

Open-air preaching may be made a most useful agency when judiciously carried out: it gives a favourable impression of the parish priest's earnestness; it brings the glad tidings of salvation to outsiders; it is a means of bringing people under the clergyman's influence and is a help to Church attendance. But several cautions are needed. First and foremost let there be a proved necessity. In crowded or even scattered parishes there cannot be a doubt as to its desirability: in parishes, on the other hand, where every one makes a profession of religion in some form, and where there is ample accommodation in churches and chapels, the desirability is more than questionable. Wherever practised it must be plainly shown that it is intended to bring people under the ministrations of the Church, that listening to a sermon is not an act of worship, that by preaching to his people outside the

Church doors the parish priest is acting as the spiritual pastor of the entire parish, and as his ordination vow enjoins, he is "to seek for CHRIST's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through CHRIST for ever."

One word in conclusion. Let no one undertake open air preaching who is not physically capable. A chronic loss of voice or even a lung disease may otherwise be the result. Let no one begin who is not quick at repartee, perfectly good-humoured, and ready in resources. Then let the street preacher prepare as carefully for his out door audience as he does for the congregation in the church. A study of some of the mediæval preachers, Latimer's, Rowland Hill's, Spurgeon's, and Baring-Gould's sermons, with their stories, illustrations and passing allusions, will not be bad training.

GEO. HUNTINGTON.

Whether the Clergy should be Gentlemen.

This altogether depends upon what we mean by a gentleman. The vulgar notion that when a man has made money and need not work any more he is a gentleman, is not a new vulgarity. It is expressed in the old distich,

"When Adam delved and Eve span,
Where was then the gentleman?"

Need the clergy be gentlemen in this sense? Certainly not. It was a horror of this worse than foolish notion which made that genuine man, Philip Skelton, say, "Our Saviour was no gentleman, the Apostles were no gentlemen." He explained himself by adding, "Our fine genteel clergy now-a-days do not wish to resemble our Saviour or His Apostles in any particular." Perhaps Cowper had the same thought in view in his 'Yearly Distress.'

"O why are farmers made so coarse,
Or clergy made so fine?
A kick, that scarce would move a horse,
May kill a sound divine."

Our great living poet has given an outline of a better gentility. Edryn is describing Arthur's knights:

"I found,
Instead of scornful pity or pure scorn,
Such fine reserve and noble reticence,
Manners so kind yet stately, such a grace
Of tenderest courtesy."

I am sorry to say that a real vulgarity is not altogether unknown amongst us; not the vulgarity of omitting an aspirate, or of a provincial accent, or of a gauche manner, but as much worse a vulgarity as real gentility is better than its tinsel counterfeit.

What can be more vulgar than bombast in sermons? what than shabbiness in money matters? what than aping the style of the Squire's house? than boasting of intimacy with great people? than being haughty to the poor clerk, the schoolmaster, aye, and even the assistant-curate? It seems incredible that a priest should be so ignorant of the dignity of the priesthood in all who partake of it, as to deny his assistant the privilege of celebrating, except on very rare occasions;

but such incumbents are unhappily to be found. If a pushing curate (using the term in the common and corrupt sense) is not considered a gentleman, what shall we say of the overbearing Incumbent?

But must we have men well-born if we are to have gentlemen? It is a debateable question how far "blood" tells on character. There is much to be said both for and against; but this may be safely stated, that the well-born man has (1) probably been educated among gentlemen and used to gentle ways from a child; (2) that having a position in society ready to his hand, he is under little temptation to pushing and self-assertion. If, however, gentle birth were ruled as necessary to gentle manners, we should be in a bad way, with our teeming and ever-increasing population: we should have to make up our minds, in fact, either to do without gentlemen or without clergy, to a great extent.

Let us take a more hopeful line.

Suppose a man selfish, conceited, unsympathising, can he be a gentleman? Does he not push and thrust and elbow, and tread down, and pass over? How can he be a gentleman?

Well, then, assume a man to be unselfish, kindly, thoughtful of others, is he not a long way on towards being a gentleman? Yes, it may be replied, but he may be impulsive, obtrusive, loud, does not this spoil his claim? Can we consider such a man a gentleman?

Let us add then to his other virtues, humility and self-restraint—and then what becomes of these alienating imperfections? Now these graces are simply Christian graces, and therefore in proportion as a man is a more perfect Christian so he is a more perfect gentleman. Are we not thinking at this very moment of S. Paul's account of charity? *ἡ ἀγάπη ὁ περιεργάζεται, ὁ φροσύνεται, ὁκ ἀσχημονεῖ, ὁ ἡντρί τὰ ἑαυτοῦ. Is not this the description of a gentleman?*

Without being blind, then, to the charm of that ease and freedom, which puts others at their ease; without denying that these qualities belong naturally to the well-born; without forgetting that the Church is the Church of all classes and that all classes should be met and suited as far as possible; without being ungrateful to God and man, when high-born men devote themselves to the ministry for love's sake; without being blind to the fact that a certain style of man will have more influence with a certain style of congregation; we may perhaps profitably divest ourselves of a too great horror of bad manner, and thus avoiding uncharitableness and a certain amount of worldly-mindedness be thankful to have a comrade in our work, who, possessing some blemishes, has to set against them true Christian gentleness, humility, and the courtesy of unselfishness and love; and we may discountenance all bombast and self-assertion and fashion-aping in others, if we carefully avoid them in ourselves and in our own families. This is the best solution of the difficulty possible, so far as I can see.

W. E. HEYGATE.

CURRENT TOPICS

The unpleasant subject of cremation has again been brought to the front by a letter of Sir Spencer Wells, which recently appeared in the columns of the *Times*. The ruling of Sir James Stephen that the practice is not illegal, provided it be not offensively carried out, is likely enough to give some impetus to this unchristian method of disposing of our dead. Sir Spencer Wells states that in Milan 130 bodies have been burnt during the past two years, and that in Rome itself cremation is on the increase. The *Times* leader assumes that the Christian feeling against burning of the bodies of our dead is grounded on the idea "that cremation renders the resurrection of the body either impossible or at least much harder to be conceived;" and the writer of the article further informs us, for we certainly did not know it before, that the resurrection of the body is "the first article of the Christian Faith." We thought it was the eleventh. To destroy a human body appears to us a very different thing from allowing the processes of nature to run their own course; but it seems to us no more difficult to believe that "a handful of ashes" can be revived than that the dust into which by Divine prediction the body was to resolve itself can live again.

The question is, which is the Scriptural and Christian method of burial, to which there can be but one answer. The divine power which can make can remake, and in its exercise there is no question of *degree*. He who believes in the Resurrection of the body, believes in it whatever may be the mode of its previous disintegration. He who disbelieves this truth would not be helped towards faith if the body were enamelled. But the two practices, that of interment and of cremation, are doubtless associated with two opposite estimates of the body. The Christian regards it as sacred, not only as the original work of God, and as the instrument of expression of the human soul, but also as a part of his very being without which he is imperfect; and he further attributes to it a sacredness of course unknown beyond the frontier of Christianity, on the ground that it is the very form in which the Son of God clothed Himself, and which He now wears at the Father's Right Hand. To do anything to destroy the body seems inconsistent with such a belief, and it is this, and not any difficulty of realising the resurrection, which is at the root of that "revulsion against the practice" of cremation which is certainly too general in this country to make us entertain for a moment a fear of its hasty adoption.

We are glad, however, to see that Dr Cameron last week brought the matter under the notice of Sir W. Harcourt in the House of Commons. He asked the Secretary of the Home Department whether "he intended to interfere administratively" with the practice of cremation when unattended with suspicious circumstances and not so carried out as to be a public nuisance. It is not often

our good fortune to agree with Sir W. Harcourt, but on this subject we are pleased to find ourselves in harmony with his judgment. His reply was to the effect that whatever power he had would be used for "the discouragement of the practice," which he very rightly described as "objectionable and repugnant to the feelings of the general community." If the hon. gentleman does not possess the power to intervene there is an easy method for providing him with it. Meanwhile it is the duty of Christians to take exactly the opposite line to that suggested by the leading journal. Do not leave the matter to individual caprice or wait until Cremationists are tolerated, but oppose the practice whenever there is occasion or opportunity.

Lord Thurlow's motion in favour of opening Museums on Sundays was rejected by too narrow a majority in the House of Lords, viz., of only eight votes out of a division in which eighty-four peers took part, to be at all decisive. The matter may be viewed in two lights. It may be discussed as a religious or as a merely social question. The debate of Friday last took up the subject mostly from the latter standpoint. We think Lord Thurlow succeeded in exposing the unreliableness of those statistics to which Mr Broadhurst had "pinned his faith." If the votes of the chairman and secretary of a society stand for 28,000 of its members, and some of these are counted over two or three times, the value of a petition as a manifesto or expression of opinion is certainly somewhat weakened. Lord Shaftesbury, on the other hand, defended the figures, at least in the main. In exhorting the working man to hold fast to his day of rest, of course the noble lord was not only actuated by philanthropic motives, but also by religious convictions. We agree with the Duke of Westminster's definition of the term "rest." Rest is not inaction. Change is a great element of rest, and the providing of "intellectual recreation" on the Lord's Day for the masses is most desirable. But we fear with the Primate, that if we once break in on the rest which Sunday brings in this country to the weary labourer, there is no knowing where we shall end. Because in Continental cities there is very little difference between Sundays and week-days, we must not suppose that therefore their mode of observing the Lord's Day is catholic.

If museums are opened and people go to them, "the employment of Sunday labour" must follow, and until we can more definitely know the mind of the working man on the question than we do at present, things had better remain as they are. The division into Catholic or Protestant is not so exhaustive as some think. Lord Bray divided the observance of Sunday into three kinds—Catholic, Protestant, and Continental. We certainly hold to the opinion that the English method, as far as work is concerned, is more nearly in accord with strict Catholic law and principles, than that of Paris.

REVIEWS

Folk Lore.

FOLK LORE OF SHAKESPEARE. By Rev. T. F. THISELTON DYER, M.A. London: Griffith and Farran.

THE GENTLEMAN'S MAGAZINE LIBRARY—MANNERS AND CUSTOMS. Edited by G. L. GOMME, F.R.S. London: Elliot Stock.

These two books may be conveniently grouped together as, to a considerable extent, they cover the same ground. There is much that is curious and interesting and even instructive in their contents. We almost instinctively deprecate any addition to the immense library of Shakesperian literature, but we find that Mr DYER really affords elucidation to some obscure passages in the text. So fond, however, is Mr DYER of our old literature that he does not limit himself to Shakespeare, but is evidently quite prepared to discuss any difficult passage in any old English author. Shakespeare has not only the folk lore of his own time, but he reproduced the folk lore of the generations that preceded him. A glance over the contents of the volume will show something of the wonderful variety and resources of the great dramatist's mind. We are able to see, for instance, how in his close observation of physical phenomena, birds, plants, medicine, the human frame, &c., Shakespeare had his share of the spirit of Baconian observation and induction. We once heard the remark made that every wild flower mentioned by Shakespeare is to be found in the neighbourhood of Stratford, and once staying there we went far towards verifying the assertion. While we do not grudge Shakespeare the immense place he holds in the education and literature of the country we must renew a warning note, too much neglected in our time, against the intense secularity and earthliness of his writings; and we have had occasion to notice with keen regret in some of our public schools Shakesperian performances where the minds of young lads have become familiarised with many of the most blasphemous terms in the vocabulary.

We were of the number of those who at the time keenly regretted the change of the old *Gentleman's Magazine* into a modern serial, which, with whatever merits, lost every trace of antiquity. The enterprising publisher, Mr Elliot Stock, has done much in bringing together a number of curious passages, chiefly coming under the range of Folk Lore. Mr GOMME has already treated some of the subjects in his 'Primitive Folk-Moots.' The suggestion of such an undertaking as this was first made by no less a personage than Edward Gibbon, the historian, who wrote from Lausanne in 1792: "that voluminous series of more than threescore years now contains a great number of literary, historical, and miscellaneous articles of real value; if properly chosen and classed they might revive to great advantage in a new publication of moderate size." Since Gibbon wrote this more than another period of threescore

years has elapsed, and his remark has so much additional weight. The Editor claims for his volume that it will be found to contain a considerable amount of information on the manners and customs of our forefathers which has not been made use of by the authors of books on this subject.

To give an account of such a work would be as difficult as to write a review of an Index. A few general remarks may, however, be drawn from the mass of material. Many of the most curious local customs are simply derived from the tenure of land. Many superstitious customs go back to the days of Heathenese. One curious custom is identified—more honoured in the breach than the observance—in a passage where it used to be thought that Lord Braybrooke had mistaken the cypher of his author. This was the custom of "drinkings at Church-Stiles." At Caistor, in Lincolnshire, a whip and a purse used to be flourished over the head of the clergyman on Palm Sunday. The origin of the custom has not been discovered. The curious fact is mentioned that when the New Style was adopted two thousand people came to Glastonbury to see the famous thorn; "but the people finding no appearance of a bud, 'twas agreed by all that December 25, N.S., could not be the right Christmas Day, and accordingly refused going to church and treating their friends on that day as usual; the ministers of the neighbouring villages, in order to appease the people, thought it prudent to give notice that the old Christmas Day should be kept holy as before."

We cannot say that this sort of Folk Lore gives us any exalted idea of the wisdom of our ancestors. The bull-baiting of our country had as many cruel circumstances as a bull-fight in Spain. The animals were tortured with gunpowder and aquafortis to make them furious. "The Puritan," said Macaulay, "objected to a bull-fight, not because it gave pain to the bull, but because it gave pleasure to the spectator." It is curious to see how in the old days the counties were so many distinct provinces with very little connection with or knowledge of each other. On the whole we have made great advances since these old days, and increasingly find that Christianity is the only power that can cope with the natural barbarism of humanity.

Recent Volumes of Sermons, etc.

We take up first SERMONS PREACHED IN CLIFTON COLLEGE CHAPEL. 1679-1883. By the Rev. J. M. WILSON, M.A., Head Master. (London: Macmillan and Co.) Those of our readers who attended the Reading Church Congress last year will remember the spirited defence made for clerical schoolmasters, in the face of a modern practice which is confessedly tending to prefer laymen. Such a volume of School Sermons as the one before us is undoubtedly a strong argument for the old practice. We have rarely seen more earnest or touching sermons to boys; and they are evidently the work of a very able

man and a scholar whose well-stored memory permits him to use the lore of ancient and modern history and philosophy to reinforce the lesson which he is striving to teach. Their one weakness, and it seems to us a very serious one, is the resolute avoidance of definite Church doctrine, or indeed of doctrine of any kind plainly and unmistakably stated in the well known and accepted formulas.

The teaching of the sermons is mainly moral and spiritual, and sometimes is very beautifully and persuasively enforced, though we confess to a doubt whether the teaching be not of too abstract and refined a character to take much hold upon the memories of boys and youths. We may mention as a very perfect sermon in its way, that one "Service, the Christian Ideal," page 145, and that on "Sins of the Flesh," page 107, is a good example of the right way to treat a very difficult subject, but one also upon which stern and plain warnings are very much needed in public schools. The following sentences will give a very good idea of the peculiar power of the sermons :

"Thou art God's steward, answerable to Him for the gifts, be they more or less which He has given—gifts of intellect, or position, or wealth, or disposition. There is no room for vanity. More gifts imply more humility, and I believe this is the only cure for vanity and conceit. This has always been the perplexity of moralists how to cure conceit. Argument fails. Whoever succeeded in reasoning a person out of his conceit? Satire fails, though it is very tempting. Contempt fails, punishment fails, letting alone fails, even the discipline of life fails, for the cause of conceit is narrowness of mind. There is no cure until the man or boy realises that he is, after all, but a steward for God's gifts, until he seeks the praise that comes from God. Then he is raised out of the atmosphere of self and vanity altogether. He gets a new and deeper self-respect, and gets rid of his shallow, vulgar vanity. And with the change comes an increase of strength and calmness, and simplicity, and purpose. This is the only cure for vanity, that God will open our eyes to see that we are stewards of His gifts, that for our life and for all that we are and have, we are responsible to Him."—(Page 305.)

SUNRISE ON THE SOUL ; or, The Path for the Perplexed. By the Rev. J. OGMORE DAVIES. London : Hodder and Stoughton, 27 Paternoster-row, 1883, is an able volume of sermons by a Nonconformist minister (as we gather) in London, containing much earnest thought very happily expressed in not a few instances. Here, for instance :

"Let an evil thought usurp the mind and exercise its power there for long, and the moral nature will be dwarfed, the intellectual will be robbed of its strength and of its graces, and the man will become the victim of the ungovernable force which he has fostered, and the slave of the debasing passions over which he once thought himself the master."

There appears to us, however, a distinct error in exegesis on page 161 where the preacher interprets S. Matt. x. 28. of *the Tempter* ! But it can hardly be thought that our LORD represented Satan as able to destroy both

soul and body, and the gloss by which the preacher endeavours to turn the edge of this interpretation is far too *modern* in character to be satisfactory. Surely the passage simply means that "God is more to be feared than man," and thus we see Bishop Wordsworth takes it.

THE GOSPEL IN PARIS is the name given to a volume of sermons from the pen of the Rev. EUGENE BERSIER, D.D., Minister of "L'Eglise de l'Etoile," Paris, and translated and edited by the Rev. Frederick Hastings (James Nisbet and Co.) It is not altogether a well-chosen name, since it seems to imply that Dr Bersier's church is the only place in Paris where "the Gospel" is preached. But the sermons are unquestionably full of able and masculine thought, and replete, not only with the spirit of the Gospel, but with an intellectual richness and fullness of illustration which makes them very suggestive and edifying reading. It is said that a clergyman's widow once refused permission for the posthumous printing of her husband's sermons because "they could not print the *tone* with them." Mr Hastings has not been able to print the tone with these sermons, but they afford very convincing evidence of themselves that, as he says, "Eugene Bersier is an orator of the loftiest rank." For instance, there is real spiritual insight compactly and powerfully expressed in the paragraph from which we transcribe some few sentences as a specimen :

"So long as you will rely upon your own strength and resources for success, GOD will destroy your confidence by repeated failures, and then you will, perhaps, be tempted to believe that He has forsaken you, while on the contrary, He is training and preparing you to become a willing instrument in His hands. For the performance of some excellent work you had trusted on the wealth which was yours. He will show you one in poverty, accomplishing with his limited resources, works far greater than yours. You had trusted in your talents, in your eloquence, in the penetration of your mind ; it seemed to you that to these noble gifts employed in the service of GOD nothing could resist. He will show you uncultured men, men of very commonplace capacities and talents, enlightening more minds, saving more souls, gathering in a richer harvest than you. You had trusted in the power and energy of your will ; He will show you characters infinitely weaker than yours, men who would be incapable of conceiving any grand design, yet by their daily fidelity attaining results which are denied you, and by all these successive trials He will say to you, my brother, 'Thou hadst thought that my purposes could not be worked out without thy aid, and thou didst not know that I have no need of thee.'"

CHRIST THE FIRST AND THE LAST. By the late Rev. T. D. HARFORD-BATTERSBY, M.A., Vicar of St. John's, Keswick, and Honorary Canon of Carlisle. London : Hodder and Stoughton.

These are good and earnest parish sermons, and the volume is published apparently as a memorial of the respected writer, a photograph of whom is inserted as a frontispiece.

THE ANGEL IN THE MARBLE, and other Papers. By GEORGE F. PENTECOST. D.D. London: Hodder and Stoughton.

A volume of *excerpts* from various religious periodicals, mostly plain-spoken and such as would tell with ordinary audiences. 'The Angel in the Marble,' which gives its name to the volume, is an apologue of which a good deal more might, it seems to us, have been made. And it is not the individual soul only, as Dr Pentecost seems to intimate on page 13, but the whole Church which is called "The Bride of CHRIST."

NOTICES

A HISTORY OF THE CHRISTIAN CHURCH IN THE APOSTOLIC TIMES. By HENRY W. J. THIERSCH. Translated from the German by the late THOMAS CARLYLE, Advocate. London: Bosworth.

The late well-known Thomas Carlyle, of Edinburgh, who is, of course, to be carefully distinguished from his namesake the philosopher of Chelsea, originally translated this work in 1852. This is a revised translation from Thiersch's third edition, which includes a new preface written about a year ago, and also some annotation by the translator, which, to speak candidly, could be well dispensed with. For instance, the translator in a note protests against "the ordinary superficial view of the Epistle to the Romans as primarily a sermon to the heathen." Such a view would be not an "ordinary view," but an extraordinary blunder. Thiersch writes from the Lutheran point of view, and with a devoutness and orthodoxy not too often met with in the theology of Germany. He limits his work to Apostolic times, having originally intended to bring it down to the Fourth Œcumenical Council. "The Church of old was no literary hot-house, no club of Sophistic disputants, no theatre for individual license; least of all in its beginnings. The principle of order was not infused into her by Roman domination or incipient priestcraft. She is herself essentially a divine institution, a building fashioned of God, an organism in which divine ideas find expression. With the understanding of this we acquire a true insight into Christian antiquity." These are safe lines on which the ecclesiastical historian may work. The section on the Epistle to the Hebrews is interesting, and the author points out that the special examples of faith in the eleventh chapter are not taken up in any arbitrary way, but in every instance were selected as examples peculiarly appropriate to the condition of the Palestinian Jews at that time. The theory he advances that Barnabas was associated with S. Paul in the authorship of the epistle is ingenious, but has no literary or historical evidence to sustain it. Our readers will thank us for quoting a short paragraph illustrative of the character of the work:

"It is a certain historical fact, that, down to the time of Constantine, a discipline of reserve (*disciplina arcana*) was maintained, by which the rites were preserved both from deviation and from profanation. Yet we have evidence enough of a much greater fulness in worship under John than is generally conceived by subjective churchless inquirers. Nay, this conclusion is inevitable, if we consider that the Christian ordinances are a spiritual correlative to those of the Old Testament and a visible image of heavenly realities. If, as we cannot doubt, the Church was then thoroughly aware of this, her worship

could not possibly have rested in Protestant indefiniteness and individual taste. Out of such beginnings we never should have seen the rich rituals of Greece, Rome, and the East. Apart from all the subsequent additions, errors and abuses in those rituals, there must have been in the primitive worship a full and definite substratum to which these additions could attach themselves, and in which those abuses could find their pretext. The Greek and Latin Mass could not, in thousands of years, have grown out of a Protestant meeting for hearing a sermon and offering extemporary prayer."

THE GOLDEN DECADE OF A FAVOURED TOWN. Being Biographical Sketches and Personal Recollections. By CONTEM IGNOTUS. London: Elliot Stock.

The "favoured town" is Cheltenham, and the "Golden Decade" from 1843 to 1853. At that time there were living at Cheltenham the two celebrated clergymen who afterwards became known as Deans Boyd and Close, the two poets, Alfred Tennyson and Sydney Dobell, Frederick William Robertson, better known for his later years at Brighton, and other minor notabilities. It was certainly a very unusual galaxy for a provincial town. But Cheltenham is certainly not as other provincial towns are. In its scenery, its waters, its educational institutes, its history and associations, in its cluster of celebrated names, it presents a striking and unusual combination. We are not sure that Mr Sydney Dobell, although a bulky biography of him has appeared, is quite the great man or great poet that his admirers take him to be. Even those who are acquainted with Mr Stopford Brooke's 'Life and Letters of Robertson' will find some interesting additional particulars in the present volume. Of Dean Boyd and Dean Close, with the narrowness of whose religious views we have certainly no sympathy, there is within our knowledge no memorial sketch so vigorous, minute and vivid, as we find in these pages. The author writes from fulness of knowledge and closeness of observation. The men were remarkable men in their way, who did a great work in their day and generation. No adequate biographies have appeared, taking full note of their work and their drawbacks, in a spirit both of appreciation and of justice. The present sketch will be found replete with interest, and the author evidently writes in completest sympathy with the two great Evangelical deans. We may quote one of Dean Boyd's anecdotes, told to a friend who had been speaking of the extraordinary properties of a concave-shaped sounding board,

"That reminds me," said the Dean, "of a very humbling experience of a friend of mine who was preaching in a pulpit with exactly such a sounding board as you have described. He, too, was not the minister of the church, though he had preached two or three times before. And that pulpit had such extraordinary acoustical peculiarities that it caught and reflected at peculiar angles, back upon the preacher, even whispers spoken at a long distance. My friend went up into the pulpit and knelt down to say his private prayer. He then stood up and looked at the congregation, and, as he did so, he heard a voice as it were from behind, say distinctly—'Oh that dreadful man again!' And, remarked my friend, drily, it was not encouraging."

THE FINAL PASSOVER; A Series of Meditations upon the Passion of our LORD JESUS CHRIST. Vol. I. By the Rev. R. M. BENSON, M.A., Student of Christ Church, and Superior of the Society of S. John the Evangelist, Cowley. London: J. T. Hayes. Pp. 590. 1884.

We hasten to notice this volume, as it is one which will be found most helpful for meditation during the coming season of Passiontide. It contains sixty-eight meditations. The subjects begin with our LORD's approach to Jerusalem, and conclude in this volume with the Betrayal. The book is

suitable for educated persons and those well-trained in habits of prayer. But, although it will primarily be welcomed by clergy and religious, it may be recommended for general use amongst devout persons. We must take exception, however, to F. Benson's employment of the Revised Version, instead of the familiar and Authorised New Testament. Times of meditation should not be disturbed by the observation of textual variety. We notice also that the author seems to draw what to our mind is a puzzling distinction between CHRIST'S Human Soul and Spirit, which has the effect of reminding us of Mr Heard's psychology in his work on 'The Tripartite Nature of Man.' Apart from this, whenever we have examined this work we have found both in the Readings and Colloquies solid food for thought, and wholesome stimulant to devotion.

THE WITNESS OF THE PASSION OF OUR MOST HOLY REDEEMER. By the Rev. W. J. KNOX-LITTLE, M.A., Canon Residentiary of Worcester, and Rector of S. Alban's, Manchester. London: Rivingtons. Pp. 178. 1884.

These Sermons were preached in S. Paul's Cathedral, part in the year 1882, and the remainder in 1883, "but their earlier form," the author tells us in the Preface, "has been altered and corrected in accordance with later treatment of the same subjects." The Passion of our LORD is viewed in relation to "the Majesty of Truth," "the Mystery of Sin," "the Power of Principle," "the Restraining Principle," "the Guiding Principle," "the Ennobling Principle," "the Sustaining Principle," &c. We find in this volume those charming touches or reminiscences of art and scenery, that fervency of tone, and diffuse eloquence for all of which Canon Knox-Little is justly renowned. The shortness of time allotted for the mid-day discourses during Lent at S. Paul's will, of course, not permit of any depth of treatment of the subjects which are chosen. The following extract is from the first Sermon, and is a fair specimen of the above-mentioned qualities:

"In the picture of the Divine Amore in the Borghese Gallery, certainly the eyes of the Madonna are as beautiful, certainly her tender attitude is as worthy of the Mother as any from Raphael's brush, certainly the Child is as Divine and the attendants as warding and full of worship as the San Sisto itself; but it is the group—the human in its many modulations of feeling, the Divine in its calmness of Repose, it is *the group* that gives the life, serene and heavenly, and all its own.

"Now it is essential Life, together with unparalleled Pain leading up to a voluntary and a dreadful Death, which gives to the witness of the Passion the emphasis of extent and intensity."

There is, however, in the volume plenty of direct practical application, and not merely ornate illustration. And although it does not attempt to throw light on "the deeper truths" of the adorable mystery; these glances at the Cross are calculated to do what they are intended to do—"comfort some penitent, or arouse some careless soul, or help some labouring lives in the toils of their pilgrimage."

THE DISCIPLINE OF TEMPTATION. By HENRY SIDESOTHAM, M.A., Chaplain of S. John's, Mentone, and Canon of Gibraltar. London: Wells Gardner, Darton, and Co. Pp. 59.

These Sermons on "Temptation," "CHRIST the Consoler," "The Great Atonement," "Paradise," &c., are simple and practical. There is no attempt to grapple with the difficulties which mysteries such as the Temptation and Atonement pre-

sent to some minds, nor is the treatment of the different themes adorned with much illustrative matter. But for plain and pious instruction and exhortation 'The Discipline of Temptation' may be recommended.

THE OUTSTRETCHED HANDS. By Rev. ARTHUR WILLIAMSON, M.A., Vicar of S. James's, Norlands. London: Wells Gardner, Darton and Co. Pp. 61.

This is the title of Seven Good Friday Addresses, delivered in S. James's Church during the Three Hours' Service. "The Sacred Hands Outstretched" are contemplated as "Nailed to the Cross" for Sinners, as offering pardon to the penitent, peace to the troubled soul, as obtaining victory over Satan, and in "Final Bodily Anguish" outstretched by CHRIST to "Finish His Work" and to "Resign His Spirit." All these aspects of the subject are treated in a warm and devotional manner, and are earnest to the last degree.

EIGHT SERMONS FOR HOLY WEEK AND EASTER. Translated from the French of the Rev. Father Louis Bourdaloue. By the Rev. G. F. CROWTHER, M.A., of S. John's College, Oxford. London: Wells Gardner, Darton and Co. Pp. 298.

There is something very solid about all Bourdaloue's writings. He possessed the logical faculty in no small degree, though lacking in the fervour and eloquence of Massillon, and not sharing the combative genius of Bossuet. His Sermons strike us as especially suitable to be preached to men. The eight which Mr Crowther has translated—and where we have examined these pages, he seems to have well executed his task—he has selected from Bourdaloue's Third Volume "pour le Carême," and the First "sur les Mystères." We may note that there are places where we should have translated "un Dieu" not "a God," but GOD. We recommend all who may wish to read Bourdaloue in an English dress to procure this volume for the coming season of Holy Week and Easter. He undoubtedly had a great grasp of the Christian Mysteries. The Sermon on "The Communion" is full of practical instruction on the way to prepare for Easter Communion.

EDWARD BOUVERIE PUSEY. A Sermon Preached in S. Margaret's Church, Liverpool. By H. P. LIDDON, D.D., D.C.L., Canon Residentiary of S. Paul's. London: Rivingtons. Pp. 33. 1884.

This is hardly a Sermon, but it is one of the most interesting accounts of Dr Pusey's claims to real greatness which, amongst the multifarious compositions which his death has called forth, has come under our notice. It is well worth not only reading but possessing. Besides the graphic description of Dr Pusey's greatness, enriched by touches of close personal intimacy, these pages from Dr Liddon's pen are valuable for the side-lights they throw upon several momentous subjects, the secularisation of Oxford being the chief one.

PRAYERS AND RESPONSES FOR THE HOUSEHOLD. Part II. London: W. Skeffington and Son. Pp. 63. 1884.

We welcome the Second Part of E. W. Bodley's 'Prayers and Responses for the Household.' Both earnestness and attention are more easily secured in Family Devotions when the responsory element is not omitted, and therefore we are always ready to give the preference to those Manuals in which suffrage and versicle find a place.

This little work consists of morning and evening prayers for

a fortnight. The prayers are brief and fervent, and contain references to the Mysteries on the days of the week on which they are commemorated. Thus on Sunday there is a prayer concerning the Resurrection, on Thursday allusion to the "Bread of Life," on Friday to the Passion, on Saturday to "the Rest of Paradise." The book might be further enriched in this direction. Thus, we should suggest on page 5, for Sunday "Glory be to Thee, O God, who didst send Thy Holy Spirit on this Day to form the Church," instead of Who has given us Eternal Life, &c. We do not find any reminder of the fact that the Holy Ghost descended on this day; and the alteration we desiderate would make the reference to the Three Divine Persons complete.

The book is one of sterling worth, and the practical character of the devotions enhances its value. We trust that it may be used in many households, where now the long unbroken prayer is with difficulty followed, and is often lacking in warmth and dogmatic fibre.

THE LITTLE SCHOOLMASTER MARK. By J. H. SHORTHOUSE. London: Macmillan and Co. 1883.

We infinitely prefer this exquisite little story to 'John Inglesant.' The latter, we freely confess, we did not like. It was to us a story of people belonging to another world, who walked on their heads. The moral of it was that that religion was to be chosen which was most gentlemanly, and free from everything repugnant to an æsthetic taste. John Inglesant never touched ground. He drifted in a sea of mysticism, and never laid hold of, or rested foot on positive truth. We altogether object to such religious tendencies. Truth is the root from which all Christian life must grow, and mysticism is a plant that dangles in the air rootless and fruitless.

The purpose of the 'Little Schoolmaster Mark' is altogether otherwise. He is Parsifal in the castle of Klingsoor, exposed to the allurements of a beautiful Kundry,—a "pure fool," an uncouth boy, fresh from the country, and with child-like faith in God's love of all that is good, and true, and beautiful; translated to a Court where all is hollow, pretensions, and false; where there is no faith, where God is disregarded or denied; where the present is everything and the future is not considered. In this atmosphere he is stunned, fades and dies. The scene of enchantment in the garden, and the final catastrophe, are of the highest artistic perfection. Indeed, the climax is unsurpassed in modern English literature. The religious dilettanteism of the Prince, the voluptuous contempt for religion in the Princess, and the cold infidelity of the Count, are well sketched. The book is not one to be understood generally, only by those who know what an inner life is, and so Mr Shorthouse entitles it "A Spiritual Romance."

SAMUEL RUTHERFORD. By the Rev. ANDREW THOMSON, D.D., F.R.S.E., Edinburgh. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 206.

The subject of this memoir was one of the chief leaders of the Scotch Covenanters, a party representing the very *antipodes* of Anglicanism whether in Church or State. He was one of the six Commissioners from Scotland who sat in the Westminster Assembly of Divines; and he died just in time to escape from the effects of the reaction under Charles II. Our readers will hardly have much sympathy with his aims or his

counsels, yet he seems to have been an earnest Christian man; and not a few gems of thought may be picked out of his writings and from a volume of his "Letters," which we are told are still read and valued. Dr Thomson has the advantage of being in hearty agreement with Rutherford, and has written a very interesting sketch of his life.

ISAIAH OF JERUSALEM. In the Authorised English Version. With an Introduction, Corrections, and Notes. By MATTHEW ARNOLD, formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel College. London: Macmillan and Co. 1883. Pp. 144.

We quite disagree from Mr Matthew Arnold's fundamental postulates about prophecy, as we have often taken occasion to say. But in putting Chapters i.-xxxix. of the prophecies of Isaiah into their proper historical setting, and explaining the currents of thought which flow through them and the meaning of their expressions, he has done something which will conduce to the intelligent reading of God's word: and so far we can thank him.

THE LAND AND THE LABOURERS. A Record of Facts and Experiments in Cottage Farming and Co-operative Agriculture. By CHARLES WILLIAM STUBBS, M.A., Vicar of Granborough. London: W. Swan Sonnenschein and Co., Paternoster-square. 1884. Pp. 186.

Mr Stubbs' account of Co-operation among the labourers of an English village is amusing and suggestive; and his historical retrospect still more important. Mr Stubbs prints at the head of his first chapter Sismondi's serious question, "You tell me you have improved the land, but what have you done with the labourers?" and he would have charity and glebe lands divided into allotments, which the labourers of each place should have the preference in renting at fair rates. The little work is one that we would advise all the country clergy to read and ponder, especially in these days when it is so difficult to let glebe lands.

THE LAW AND THE PROPHETS. The Hulsean Lectures for 1882, Preached before the University of Cambridge. By F. WATSON, M.A., Rector of Starston. Revised and Enlarged. Cambridge: Fabb and Tyler. 1883. Pp. 210.

There have been many thicker volumes of Hulsean Lectures than that before us, but few of more sterling strength and value. The Lecturer undoubtedly indicates the right *method* of dealing with that "critical school" of scholars which seeks to turn upside down the chronology of the Pentateuch. But we cannot regard it as wise to have relegated the notes to Appendices at the end. The strength of the critical school lies in accumulation and patient scrutiny of details: and the orthodox apologist ought to follow their example so far as to set out the facts on which his counter arguments are based, with the greatest care, and *where they may strike the eye of the reader*.

Otherwise can he wonder if his skeleton battalions of arguments produce little or no effect?

He should have remembered that:

"*Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus.*"

HINTS ON BUSINESS, Financial and Legal; In XIV. Letters to a Friend, about Investments, Income, and other Matters. By R. DENNY UELIN, F.S.S. London: Suttaby and Co. 1884. Pp. 223.

A capital book, giving many hints worth having to the

modern householder, blissfully ignorant, as he generally is, of the mysteries of finance and of law.

INFORMATION AND ILLUSTRATION. Helps Gathered from Facts, Figures, Anecdotes, Books, &c., for Sermons, Lectures and Addresses. By the Rev. G. S. BOWES, B.A. London: James Nisbet and Co. 1884. Pp. 416.

The information contained in this volume is calculated rather to fit the lecture or address than the *sermon* proper, we should think. But there is much that is useful on such subjects as Drunkenness, Lunacy, Sabbath, Sunday-schools; and it is especially strong in Statistics. Unfortunately, statistics so soon get out of date.

ALRIEL; or, A Voyage to other Worlds. A Tale. By the Rev. W. S. LACH-SZYRMA, M.A., Vicar of Newlyn S. Peter. London: Wyman and Sons. 1883. Pp. 220.

The idea of this work, that of a visit made by men to the other planets of the solar system, and *vice versa* of the visit of the inhabitants of one of them to the earth, is of course not new. But it has been worked out by Mr Lach-Szyrma with an originality which proves the existence in his mind of a vein of exceedingly vivid and graceful fancy. The scene upon the Cornish down when the aerial visitant discovers himself is poetically conceived and described. In the descriptions of the planets the writer has taken care to follow the guidance of science, and his deductions, however graceful and brightly-coloured, must be admitted to be scientifically probable. The moral element in it is not forgotten; and we hope that the tale will have the success which its merit fully deserves.

CONTRARY WINDS AND OTHER SERMONS. By W. M. TAYLOR, D.D., LL.D. London: Hodder and Stoughton. 1883. Pp. 372. Price 7s. 6d.

These are good gospel sermons; not specially brilliant nor specially picturesque and striking, which printed sermons in these days are expected to be more or less; but earnest and faithful, and we should think would be very helpful to the congregation that heard them, and to the reader who should thoughtfully peruse them in their present form. We may mention especially "Affliction as Related to Life" and "The Harvest of Retribution and Reward" as very meritorious.

GOD'S TIMEPIECE FOR MAN'S ETERNITY. By Rev. GEORGE B. CHEEVER, D.D. London: Hodder and Stoughton. 1883. Pp. 445.

Dr Cheever's name is a well-known one, and many persons will be disposed to take up this work for the sake of his former publications. It has, too, something of the quaintness and spirituality of those earlier volumes. And indeed it seems to us that some of the chapters now here published must have been written long ago, but (which is of more importance) there is hardly a page upon which the reader will not find some truth tersely and strikingly stated so as to invite him to peruse it a second time.

This is noteworthy, for example:

"The fabrication or supposition of legends, lost books, and assumed unknown authors, in order to displace the known books of Biblical history, as traditions, falsehoods and forgeries, in order to bring down the Scriptures into analogical harmony with the myths of all other nations, and therefore of no higher authority, is so like that of the tempter and destroyer of mankind, that it seems to realise in sober earnest the profound common proverb, taken out of Satan's ledger, 'The devil to pay.'"

PRAYERS WITH A DISCOURSE ON PRAYER. By GEORGE DAWSON, M.A. London: Kegan Paul, Trench and Co. 1883. Pp. 819.

To our mind these compositions are rather sermons than prayers; and even as sermons we are far from agreeing with all we find in them. They express one particular type of religion, and express it very ably. They would unquestionably be sufficient to proclaim their author as a vigorous and masculine thinker, did we not know it *ab extra*. Mr George Dawson was, we believe, a Unitarian minister; and there is internal evidence that these propositions were used as prayers during his ministrations. Particularly rich in happy guesses at truth is the introductory "discourse on the Sacred Privacy of Prayer." Here, for example: "As a wise man says, 'Solitude, *utter* solitude, is impracticable, and nothing *but* society is evil.' Therefore a diagonal line, the cross line which comes from these two opposing forces, is that which should be a wise man's guest. Solitude is impracticable, simply because, if persevered in, a certain decay of power must follow. It is said that 'no man can whip his own top,' so it is true that very few men can keep their own minds agoing; therefore, solitude persevered in, may be looked upon as the precursor of decay. But society, *without* solitude, has never made a great soul yet. Some of those men who have fed 'the lamp of the body' most constantly were men not over-social."

STUDIES IN HISTORY, LEGEND AND LITERATURE. By H. SCHUTZ WILSON. London: Griffith and Farran. 1884.

Essays reprinted from magazines, some of them not meriting reprinting. Mr Wilson ought really to avoid loading his pages with German sentences, which he translates afterwards, and with German titles. Why, in writing of the Danish Court, he should give the titles in German instead of in Danish, unless it were that he derived his information from German authorities, we fail to see. Is it necessary to give all the petty titles of "Kammeradvocat" and "Generalfiskal?" Lady-in-waiting would read better in an English article than Hofdame, and Page than Kammerjunker. We are really surprised that Mr Wilson condescends to write Colonel instead of Oberst.

A robber knight's mother cannot be out of sorts but we must have German lugged in: "Es fehlte ihr im Magen und im Kopfe." A castle-yard is a Schloss-platz, and even a poor sparrow must be called a Spatz. We allow Mr Wilson this merit; he has carefully corrected his proofs, and the German is spelt right, which we are quite sure it was not, when the first sheets came to him from the printer.

ARRIAN'S ANABASIS OF ALEXANDER. Translated from the Greek. By E. J. CHINNOCK, M.A., Rector of Dumfries Academy. London: Hodder and Stoughton.

Of all the historians of the reign of Alexander Arrian is the most trustworthy, and it is a matter of surprise that there should exist no popular translation in Bohn's Series or elsewhere. Mr Chinnock speaks of his work as both a translation and a commentary. There is a good deal of valuable annotation, but the notes hardly amount to what is popularly called a commentary. They are useful for the history and geography, and the references to classical authors indicate the well-read scholar. The translation reads fluently and pleasantly, and may be recommended not only to classical students but to the general reader.

LIFE AND WORK AMONG THE NAVVIES. By D. W. BARRETT: M.A., Vicar of Nassington, Rural Dean. London S. P. C. K. Third Edition. Pp. 162. 1883.

We are glad to see that this interesting narrative of work amongst the Navvies, under the auspices of the Bishop of Peterborough, has reached a third issue. It supplies an account of the manners or customs of Navvies and other railway labourers, and of Church work done amongst them. The writer tells us that he does not intend to record spiritual results. He refers, however, to several Episcopal visits and Confirmations. But only one Communion is mentioned. It is doubtless assumed that the Holy Eucharist must be the centre of Mission work.

Minor Poetry.

THE BOOK OF PSALMS IN METRE, According to the Version Approved by the Church of Scotland. Revised by the Rev. D. M'LAREN. Edinburgh: David Douglas.

Mr M'Laren in this revision of the Metrical Version of the Book of Psalms, at present used by the Scotch Church, aims at two ends; to soften the uncouth rhymes and awkward syllabification of the original version, and also to correct the more glaring errors in its translation. Mr M'Laren is evidently a good Hebrew scholar, and, working with the aid of the recent German authorities on the subject, he has made many useful corrections in the old version of the Psalms. His appendix of carefully-written notes is especially valuable. Many of Mr M'Laren's alterations of the rhymes and of the arrangement are also often for the better, but we expect that many of the older at all events of Mr M'Laren's countrymen will still prefer the familiar version, full of memories and recollections as it must be to every Scotchman, to our author's more polished and perhaps more correct rendering.

SUMMER DREAMS. By H. ROSE. London: W. Isbister and Co.

Mr Rose is not a great poet, but there is much to be commended in this little book. Although a certain want of true poetical diction and an occasional weak line grate now and then unpleasantly on the ear, the little tales of which the book is chiefly composed are on the whole very prettily told. Mr Rose is evidently an ardent lover of country life, and his poems reflect very pleasantly the quiet rustic beauty in which he delights. The lighter pieces in the book seem to us to excel in literary merit the more serious verses. We may instance "The Sparrow and the Linnet," which is overflowing with playful humour and not wanting in a moral.

THE DESTINY OF MAN, and other Poems. By FREDERICK GRIFFIN. London: Trübner and Co.

We cannot, we fear, speak very highly of this little book of poems. Mr Griffin does no doubt occasionally rise above the dead level of the utter commonplace, and we find here and there a pretty passage in his poems—but the generality of the verses contained in them are very weak. The average schoolboy, for instance, would be ashamed of such doggerel as the following lines:

"Then municipal homage is rendered
To the Bride and the Earl of Kent,
Whereby some delay is occasioned,
But doubtless it was well meant."

Pamphlets, etc.

On the difficult subject of the erection of new Ecclesiastical Courts we can recommend Mr G. A. Clarkson's *SUGGESTION, FORECAST AND PLEA* (Rivingtons). Written before the issue of the Royal Commission's Report, it exhibits an independent view which is helpful towards arriving at a decision in the matter. The writer demurs to the Appellate Court being composed wholly of ecclesiastics, though he would admit Bishops in conjunction with eminent lawyers. He considers that it would be expedient to leave the Ornaments Rubric as it is, only adding another rubric to the effect that the interpretation of any part of the Prayer-Book pronounced by the Appellate Court shall be taken as the judgment of the Church. How disastrous such an order would have been of late years we need not stop to show.—It seems that somewhere in Great Britain the phrase "Real Mackay" has become a proverbial saying for what is genuine and real and excellent. Taking this *sobriquet* a writer has indited some letters to his nephew which he names *THE COMING ORDER* (London: Houlston and Son). These are intended to pave the way for a Utopian, Christian-and-water kind of social reform which is to make the world one loving brotherhood. The only good thing in the pamphlet is the following: "Certain qualities are necessary to make a man, not a specific number of summers merely, although it is first of all essential that he shall have been for a long time a boy. Some are boys for too short a period, and consequently never become rightly men."—To the boys of Harrow School, the Dean of Windsor, himself an old Harrovian, discourses eloquently on *THE INHERITANCE OF A GREAT NAME* (Macmillan and Co.), and the responsibilities which it involves. He adds that two conditions are necessary for preserving the vitality of such an institution; it must have a continuous principle, such as the faith and fear of God; and it must be supplying something which the age wants.

Biblical Antiquities.

FRESH LIGHT FROM THE ANCIENT MONUMENTS. A Sketch of the most striking Confirmations of the Bible, from Recent Discoveries in Egypt, Assyria, Palestine, Babylonia, and Asia Minor. By A. H. SAYCE, M.A. Religious Tract Society. 1884.

The Religious Tract Society Committee could not have chosen one better suited to give a succinct summary of the present state of our knowledge of the Antiquities and Chronology of the Bible records, as illustrated and confirmed by recent discoveries, than Professor Sayce, who has the happy and rare knack of imparting the results of long study and great research in a succinct, lucid, and readable form.

In the first chapter we have the oft-told tale of the discovery of the key to the interpretation of the Assyrian inscriptions, and of the recovery thereby of the Accadian language, the tongue of the first race that occupied the Mesopotamian plain, and which was conquered by the Assyrians, who adopted their culture, writing, myths, traditions, and faith. The Accad and Sumir were two branches of the same Turanian stock. The Sumir were the original inhabitants of Shinar. The Semitic conquerors, "Casdeni," preserved the old literature of the conquered, often copying their books with interlinear translations. "Although only

one of the many libraries which now lie buried beneath the ground in Babylonia and Assyria has, as yet, been at all adequately explored, the amount of Assyrian literature at the disposal of the student is already greater than that contained in the whole of the Old Testament."

We have now the primæval Accadian account of the Creation, and of the Deluge, and of the building of Babel. We can hardly doubt that in time we shall recover more, and be put in possession of the narrative of the fall and of the murder of Abel.

The Accadians were not only a literary people, but they were also scientific; they were observers of the celestial phenomena, and they arranged the year into twelve months, and gave to each a zodiacal sign, taken to some extent, if not wholly, from their sacred legends. They made the first month of the year to be Nisanner, and the Jews took the name from them as well as those of the rest of their months. The great zodiacal signs were also, with some changes, taken from them likewise. We have the sign of the Twins, as among the Accads, and it is probable that it is taken from the story of Cain and Abel, not yet recovered. Another sign is the holy mound or tower of Babel, which is the Greek *Libra*. *Aquarius* in Accad is the month of the Flood; and *Nisan* is that of the altar raised by him who was saved in the Ark. Can the sign of *Virgo* point to the Promise made to Adam and Eve? *Sagittarius* is probably Nimrod, but his legend has not yet been recovered. The name Adam has been found to be the Accadian generic word for "man;" but, as in Hebrew, it came to be the proper name of the first man. The word *Cherub* is also a Babylonian word, and the name means to "be near," and probably signified originally those who stood in the presence of God. The winged bulls with men's heads placed at the entrance of a Babylonian palace were *Cherubs*, placed there to keep the entrance against evil spirits. The Tree of Life, with a male and female figure one on each side, with a serpent behind them, is engraved on an old Babylonian gem, though the story has not yet been discovered.

The Creation Tablets have been preserved very imperfectly, and we have only a late version, and not an Accadian original. They give the order of Creation the same as in Genesis. The Sabbath was an Assyrian institution, but the passage narrating its institution is lost. It was even called by the same name of Sabbath, a word which is defined as "a day of rest for the heart;" and "a day of completion of labour."

The Chaldean account of the Flood is too well-known to be repeated, but we may say that it has now been recovered in an almost perfect condition, as it was not when first published by Mr George Smith. In it *three* birds are sent out of the ark, a dove, a swallow, and a raven. The boat stands on the mountains of *Pir Main*. An altar is built, sacrifice offered, and the rainbow appears.

A cuneiform text has been discovered, containing a portion of the story of the building of Babel, and the confusion of tongues. It is said that certain men, "turning against the father of the gods," essayed to build a mound or tower, but that it was blown down, and they were "confounded, great and small," as well as their "speech." The very word that is used in the sense of confounding the speech in the sacred narrative is used in the Assyrian text.

We have not space to follow Mr Sayce in his illustration of the sojourn in Egypt, from Egyptian monuments. It is interesting to know that in Pithom, one of the treasure cities built by the Israelites, M. Naville has recently opened the treasure rooms, and found the walls built partly of bricks made with straw, and part of bricks without straw. The course of the Israelites in leaving Egypt is now pretty certainly determined.

Mr Sayce gives us the Moabite stone and its interpretation. The stone is particularly interesting, for it mentions Omri, King of Israel, and was erected by Mesha, King of Moab, mentioned in 2 Kings iii. as having "rebelled against the King of Israel." In his inscription, Mesha describes the successful issue of this revolt.

The more recent recovery of the Siloam inscription is even of greater interest. It records the cutting of a tunnel to the underground spring of Siloam, so as to carry the water within the walls of old Jerusalem. Mr Sayce shows good reason for concluding that this inscription dates from the reign of Solomon. At latest it must have been cut by Hezekiah. Mr Sayce makes the pulse beat quicker when he adds, "It is now clear that the modern city occupies very little of the same ground as the ancient one. It must be in the southern cliff of this valley (*Tyropæon*), that the tombs of the kings are situated; the reason why they have never been found being that they are buried under the rubbish with which the valley is filled. Among the rubbish must be the remains of the city which was destroyed by Nebuchadnezzar, and whose ruins were flung into the gorge below. Here probably still lie the relics of the dynasty of David; but we shall only know the story they have to tell us when the spade of the excavator has come to continue the discoveries which the inscription of Siloam has begun." We are unable to follow further the history of the kings as illustrated from Assyrian monuments, which now come in to fill up and correct previous chronologies.

Mr Sayce's book is of the greatest interest and value, it is small and cheap—it costs but three shillings—and contains a vast amount of well-digested matter.

The S. P. C. K. have published a capital series of PRO-TORIAL GOSPEL READINGS, mounted on a roller. The illustration is placed at the head of each page, and is followed by the short reading in bold, clear type. The publication may be strongly recommended for use in schools during the days of Holy Week.

Easter Cards.

Messrs MARCUS WARD and Co. have just published a selection of Easter Cards, and some new packets of Sunday School Reward Cards, which are marked by the same excellent taste which characterises all the productions of this firm. The designs and colouring of the former are peculiarly chaste and appropriate; and we strongly recommend our readers to inspect them. The Sunday-school tickets are much varied in size and price, but even the least expensive are peculiarly pretty, while a packet of the most costly would be quite good enough to form a little prize.

**Good Friday.****JOY IN THE CROSS.**

ROMANS viii. 25.

"I thank God through JESUS CHRIST our LORD."

Had S. Paul witnessed the scene that took place to-day on Mount Calvary? Was Saul of Tarsus, the persecutor of the Christians, among that surging crowd of Pharisees and Sadducees, false-witnesses, and soldiers, weeping women and plain countrymen from Galilee, that streamed along the "Via Dolorosa," and poured through the narrow city-gate and went shouting and yelling up that "green hill far away?" Had S. Paul when a young man at the famous school of Gamaliel stood near the Cross of JESUS CHRIST and seen the nails driven through the Sacred Hands and Feet? Had he watched the Precious Blood, "that speaketh better things than that of Abel," sprinkling this blood-stained, sin-stained earth of ours? Had he read the mocking inscription, "JESUS of Nazareth the King of the Jews?" Had he heard, above the blasphemies of the multitude, above the faunts of the passers-by, the intercessory prayer of the Great High Priest: "Father forgive them, for they know not what they do." Was that human heart of Paul—so overflowing in after years with love and sympathy—unmoved at the sight of the Mother at the foot of the Cross? Was there no bond of sympathy between him and that disciple of love standing beside her—that eagle-souled S. John—who stood there to shield the weeping Mother, with every nerve strained to the utmost, and whose flashing eye seemed to invoke fire from heaven upon the heads of that seething mob? Was Saul of Tarsus among those who "smote their breasts at that sight," and "returned" to the Holy City to meditate during the night-watches upon the events of that Passover Day?

If S. Paul saw that scene on Calvary, could he in after years, when looking back upon it, thank God for that Blood-shedding; when all the details passed before his mind's eye, could he say "I thank God for it all," for the Agony and Bloody sweat, for the Cross and Passion, for precious Death and Burial—I thank God for the Five Wounds—in Hands and Feet and Side—for "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." *"I thank God through Jesus Christ our Lord."*

Before we answer this question let us follow the train of thought in the Apostle's mind. After this we shall be able to see why, after all, he was able to say with sincerity and with holy joy and in deep humility: *"I thank God through Jesus Christ our Lord."*

1. *He looks into his own heart.* It is doubtful whether S. Paul was actually at Jerusalem when JESUS CHRIST was crucified there; if he was, his silence about the events

of to-day in all his Epistles is very strange. It is, however, more than probable that at this time he was far away from the Holy City. The Apostle of the Gentiles—the slave of JESUS CHRIST—was now a "preacher of circumcision," encompassing sea and land to make one proselyte to the law of Moses, travelling in distant lands and preaching about types and shadows and sacrifices which could never take away sin, when the One spotless Victim was being offered on the altar of the Cross: and now when he looks back on those old days—when he thinks of all the strivings to keep that old Law—when he thinks of those bitter struggles to work out his own righteousness—when he takes a look within and sees the great gulf that yawned between him and his God, and how small and insignificant were those good works of the Law, and how utterly insufficient to bridge over this vast chasm between the sinner and his Creator, he thanks God that those days of doubt and fear are past and gone—those old struggles between the flesh and the spirit, the yearnings for peace and rest come back into the thoughts of his heart like the echoes of some distant battle-field. We find the veil lifted up again and again in this Epistle to the Romans; he points to his old scars and wounds; we hear his bitter cry when wounded and bleeding from the fiery darts of the wicked one, and crushed in spirit: "O wretched man that I am! who shall deliver me from the body of this death?" and then the Cross of JESUS rises up before him—the tree of death becomes the tree of life, it shines out "a tree of beauty, tree most fair." The attractive power of that suffering draws him nearer and nearer; he has thrown himself at the feet of the Cross; the Blood has fallen upon his heart, drop by drop; he lays hold of that Cross, and says *"I thank God through Jesus Christ our Lord."*

2. *He looks around him.* He sees the Jew striving in vain to achieve his own righteousness, he sees the Gentile in utter despair; although a "Hebrew of Hebrews" and steeped in Rabbinical lore, he is also deeply versed in heathen literature. He knows well the yearnings of those spirits of ancient Greece and Rome for a real, not imaginary Saviour of the world. He had probed the "desire" among the nations for One who could deliver them "from the body of this death." Wherever he went, wherever he looked, there, stamped in legible characters on the faces of men and women, he read the awful word "*Despair.*"

The groups of soldiers and travellers who met him as he wended his way along those wonderful Roman roads, though their songs were boisterous and their gait light and thoughtless, presented to S. Paul as woeful a picture as the philosophers on Mars Hill who scouted the idea of the Resurrection, or the wretched slaves and conjurers of Ephesus—all, all, were groping their dark solitary way through the valley of the shadow of death; living and dying without hope of a better life to come. And then, gazing upon the Cross of JESUS

CHRIST, the holy Apostle sees the kingdom of heaven opened to all believers; like S. Stephen, he sees the heavens opened and the Glory of God and Jesus standing at the right hand of God, ready to succour all those that suffer for Him, reaching out a pierced Hand to help the weak—directing the tempted to “the way of escape”—giving rest to the weary and heavy laden, blotting out their sins with His Blood, feeding hungry souls with the heavenly Manna, wiping away the tears of penitents, holding out a never-fading crown of glory to His faithful soldiers and servants, and pointing to a quiet haven on the calm shore of the Resurrection after all the waves of this troublesome world. He sees this wrought by the Cross of Jesus CHRIST, and crying out in a passionate joy says “*I thank God through Jesus Christ our Lord.*” “Who shall lay anything to the charge of God’s elect? Who is he that condemneth? It is CHRIST that died, yea, rather that is risen again, Who is ever at the right-hand of God, Who also maketh intercession for us. Who shall separate us from the love of God? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in CHRIST JESUS our LORD.”

3. Thus it was with S. Paul. How is it with you, my brother? CHRIST died for you, your sins nailed Him to the Cross. Have you that deep, heartfelt gratitude to God for the Sacrifice of His dear Son? Is this day really *Good Friday* to you? In ancient times it was called the “festival of the Passion,” and our own name for this day is full of meaning—*Good Friday*—“I thank God through JESUS CHRIST our LORD,” that is the meaning of the word. I look within my heart and see it full of sin, I know the penalty of sin—Death. I know that no tears of mine, no repentance of mine, can wipe away my sin, I can neither earn nor work out my own salvation, but “He loved me and gave Himself for me.” He came down from heaven and lived and died for me to-day, on this Good Friday, and therefore “I thank God.” I will approach the Altar from henceforth with a “thankful remembrance of His Death,” and every prayer of mine shall be offered up “through JESUS CHRIST our LORD.”

But, dear brethren, standing as we are now—as perhaps we shall never stand again—with the shadow of the Cross cast upon us, let not the voice of thanksgiving drown the voice of penitence, let our thankfulness for His death be mingled with sorrow for the sins that caused Him all this pain and sorrow of Heart. “Crucified for us!” The Cross is our proper place. There we see ourselves hanging. “God laid on Him the iniquity of us all.” In the midst of our “Glory be to God on High” we have ever the lowly strain, “O! Lamb of God that takest away the sins of the world have mercy upon us.” Kneel down before Him and tell Him your sins; tell Him all that troubles you; open your hearts to Him; do not leave

this church to-day until you have realised His great love for you; ask the Holy Spirit to pour all the Divine power of His Passion into your hearts, and then you will be able to say with S. Paul—“I thank God through JESUS CHRIST our LORD.” Amen.

J. LOUIS SPENCER.

The Next Number will be published on Thursday, April 10, 1884, and will contain a Sermon for EASTER DAY, by REV. S. BABING-GOULD.

Ordinations on the Second Sunday in Lent, 1884.

PROVINCE OF CANTERBURY.

	Deacons.	Priests.	Oxf. Camb. Durh. Dub. & Lond.	Theol. Colleges.	Others.	Total.
S. Albans	3	1	4	...	...	4
Bangor	1	4	3	2	...	5
S. David's	3	8	3	7	1	11
Exeter	4	5	8	...	1	9
Gloucester and Bristol	5	7	8	4	...	12
Hereford	1	...	1	...	...	1
Lichfield	8	12	13	7	...	20
Llandaff	4	9	7	6	...	13
Worcester	13	1	14	...	...	14
TOTAL FOR SOUTHERN PROVINCE	42	47	61	26	2	89

PROVINCE OF YORK.

Manchester	14	5	17	2	...	19
Ripon	10	14	15	7	2	24
TOTAL FOR NORTHERN PROVINCE	24	19	32	9	2	43
GRAND TOTAL	66	66	93	35	4	132

Current Facts and Notes.

The consecration of Dr Ridding to the Bishopric of Southwell, which was first announced to take place in S. Paul's, and then at Lincoln Cathedral, is finally settled to be in the Cathedral of the metropolis on S. Philip and S. James's Day.

The Duchess of Connaught has given an Altar cloth, with a Greek cross and lilies, to the new church at Bagshot. The Duke of Connaught has contributed a Cross and candlesticks.

We learn from the *Times* that Canon Knox-Little has changed weeks at S. Paul's Cathedral with Rev. W. H. Hutchings. The latter will, as now arranged, deliver the mid-day addresses in Passion Week, the former in Holy Week.

The issue on the motion for Sunday Opening of Museums was entirely turned by the votes of the Bishops. The not-contents had a majority of eight, ten Bishops voting against Lord Thurlow's motion.

There is a report in the papers that Dr Liddon is likely to be raised to the Episcopal Bench in the event of the Bishop of

Salisbury's resignation. We should be glad if the prediction were likely to be verified.

The Crown has conferred the living of Stokenham, Devon, value 625*l.* per annum on the Rev. C. W. Stubbs, vicar of Granborough, Bucks. Mr Stubbs is well known for his deep interest in social questions, expressed in his 'Village Politics,' 'The Land and the Labourers,' and 'Christ and Democracy.'

The Central Council of Diocesan Conferences met last week at the National Society's House, Westminster. An interesting debate, amongst other matters, took place on "The Ecclesiastical Courts Commission," in which the Dean of Lichfield moved, and Mr Beresford-Hope, M.P., seconded, a resolution of general approval of the Report, the recommendations of which afforded "the basis for the settlement of questions which have long distressed Churchmen." An amendment formally approving the Episcopal veto was carried by a large majority.

The *Pall Mall Gazette* records an instance of "Church" discipline in Scotland which, in days when the lack of discipline in our own Communion is universally commented on, is worth recording. The assistant minister at Arbroath read out at the end of the service the judgment of the kirk session against two refractory ladies who were present on the occasion. They were charged with "the sin and scandal of spreading infamous falsehoods and malicious letters," and publicly suspended from the communion for twelve months from March 12, 1884.

We are glad to hear that Bishop Smythies and party arrived at Zanzibar on the 25th of February and were all well.

We understand that there will be no attempt to proceed further with "The Deceased Wife's Sister Bill," which was on the Orders of the House of Commons on Wednesday last, during this session. A resolution on the subject was, however, to be submitted last night.

A revised and, as we think, an improved programme of the German Opera arrangements has just been issued. Weber's "Euryanthe" is omitted, and Liszt's Oratorio "Elizabeth" is withdrawn from the Opera performances, and is more fittingly announced to be given on a special Saturday afternoon in July. The list of Vocalists appears a fairly good one, and it is hoped that the name of Madame Sucher may be added to it. The performances will be given between June 4 and July 11.

TO CORRESPONDENTS.

Received J. G. B. No space for fuller notice.

BOOKS RECEIVED.

Bickley.—George Fox	Hodder.
Darkness and Dawn	Kegan Paul.
From over the Water	Walter Smith.
Garvock.—Joyful through Hope	Seeley.
Geographical Reader. 5 Vols.	Blackwood.
Geographical Primer	Blackwood.
Henslow.—Christian Beliefs	Norgate.
Hope.—Our Golden Key.	Seeley.
James.—The Heir of Aylmer's Court. 3 Vols.	Elliot Stock.
Johnson.—Iliads and other Poems	Kegan Paul.
Miller.—The Golden Chain	Sutcliff.
Mallock.—Property and Progress	Murray.
Notes of Grammar Lessons	Nat. Society.
Owen.—Institutes of Canon Law	Hayes.
Prentiss.—Life of Elizabeth Prentiss	Hodder.
Reid.—Gladys Fane	Fisher Unwin.
Shuttleworth.—Our Vicar's Stories. 1st and 2nd Series	J. Hodges.
Tait.—Seven Churches of Asia Minor	Hodder.
The Discipleship of Love	Elliot Stock.
The Seven Words on the Cross and other Hymns	Griffith & Farran.
Viard-Louis.—Music and the Piano	Griffith & Farran.
Watt.—A Lump of Iron	Johnston.
Webb.—Indian Lyrics	Thacker.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Committee are prepared to receive APPLICATIONS from the Parochial Clergy of the Poorer Parishes for FREE GRANTS of the following Tracts:—

GOOD FRIDAY AND EASTER.

- No. 2073. GOOD FRIDAY. 4pp.
 No. 2063. GOOD FRIDAY. The Church and the World. Handbill.
 No. 2062. The GREAT, or HOLY WEEK. Handbill.
 No. 2027. GOOD FRIDAY. By the Rev. Canon BURROWS. 12pp.
 No. 1968. GOOD FRIDAY. By the Rev. J. ELLERTON, M.A., Rector of Barnes. 4pp.
 No. 1936. GOOD FRIDAY. By the Right Rev. W. W. HOW, Bishop of Bedford. 4pp.
 No. 1893. PLAIN TRACTS for CHURCH SEASONS. No. 6. GOOD FRIDAY, with Coloured Illustration on First Page. 4pp.
 No. 1888. "IS IT NOTHING TO YOU, ALL YE THAT PASS BY?" 4pp.
 No. 1822. The CONSTRAINING LOVE of CHRIST CRUCIFIED. A Plain Tract for Good Friday. By Rev. Canon JELF. 4pp.
 No. 1800. DIED for THEE. A Tract for Good Friday. By the late Rev. Canon MILLER, D.D. 4pp.
 No. 1745. GOOD FRIDAY. Large type. 4pp.
 No. 1694. GOOD FRIDAY. By the Rev. Canon BURROWS. 4pp.
 No. 1635. GOOD FRIDAY. A Placard—Size 11in. by 18in.
 No. 1623. GOOD FRIDAY. By the late Rev. Dr F. HESSEY. 4pp.
 No. 1566. GOOD FRIDAY. By the Very Rev. B. M. COWIE. 4pp.
 No. 1511. IS THIS DAY GOOD FOR ME? Handbill.
 No. 1510. HOW SHALL I SPEND GOOD FRIDAY. Handbill.
 No. 1509. LOVE to the END, A Tract for Good Friday. 12pp.
 No. 1217. GOOD FRIDAY. 12pp.
 No. 1108. GOOD FRIDAY. A Few Words to Those who Neglect it. By the Rev. F. BOURDILLON. 16pp.
 No. 25. The GOSPEL YEAR. GOOD FRIDAY. By the Rev. GORDON CALTHROP, M.A. 4pp.
 "THINK." Handbill.
 "GOOD FRIDAY." Handbill.
 No. 2064. EASTER! THE GLORIOUS VICTORY. Handbill.
 No. 2031. EASTER. By the Rev. Canon BURROWS. 12pp.
 No. 1089. EASTER. By Rev. J. ELLERTON, Rector of Barnes. 4pp.
 No. 1937. EASTER DAY. By the Right Rev. W. W. HOW, Bishop of Bedford. 4pp.
 No. 1894. PLAIN TRACTS for CHURCH SEASONS. No. 7. EASTER, with Coloured Illustration on First Page. 4pp.
 No. 1823. ETERNAL LIFE in the RISEN SAVIOUR. A Plain Tract for Easter Day. By the Rev. Canon JELF, M.A. 4pp.
 No. 1802. The EASTER VICTORY. By the late Rev. Canon MILLER, D.D. 4pp.
 No. 1695. EASTER DAY. By the Rev. Canon BURROWS. 4pp.
 No. 1634. EASTER. By the late Rev. Dr F. HESSEY. 4pp.
 No. 1568. MONDAY and TUESDAY in EASTER WEEK. 4pp.
 No. 26. The GOSPEL YEAR. EASTER DAY. By the Rev. GORDON CALTHROP, M.A. 4pp.

WELSH TRACTS.

- No. 2030. DYDD GWENER Y GROGLITH. Gan y Gwir Barchedig Ddeon COWIE. 4pp.
 No. 2017. MARW DROSOT TL. GEIRIAU AM DYDD GWENER Y GROGLITH. Gan y Parch Canon MILLER, D.D. 8pp.
 No. 2009. DYDD GWENER Y GROGLITH. Gan y Gwir Barchedig W. WALSHAM HOW, D.D., Arglwydd Esgob Bedford (Suffragan Llundain). 4pp.

In consequence of the large demand for grants of Tracts for the seasons, the Society expresses its hope that only the Clergy of the poorer parishes will apply for gratuitous grants.

For other parishes these Tracts will be furnished, on the application of the parochial Clergy, at half-price.

Forms of Application, whether for gratuitous grants or for grants at half-price, may be obtained from the Secretaries, S.P.C.K., Northumberland-avenue, W.C. Communications respecting this offer should be sent separately from letters on other business, and should be marked on the outside of the envelope "Application for Tracts."

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The Libraries of the late Capt. EDWARD HOARE; the late ROBERT BELL, Esq., of Norris Castle, Isle of Wight; and other Collections.

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FINANCIAL INFORMATION, 1st JUNE, 1883:—

Total Funds ...	£2,002,005
Total Annual Income ...	333,188
Total Amount of Claims upon Death ...	...
Amount of Profits divided at the last Quinquennial Bonus ...	487,347

NO AGENTS EMPLOYED AND NO COMMISSION PAID.

BONUS.—£437,347 was distributed amongst 7,852 Policies at the Tenth Quinquennial Division of Profits. Of these, 1,070 are now, by means of Bonus, not only altogether free from the payment of Annual Premiums, but have, in almost every case, additions made to the sums originally assured by them.

PREMIUMS.—Assurances may be effected at very moderate Rates of Premium, one-fifth of which may remain a charge upon the Policy, to be repaid wholly or in part at each Quinquennial Division of Profits.

MANAGEMENT.—The total expenses on all accounts were, in the past financial year, £3 15s. per cent. of the total income.

QUALIFICATION.—The Clergy and such of the Laity as are connected with them by kindred or marriage.

MATTHEW HODGSON, Secretary.

Copies of the 53rd Annual Report, Prospectuses, Forms of Proposals, &c., may be had on application to the Society's Offices, 1 and 2 The Sanctuary, Westminster.

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"VILLA NOVA, OPORTO, October, 1883.

"We have much pleasure in certifying in categorical terms that the Wine '**TINTA FRANCISCA**' is in its every detail **ABSOLUTELY A PURE WINE**, and that no artificial treatment of any kind is employed in its preparation.

"The colour and richness are **WHOLLY NATURAL** to it; in a word, it contains **LITERALLY NOTHING** but the fermented juice of the grape, with only just so much grape spirit added as is absolutely necessary for its preservation, and the spirit which is added is distilled from the purest Wine grown on the same spot.

"We also certify that, in accordance with an arrangement made with Mr W. E. Skeffington, we specially prepare this Wine for him every Vintage for use at the Holy Communion, and that we neither sell nor ship it for any other purpose, nor to any other person or firm.

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"I have tested the constituents of the Wine, and fail to detect the slightest evidence of the presence of anything that has not been derived from the juice of the grape.

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(Signed)

J. REDWOOD, Ph.D., F.C.S., F.I.C., &c.,

Professor of Chemistry to the Pharmaceutical Society of Great Britain, and Public Analyst for the County of Middlesex.

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All Saints', Margaret Street
St Peter's, Eaton Square
St Matthias, Stoke Newington

House of Mercy, Clewer
Keeble College, Oxford
St Alban's, Manchester
St Peter's, Bournemouth
Hook Memorial Church, Leeds
St Mary Magdalene, Paddington

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St Andrew's, Wells-street
St Paul's, Knightsbridge
St Alban's, Birmingham
St Peter's, Dublin
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"I am, dear Sir, yours faithfully,

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"W. E. Skeffington, Esq."

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"I am, Sir, your very faithful servant,

"**E. H. WINTON.**"

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"Yours faithfully,

"**A. R. ASHWELL.**"

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"Dear Sir,—In answer to your letter I beg to say that we have used the 'Tinta Francisca' for the celebration of Holy Communion at St Peter's Church for some time, and consider that it is very suitable for the sacred purpose for which it was recommended to us.

"I remain, yours faithfully,

"**GEORGE H. WILKINSON.**"

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"Dear Sir,—I have for some time used the 'Tinta Francisca' in celebrating the Holy Eucharist, and have much pleasure in bearing witness to its excellence. As regards freedom from acidity, richness of colour, and agreeableness of taste, it appears to me to be a most suitable Wine for the Altar.

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They would therefore be greatly obliged if those Subscribers who have not already paid for 1884 would kindly forward a remittance (9s. 6d.), payable to W. Skeffington and Son, 163 Piccadilly, London, W.

Almsgiving.

Almsgiving is a term which may be employed in a very wide sense. It covers the seven corporal and the seven spiritual Works of Mercy. It springs, however, but from one root in the soul, whatever may be its external expression; it is an act of *compassion*. A gift may be prompted by simple love, or be the outcome of a generous nature, or spring from some interested motive. Birthday presents are not alms, nor the liberality of the heathen which was on the whole aimless, not even that wonderful feat of statesmanship, the distribution of the *Annona*, which, however beneficial to the hungering masses, had a political rather than an eleemosynary object. Almsgiving has been defined—"the giving of something to the indigent from compassion, for the sake of God." Thus, it is an expression of love in the presence of misery. Not love pure and simple, which finds its perfect exercise amidst the choirs of blessed spirits who know no sorrow and stand in no need; but love, as it were, refracted through the medium of earthly suffering, or like a ray of light which becomes tinted with the hues of the coloured pane through which it passes. And this last image exactly coincides with the accurate language of Aquinas, who describes almsgiving as an act of love, "compassion intervening." Alms is, as is well known, a corruption and abbreviation of a Greek word signifying "pity." The fact that a Greek word of six syllables has been worn down to one in our tongue shows how constant must have been its currency on the lips of past generations. To regard this movement in all its manifold expressions as it seeks to meet the necessities of humanity, spiritual and bodily, would be too large and unmanageable a view to take in this article. It might be not unprofitably shown, that niggardliness may attach to the

use of spiritual and mental possessions as well as to the employment of external goods ; and that S. Peter's exhortation—"Use hospitality one toward another without grudging. As every man hath received the gift even so minister the same one to another, as good stewards of the manifold grace of God," has reference to higher things than those which appertain to the table. However, it is only in the common and narrower meaning of the term, that of parting with external things, that almsgiving will be considered in this paper. Easter is associated with almsgiving as an act of praise and thanksgiving ; whilst during the season which is now closing, almsgiving is enforced because of its subjective importance in the life of penitence.

Repentance consists not only in forsaking sin, but in revenging it. The causes of sin must be mortified not merely in the spirit of reparation for the past, but in order to be preserved from relapse in the future ; and those causes according to an inspired classification are—"the lust of the flesh, and the lust of the eyes, and the pride of life." The three great duties of religion—Fasting, Almsdeeds, and Prayer—are respectively the antidotes of these three lusts : the lust of the flesh, sensuality, is curbed by fasting ; the lust of the eyes, covetousness, is subdued by almsdeeds ; and the pride of life is humbled by communion with the Majesty of God in prayer.

Inequality of lot is one feature of the law of Divine Government, whether the gifts in question be spiritual, mental, or external. And one purpose of this seems to be that the rich and poor may be bound together by the mutual relation of charity. The star which shines with a special lustre is hung in the firmament not for its own sake, but to give light to the worlds around. "Freely ye have received, freely give," is a command which is of universal application. And thus almsdeeds are included under the law of righteousness as well as under the virtue of charity. In the Sermon on the Mount our LORD describes almsdeeds as a part of "righteousness."—"Take heed that ye do not your righteousness before men," using the usual Hebrew equivalent for almsdeeds. For the Jew not to have left something for the gleaner in the field or vineyard or olive yard, would have been considered not merely illiberal but unrighteous. To share the tithes of his produce with the stranger, the fatherless, and the widow was but to fulfil the command of God. Our LORD did not teach almsgiving for the first time, any more than He commanded the practice of prayer and fasting. He found them already existing in the Jewish Rule of Life. He gave them, it is true, fresh authority and enjoined their purer exercise. Almsgiving in the later history of Israel had become somewhat systematised. Collectors of alms were appointed in every city. Money was received for the poor of the city in a chest on the Sabbath and distributed at eventide the same day, and offerings of food and money were gathered from house to house. On Fast days also

there were special offerings, so that the duty of almsgiving was fully recognised.

But Christianity gave charity a new impetus. "Christianity," Lecky truly says, "for the first time made charity a rudimentary virtue." "Even in the days of persecution, collections for the relief of the poor were made at the Sunday meetings." Four forces contributed to this "enthusiasm of charity." The Incarnation gave to human nature a new significance. A sense of brotherhood, through CHRIST's sharing our common nature, invested each man with a new claim for help and sympathy in distress. Secondly, the poor became in an especial manner CHRIST's representatives, and thus the stimulant of a higher love prompted the outflow of compassion. Thirdly, the example of Him who for our sakes became poor, gave to voluntary self-abnegation and poverty a dignity and a new meaning. And lastly, the power of the Spirit enabled the human soul to detach itself from earthly goods with a freedom and a facility which before Pentecost had never been known.

It may be well first to take a general view of the present obligation to give alms ; and secondly, to note some of its practical bearings. The question has been discussed as to whether there is any definite precept in the New Testament which binds upon all under penalty of sin the duty of almsgiving ; and if so, to what extent it applies under varying circumstances. The following are some of the proofs, if such be necessary, that the duty is obligatory. Almsgiving is included under the commandment of the love of our neighbour. It may even be said to be involved in the commandment of the love of God. For S. John says if any man "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?" The two forms of love are so closely united together as two links in one chain, two flames from the same fire, that the one is the necessary accompaniment and expression of the other. To love our neighbour as ourselves is certainly to love him to such an extent as to be ready to afford him what help he needs in seasons of adversity or want. Another answer, however, has been given, and one which is gathered from the New Testament exclusively. For neglect of almsdeeds, it is urged, those on the left hand were separated for ever from CHRIST, according to His own account of the Final Judgment in S. Matthew's twenty-fifth chapter, and such a punishment could not have been inflicted but for the violation of a Divine precept. Our LORD said, "Sell that ye have, and give alms." In the Acts of the Apostles we find the disciples sending "relief to the brethren which dwelt in Judæa ;" and S. Paul commending "them of Macedonia and Achaia" for their contributions to the "poor saints" at Jerusalem ; and giving order for the weekly offertory, in words too often quoted to need repetition ; and to be careful to "remember the poor ;" and S. James teaches that faith is dead which does not afford

relief "if a brother or sister be naked or destitute of daily food:" so that the importance of the duty of giving alms in Apostolic times is more than manifest.

In the early Church there is abundant evidence that almsdeeds were regarded as one of the primary duties of a Christian, which it would be impossible even to give an outline of within the compass of an article. Tertullian speaks of the voluntary offerings of the faithful. Justin Martyr, of the uses made of them, to support orphans, widows, the sick and needy. S. Cyprian mentions the Church chest under the name *corbona*, connecting the practice of almsdeeds with Jewish precedent, and the Apostolic Constitutions required Christians to contribute something every Sunday. Offerings were made at the time of the Eucharistic Oblation. Fasting and almsdeeds were connected together. One purpose of fasting was described to be the saving of expenditure in order to give to the poor. The Church throughout her history has been the Home of Charity. She stood, it has been said, at the death-bed of the whole world, with aids and alleviations for the "appalling misery" of those times. Preachers such as Chrysostom, Ambrose, and Augustine, were vehement in their exhortations to almsgiving. Indeed, so great was the Church's care for the poor, that she has been charged with creating, by wholesale and indiscriminate almsgiving, the mendicancy which was inseparable from the break-up of the ancient world. Whether, therefore, we regard the customs of the Jews, or turn to the history of the Church, or the letter of Scripture, it is clear that almsgiving was ever regarded as a practice generally binding on the conscience, not as a counsel of perfection to be aspired at by a few, but a law of life for all.

A closer view of our subject will bring us to the following practical inquiries:—Who ought to give alms? To whom should alms be given? What should be given? How? And what is the spiritual value of this act?

Speaking generally, all who possess anything are capable of fulfilling the precept. If we are in debt we must pay our debts first, and—to use a proverbial expression—"be just before we are generous." Some writers say that those only are bound to give alms who possess *superflua vitam sustinui*, but they draw a very sharp line as to where necessity ends and superfluity begins. Yet the distinction is worth noting, because it bears witness to a fact which cannot reasonably be denied—that the incidence of the duty of almsgiving must vary with the individual circumstances and claims, and be therefore very much left to the conscience or guidance of each one. It is, however, the *privilege* of the poor to give, and their gift is the richer in the sight of God because of the greater sacrifice which it occasions. It was a touching incident in collecting the Saturday Hospital Fund on the last occasion, that 635 farthings were found in the box at the top of the Minories. He who looked with delight on the widow who offered her two mites, must have watched with an expression of joy

the poverty-stricken denizens of East London as they gave "of their penury" for the sick and afflicted.

The persons to whom the alms should be given are to those who are *really* in need. Indiscriminate relief is "charity falsely so-called." It too often encourages vice and enriches the publican. Moreover, it is often prompted by a sloth which shirks the trouble of inquiry, or a self-love which prefers the passing indulgence of self-gratification to the permanent interests of the applicant. It is recorded of a well-known Archbishop that on his death-bed he thanked God that he had never given a poor man a penny when he asked for it. Careless giving, which is resorted to as a means to get rid of an importunate beggar, has been known to have the effect of turning an honest man into an idler and impostor, because it helped him to make the discovery during a period of temporary distress, that it is possible to live without labour; whilst the cruelty practised towards children, who are used to excite the pity of the passer-by, is too often fostered by this spurious kind of charity.

The question, what should be given, may apply both to the nature of the gift, and the amount to be offered. Some of the Fathers of the Church have insisted on the setting apart of the tenth of our income as an offering to God. They held that the expression of the Divine Mind in the appointment of a tenth was not to be confined to the Jew, but was made once for all as an abiding rule independent of the change of Dispensations. Hooker says—"Ten being the number of Nature's perfections (for the beauty of nature is order, and the foundation of order number, and of number, ten the highest we can rise unto without iteration of numbers under it), could nature better acknowledge the power of the God of nature, than by assigning unto him that quantity which is the continent of all she possesseth?" As the Christian has more blessings to be thankful for than the Jew had, his gifts of thanksgiving should rather be more than less than were required in the Elder Covenant.

It has already been said that almsdeeds is a term not confined to the material gift, but may stand for every action which brings help to those who need it. S. Augustine illustrates the text "bear ye one another's burdens," by the act of a blindman who carried a lame man. The lame man who could see but could not walk, guided the blind man who could walk but could not see.

Alms, whether in money or kind, should be given systematically. It should be remembered that it is a duty which we owe to God, and so our gifts when given at Divine Worship are placed on His Altar. "God," says Bourdaloue, "has established the poor in the world to receive their rights in His place; and almsgiving is the only means whereby the rich can render to God that which they owe Him."

There are certain conditions which must be present to make the action of almsgiving such as it should be. The money should be given "*propter Deum*," and not only

from a movement of natural pity. It should be given in such a manner as not to humiliate but to elevate the receiver when personally received. And almsdeeds should be done without vainglory. It was this fault which our LORD denounced in the Pharisees who metaphorically sounded a trumpet before them, that they might receive glory from man. It should be done in secret. "Let not your left hand know what your right hand doeth" should be the rule. There may be exceptions to it as to all rules, when, for instance, for the sake of edification and example almsgiving should be done openly, but these exceptions are fewer than are supposed. Moreover almsdeeds as a religious action should not stand alone, but be accompanied with prayer and fasting, the three parts of that hidden "righteousness" which CHRIST joined together in the Sermon on the Mount. The spiritual effects of almsdeeds—without touching upon the words of Tobit—"alms do deliver from death"—are mentioned by our LORD in such remarkable terms as these:—"Give alms of such things as ye have; and, behold all things are clean unto you," and of alms given in secret, CHRIST says, they shall be rewarded openly. Of Cornelius it was recorded—"Thine prayers and thine alms are gone up as a memorial before God." It is evident from these texts that alms rightly offered have a purifying and impetratory value, but the alms must be accompanied with "what is within"—not a mere external gift. Without the right disposition and motive, and the accompanying Grace of God, the action will not rise up into the sphere of the Eternal, "for though I bestow all my goods to feed the poor and have not charity I am nothing;" whilst on the other hand, the smallest gift, the cup of cold water given "in the name of a disciple" because he is CHRIST's follower, will in no wise lose its reward.

W. H. HUTCHINGS.

Economy and the Christian Life.

The distress connected with the landed interests, and the general depreciation of property both in town and country enforce the need of economy as one of the pressing exigencies of the day. Two articles in the *National Review*, written with conspicuous ability—the one by Lord Salisbury on "Labourers and Artisans' Dwellings," the other on "Rich Men's Dwellings, a Proposed Remedy for Social Discontent," by Mr Alfred Austin—boldly address themselves to "the danger to the commonwealth that underlies the spectacle of increasing inequality between the very rich and the very poor." Mr Austin's suggested remedy is "to make luxury and ostentation vulgar." "In order," he says, "to diminish it (luxury) it must be made unfashionable," and he calls on all who can by their position "prescribe or modify fashion, can divert the current of custom and dictate or at least direct the tone of society, to impose a return to simpler and nobler ways upon their wives, their daughters, and their sons, and all who are dependent on them."—(Page 473).*

* Lady John Manners has since contributed to the same Review "a Sequel to Rich Men's Dwellings" in the March Number for this year.

If this be so, may not the clergy help in this movement? May they not do so both by example as well as precept? and thus obtain means to aid those charities and charitable institutions which are said to be languishing for want of support.

Before going into details, however, it may be well to define economy. Every schoolboy knows that the word is derived from *oikos* a house, and *nomos* to possess or occupy, or *pepa* to rule, and that it signifies the possession and management of a house and the administration of a household. Like parsimony, its meaning has degenerated into something approaching to penuriousness, a word by the way which had originally a good signification. Thus Seneca says, "*Parsimonia est scientia vitandi sumptus intervacuus, aut ars re familiari moderate utendi*," which may be Englished "Frugality is the science of avoiding superfluous expenses, or the art of using our means with moderation." Cicero uses the word in the same sense in the well-known saying, "*Non intelligent homines quam magnum vectigal sit parsimonia*." Saving for mere saving's sake is so alien from the Christian life, which involves being "given to hospitality and glad to distribute," that the word economy is only used here in the good sense. If the philosopher enforced the avoiding of superfluous expenses, and the using of means with moderation on the principles of Stoicism, it surely may be recommended on the principles of Christianity.

But is the style in which many clerical households are conducted compatible with the Christian life in its stricter sense? Is it not a sad truth that homeliness and simplicity are becoming ideas of the past? Glebe houses are now being built more like modern mansions or suburban villas. Rectory houses are planned more to suit the private incomes of individual clergymen than the legitimate claims of the livings. Such arrangements not infrequently involve heavy liabilities. Gardens, stables, out-buildings are added, entailing burdens in the shape of loans from the "Bounty Board." But besides all this, "sumptuousness," not of churches but of houses, begets a more expensive style of living. Larger and more numerous apartments need more furniture, more domestics, more outlay of every kind. Bishops are often unable to reward good service because they cannot meet with clergymen who can afford to take the livings in their patronage. Sometimes they are in neighbourhoods where there is a good deal of society, where the clergyman is expected to keep up his position, i.e., the position of a man of twice his means. Thus, if he has not moral courage to take his stand, debt is incurred, or a system of domestic pinching sets in, which is fatal to all genuine hospitality. This is no imaginary picture. "I could name," said a friend, "the incumbents of several of the largest livings in my county who are all in debt in consequence of this lavish expenditure." Yet who cannot recall his ideal of what a parsonage-house might be, and happily still is?

The gardens are tended by skilful and loving hands, the orchards cultivated with the sole aid of the "Parson's man," but not involving the employment of highly-paid professional gardeners. You may see drawing-rooms the perfection of taste in which the minutest arrangements are made by members of the family. But then the wives and daughters are like Solomon's wise woman, "they

seek wool and flax and work willingly with their hands." All the decorations are home work, so are the pictures on the walls, so are the ornaments. It is astonishing what taste will do. Old furniture may be made to look like new, or better than new, by the simple application of a little painting and gilding. "I painted my own room," said the sister of a clerical baronet. "The girls always make their own dresses," said a parson's wife in extenuation of the praise pronounced on their "exquisite taste." And why not? Why should any sensible English girl be ashamed of such an admission? "Oh, it's all very well," exclaimed a fashionable clergyman, whose wife always puts on an evening dress whether alone or with company, "but you know you can always tell parsons' daughters by their washed-out muslins." How differently thought a gentleman of rank at whose house a young clergyman's wife was asked to dine, and who came in a simple dress of her own making. "My dear," said Sir — to his lady, "what a model parson's wife Mrs — is! how exquisitely she was dressed!" The dress, by the way, cost under a sovereign. Bishop Wilberforce gave a living to a clergyman because of the impress it made on his mind by the simple and graceful style of his wife's dress.

And why should not young ladies learn to cook as well as make and mend? Some are as proud of their ignorance of the culinary art, and are really as ignorant of it as Dr Walcot (Peter Pindar) made out George III. to be when he was puzzled to know how the apple got into the dumpling. "Oh," but say some, "how will you keep your servants at a distance if you are in and out of your kitchen all day long?" But why should this be so, it may be said in reply. If you have such domestics as you yourself know and respect, they will know and respect you, and they will think none the less of the ladies of the house if they see them useful as well as ornamental, and find that they know when things are done well or ill. It is said that the Royal Princesses have learnt domestic economy. What Royalty thinks may be learnt by a story told of the highest personage in the realm:

"The Prince of Wales, hungry after a morning's hunting, made the inquiry where he could get luncheon. No nobleman's, no squire's mansion, no hotel, no inn was at hand. No house was near but the parsonage, where lived a clergyman of small means. 'Give my compliments to Mr A.,' was H.R.H.'s direction to one of his attendants, 'and ask him if he will kindly give me luncheon.' The messenger arrived, the parson was out, but his wife, like a sensible woman as she was, made the best of it. 'Mary,' said she to the servant, 'the Prince of Wales is coming here in less than half-an-hour to luncheon.' 'The Prince of Wales, mem,' exclaimed the astonished maid, thinking her mistress had lost her senses, 'why, whatever shall we do, there are nothing but chops in the house, and master, you know, never keeps wine.' 'You do your best, Mary,' replied the lady, 'and so will I. You tell Martha to get out the best plates and dishes, hand me the gridiron, bring me the chops, and I'll cook them.' Presently up rode the Prince, to find the table set out garnished with flowers, the taste of which at once met his artistic eye, the chops served up hot and savoury, the bitter beer in the best condition. The royal appetite had been whetted by the morning's run, and ample justice was done to the homely fare. On leaving, with his customary politeness, he thanked the lady for so hospitably entertaining him. 'I never,' said he, 'enjoyed anything more in my life, the chops were so good.' 'I cooked them myself,' replied the lady. 'Ah! that accounts for it,' was the gallant response. 'I hope to bring my wife to see you soon, although I am afraid she could not cook chops as well as you do.' In a few days the Princess

made her call, and an invitation to Sandringham arrived for the parson and his wife."

But should not a clergyman's family keep up their position in the county? Ought they not to accept occasional invitations to dinners and balls? Certainly, if they can afford to do so. But neither ball nor dinner dresses need be made the costly affairs fashion makes them. A clever girl will make her own, with the help of some needlewoman whose employment is a charity.

People may and do mistake their position. No doubt, for example, it may be very desirable for the parson himself, perhaps an Eton, Harrow, or Rugby man, to send his boys to these great foundations; but the question is, do they fit them for their future position in life as well as less ambitious schools? May there not be a good deal of ostentation in the wish? Nothing can be further from the writer's intention than to cast any slur on these noble foundations, but may they not furnish the opportunities of getting youths into expensive sets and of contracting expensive habits? The school charges, both for boys and girls, make a great inroad into any but a very ample income, and there are numerous incidental calls. If the same rate of expenditure goes on they will be filled not with the aristocracy, but with the plutocracy. Happily there are schools where the expenditure is limited, because self-denial is inculcated, the discipline good, because founded on self-control, the scholarship sound, because not interrupted by incompatible pursuits.

In conclusion, what is needed is a return to a simpler style of living; this certainly involves a moral courage which leads men to do what is right because it is right, and a consistency which rises superior to conventionalities. Such economy is not only in accordance with but a part of that Christian life which teaches self-denial and the daily bearing the Cross for the Master's sake. It is specially the duty of the Christian Priesthood, for, in addition to their Baptismal vow, the clergy have engaged at their Ordination to "be diligent to frame and fashion themselves and their families according to the doctrine of CHRIST, and to make themselves and them as much as in them lieth examples and patterns to the flock of CHRIST."

It is said that when some one commented on the Bishop of Manchester's custom of walking into the Cathedral city, and on the simplicity of his style of living, the reply was in words of this effect: "If I wish to discourage luxury and ostentation in others, it will only be by my setting the example myself." His lordship was right; and it is just because, to quote again the *National Review*, the clergy are "by their position able to prescribe or modify fashion, to divert the current of custom, and dictate or at least direct the tone of society," that, for their own sakes as well as for the people committed to their charge, the subject of economy as part of the Christian life may not be thought unworthy of their consideration.

GEO. HUNTINGTON.

CURRENT TOPICS

The one sad and absorbing topic, since our last issue, throughout the length and breadth of the land has been that of the death of the Duke of Albany. Passion-tide this year has found the Court in gloom. The suddenness of the event and the rich gifts of the late Prince emphasize this bereavement.

Leopold George Duncan Albert, Duke of Albany, has been cut off just at that period of life when we can in some measure estimate the greatness of the loss. No choicer words could possibly be found to express this element in the cup of sorrow than those employed by the Premier on Monday night last week in the House of Commons—"When the will of Providence has cut the thread of a young life before the bud has in any degree opened into flower, deep regret is felt, but at the same time no one can measure the loss experienced. But in the case of the Duke of Albany, he had reached an age sufficient to indicate to the country that it had in him a Prince in every way worthy of the highest associations of his station and possessed of every capacity and desire to do good service to his country." From the fact that from earliest years he had been an invalid he gathered round him an interest and a sympathy more than that which was given to other members of the Royal Family. Both in the Royal household, at the University, and wherever he was able to take part in public events Prince Leopold was always a favourite. He was naturally religious, and at one time expressed a wish to devote his life to the service of God as a clergyman. His fondness for Church music and his reverence in the performance of religious acts have often been commented on. A story is recorded of him which is an evidence of his charitable disposition in early years. One day while walking near Windsor he was accosted by a beggar, and as he had no money with him he gave him the valuable brooch by which his plaid was fastened. Those who were in charge of the Prince objected naturally to this act, but he would not let them redeem the gift by offering the mendicant half-a-crown. He said, "the Queen shall buy it back, she will know what should be given, and she will say I did rightly."

On account of the Prince's delicacy of health he had doubtless endeared himself to her Majesty in a special manner, and the sudden announcement of his death at Cannes came upon her at Windsor with stunning effect. Her Majesty, however, derived great comfort from the visit of one who knew from experience the poignancy of such a trial—the Empress Eugénie. But the greater sorrow was of course that of the "widowed wife" at Claremont. It seems so short a time since we were rejoicing at the marriage of the Duke with Princess Hélène, daughter of the Duke of Waldeck-Pyrmont, whose "baby girl" is her sole solace, as far as this life is concerned, in this terrible bereavement.

The arrival of the body of the late Duke, fetched by his brother, the Prince of Wales, and the scene at Portsmouth, and the stillness with which the Royal yacht with its sad burden touched "English earth" could not but remind those present of the Laureate's lines:

"Calm on the seas, and silver sleep,
And waves that away themselves in rest,
And dead calm in that noble breast
Which heaves but with the heaving deep."

The body of the Duke of Albany lies now in the vaults at S. George's Chapel, where he himself expressed his desire that he might be buried. Thus,

"Pallida Mors aequo pulsat pede pauperum tabernas
Regumque turres."

The blamelessness of the young Prince's life will be a comforting remembrance to the survivors. And if a nation's sympathy with "the widowed mother and the widowed wife" is of any avail, it has indeed been freely and universally offered during the past week; whilst from numberless pulpits the ministers of religion have alluded in terms of condolence to the death of the late Duke, and before thousands of altars, prayers have gone up to Him who is the helper of the fatherless and widow, the "Father of Mercies, and God of all comfort." Death, perhaps, never seems more terrible than when surrounded by the marks of earthly greatness. But there is a certain fitness, so to speak, in the season when in the Providence of God this sad event has happened. It must lead up to the thought of another Death which can alone rob earthly bereavements of their full bitterness. And as the annual commemoration of the Duke of Albany's death will come round about Passiontide, the Court may in the future be led to a more distinct observance of the Church's solemn season.

The death of the Duke of Albany was alluded to both on Sunday last, and on that previous, not only in the leading churches of the metropolis, but in countless village shrines. Canon Gregory, at S. Paul's Cathedral, whilst dwelling on the uncertainty of human life spoke of the varied talents of the late Prince Leopold, and marked how "a trivial accident" had led to a deep national sorrow. Dr Liddon also referred to this bereavement, from the same pulpit, with his usual grace and eloquence, remarking that at this moment the "shadow of a great trouble rested upon the Empire. There was the widow mourning the loss of her youngest son, and the sympathy of all was with her in her hour of trial." The Bishop of Peterborough, at the Chapel Royal, could speak feelingly, after he had been so near to the gates of death himself, of the bereavement which had befallen the Court. There is not much pathos, as a rule, in Dr Magee's preaching, but vigorous thought. His observation that a true life "leaves a light like the after-glow of the sunset, which inspires and encourages others to follow so excellent an example," was a touching one; but the sun in this case went down "while it was yet day." The Archbishop of Canterbury in a sermon at Croydon alluded to the late Duke's desire to take Holy Orders, and said he was not aware why such a desire was not carried out. Perhaps, some day, we shall know more on this interesting point. We should hardly think Dean Stanley's influence likely to lead to the development of a priestly vocation.

The Funeral, which, instead of being private, as stated in the *Times*, was largely attended, had a grandeur about it befitting the interment of a Prince. The Altar of S. George's Chapel had a cross and wreath of flowers upon it, and Cardinal Newman's hymn, "Lead, kindly light," with Dr Dykes' music, was sung with great feeling on the occasion—facts which call up many associations. The universal grief which was manifested on Saturday last is an evidence not only to ourselves, but to other nations, not merely of a regard for the late Duke, but of how deeply-rooted in the hearts of Englishmen is loyalty to the Throne.

REVIEWS

Commentary on the Baptismal Office.

A COMMENTARY ON THE OFFICE FOR THE MINISTRATION OF HOLY BAPTISM. Illustrated from Holy Scripture, Ancient Liturgies, and the Writings of Catholic Fathers, Doctors and Divines. By the Rev. H. W. PEREIRA, M.A., M.R.I.A., sometime Scholar of Trinity College, Dublin. 8vo. Pp. 356. London: Rivingtons. 1884.

Contrary to the usual fate of readers, those who take up this volume will find that the author has more than fulfilled the promise of his title-page, for there is much in it in addition to the actual commentary on the Baptismal Office of the Book of Common Prayer, which in fact occupies only about a fourth of the space. There is a doctrinal introduction, taking up nearly one hundred pages, and setting forth in order the facts of the creation and fall of man, with his restoration through the manhood of CHRIST, the application of the Incarnation through the Sacraments of the Church, and then the special teaching and practice of the Church touching Baptism. The second part is the commentary proper; and the third is mainly of a didactic and hortatory character, dealing with the dignity, privileges, duties, and hopes of the baptized. A fourth part contains select meditations and prayers, ancient and modern; and a fifth serves as an appendix, consisting chiefly of brief treatises or excursions on incidental points of the Baptismal controversy: while the work is closed with two indexes, one of authors quoted, and the other of Scripture texts. The writer's aim is thus explained in his brief preface: "To provide suggestive materials for the consistent development of that Education which, in order to be happily carried through each stage, must begin with a thorough grasp of the teaching of Holy Baptism in all its completeness. . . . These pages are further designed to illustrate the position, that the Doctrine and Formularies of the Anglican Communion are not a set of mere isolated fragments of thought, nor even a system of connected propositions, detached from all Catholic Authority, and put forth by a self-constituted society of persons at a special crisis in the sixteenth century; but, on the contrary, that they are the consistent teaching of a True Branch of the Catholic Church, and that they are in entire harmony with the Catholic Faith which we profess in our Creeds. . . . The work is in no sense Dogmatic and Formal, after the Scholastic manner of the Mediæval and other theologians; but, rather, illustrative and suggestive, and—it is hoped—devotional."

The method he has adopted for carrying out these objects is not to write a connected treatise himself, but to cite in the first and third sections of the work those Scripture texts which he regards as relevant, and to append, by way of foot-notes to these, copious illustrative quotations from a great variety of authors, ancient, mediæval, and modern,

including many still amongst us, while the same process is applied to the several paragraphs and rubrics of the Baptismal Office.

Those who know the late Prebendary Ford's learned and useful series of Notes on the Four Gospels, Acts, and Romans, will find that Mr PEREIRA's plan closely resembles that pursued in those books, but his range of quotation is even wider, displaying a sweep and variety of reading such as no recent publication, except the late James Skinner's posthumous 'Synopsis of Moral and Ascetical Theology,' has so much as given hint of. For besides the more eminent Fathers and Schoolmen, and those principal Anglican divines for whose names one would naturally look in a work of the kind having any pretensions to scholarship, we find many cited whom only a really erudite man would know of, or think of consulting; as, for example, the Abbat Chaeremon, Nemesianus of Taburnæ, and S. Valerian of Cimiès in the ancient Church; Guigo the Carthusian, S. Magnus of Sens, and Smaragdus of Verdun in mediæval times; Beaux-Amis, Diego de Estella, and Thomas de Truxillo in the Reformation era; while, as we have said, the catalogue (containing nearly three hundred names of writers) includes several yet living theologians, and not a few who have but recently deceased.

There are, however, two or three singular omissions, the most noteworthy of which are Petavius for the Reformation period and Prebendary Sadler for living divines. To leave out the writer of the 'Sacrament of Responsibility' and of the 'Second Adam and the New Birth' is an inexplicable oversight, which we have little doubt the compiler will make good in the new edition his excellent book is sure to reach, when he can also amend a few trifling errors and omissions in the index of authors. But there is one improvement which we desire to press upon him most seriously—that of giving the exact reference in the case of each quotation made. It is the rare exception for him to do so, and for the most part we are merely furnished with the name of the author cited, which is not of much help in the case of copious writers like SS. Chrysostom and Augustine, Hugh of St Victor, Jeremy Taylor, and Dr Pusey. And whether the reader wants the context for controversial or devotional purposes, he is left to find the clue to the labyrinth all unaided. But the extracts themselves are so pertinent and well chosen in nearly every instance that we cannot be ungrateful enough to Mr PEREIRA to prolong our complaints, and will rather close with renewed praise for the learning, orthodoxy, and devoutness of the admirable volume he has contributed to the treasury of the Church.

The Unity of Nature.

THE UNITY OF NATURE. By the Duke of ARGYLL. London: Alex. Strahan. 1884.

In this book we have a continuation of the Duke of

ARCYLL's treatise on the 'Reign of Law,' that is, on the Unity of Natural and Divine Order. In this he is still engaged in clearing the ground and laying the foundations, in time we may hope to see another book on the Unity of Nature and Revelation.

This work is most valuable, especially at the present time, when scientists and philosophers are disputing the verity insisted on by Revelation, that man is fallen. They would have man one in the great chain of life, subject to the same immutable law, and all the griefs and sins of life to be inexorable fatalities inseparable from the development either of the individual or of the social body. Man follows his instincts. He has no free will, he is forced along the path open before him into the pit ready to engulf him. There is no turning to the right hand or to the left, the crowd that presses on behind forces him forward. There is no sin, nature is incapable of aberration. The crimes and dishonours of life are inevitable factors in the great progress of the race, the stones over which the stream breaks in obedience to the law of gravitation.

The Duke has laid down the great unity that prevails in Nature,—has shown that it is impossible to regard Nature as anything but the expression of One Mind. The works of creation are, so to speak, the words in which are articulated and manifested the thoughts of the Mind of the Creator, and as that Creator is One, there is and must be unity in all His works. But the Duke does not argue down from God to creation, but up, from the unity manifest in creation to One as the Creator. He shows how really inconceivable it is to imagine the world as anything else, how those who deny this are forced to use expressions which admit it, showing the presence of the thought ineradicable in their minds. Then he goes further. It is true that Nature is One, that Law is everywhere working, and that law is one in origin, but multi-form in application. It is, however, also true, and startlingly true, that Man breaks the unity of Nature, that it is impossible to classify him with the rest of the creatures as fatally obedient to law.

"That which is really exceptional, and indeed absolutely singular in Man, is the persistent tendency of his development to take a wrong direction. In all other creatures it is a process which follows a certain and determined law, going straight to a definite, consistent, and intelligible end. In Man alone it is a process which is prone to take a perverted course, tending not merely to arrest his progress, but to lead him back along descending paths to results of utter degradation and decay. The general law may be a law of progress; but it is certain that this law is liable not only to arrest, but to reversal. In truth, it is never allowed to operate unopposed, or without heavy deductions from its work. Running alongside, as it were, of the tendency to progress, there is the other tendency to retrogress. Between these two there is a war which never ceases,—sometimes the one, sometimes the other seeming to prevail."

One very significant fact is that nothing analogous to the depraved appetites found in man, both savage and civilised, is to be found among the beasts. We should expect to find that the higher the order of beings the freer it was from all perversity; but it is not so. Man is the climax of life, and in him, and in him alone, is found this tendency to degrade himself below the beasts. This is a phenomenon which cannot be accounted for by science. The Duke insists on this fact. The presence of sin is inexplicable scientifically, it scores across the most lucid systems of the philosophy of Nature. Another point made very clearly by the author is against those advocates of development who insist on man having gradually risen out of a condition of bestial savagery, and of social order rising from social disorder. A favourite modern theory is that the family is a comparatively modern invention of civilisation,—that in the primeval state marriage was communal, and it has been pointed out that in many races relationships are recognised only on the maternal side. The Duke, in a very interesting chapter, shows that we have no evidence whatever of man rising from a condition such as this, but we have abundance of proof that from stress of circumstances man may sink into this state. The Fuegians and the Bosjemen are types of the lowest condition in which human beings are found, but their being in that state is accountable for by the circumstances that environ them. But, indeed, we have the process of degeneration going on before our eyes in London. We have had it recently brought to our notice very plainly, that families of artisans from the country may be, and actually are, ensavaged, in the course of a few years, by loss of work. First, a carefreeness about domestic privacy and cleanliness disappear, then follow abject squalor and a condition of morals indescribable,—a condition, moral, social, and even mental, on a level with the basest of all savage tribes. It is as preposterous to argue that man has emerged from brutality as that the intellectual and refined of London Society have been developed out of these city barbarians.

We heartily commend this admirable book to our readers. On the clergy we would especially urge the reading of such works as this, as Mr Drummond's 'Natural Law in the Spiritual World,' as Mr Horne's 'Reason and Revelation,' and Mr Dawson's 'Fossil Man.' What is greatly needed in the pulpit is a healthy and vigorous appreciation of the unity of Nature and Revelation, and a constant appeal to Nature as the best field of illustration for the truths of Revelation. It is a general complaint that sermons are wearisome, they smack of routine. No such complaint would be raised if the clergy were to study Nature more, and, like their great Master and Example, go to it for illustrations of their teaching.

NOTICES

THE RESURRECTION OF OUR LORD. By WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. London: Macmillan and Co. Second Thousand. Pp. 316. 1884.

As we have already written a review of Professor Milligan's Lectures, we need now do no more than call attention to this second edition of his work. The author has endeavoured to profit by some criticisms which appeared in the *Church Times* and *Church Quarterly Review* on the first edition. The third and fifth Lectures have been slightly enlarged. These Lectures will be found useful as supplying hints for sermons during the joyous season upon which we are about to enter. But in some points their theological accuracy is hardly to be depended upon.

SERMONS PREACHED IN ENGLISH CHURCHES. By the Rev. PHILLIPS BROOKS, Rector of Trinity Church, Boston, Massachusetts. London: Macmillan and Co. 1883. Pp. 311.

Noble sermons are these, like all that Phillips Brooks preaches: and if we may be allowed to make a remark which may seem egotistic, as they have been "preached in English Churches" so they are singularly English in character. They show how the highest thought and culture of America or, at all events, of the American Church is, as is most natural, taking on more and more the English type.

All the clear insight, the rushing rhetoric, and the poetic* wealth and delicacy of epithet that are so characteristic of these Sermons, are in their natural place in an English pulpit; and the volume is one that Churchmen on this side of the water will thank him for not less than those on the other.

We may mention as specially vivid and powerful Sermon III., "The Fire and the Calf," while the right relation of thought between Christianity and heathenism, with regard to missionary enterprise, is traced with clear insight in the following sentences, which we will quote as a specimen of the volume:

"There may, perhaps, have been a day when, in order to make it seem right for the Christian world to send missionaries to the heathen, it required to be made out that all heathen virtue was a falsehood and delusion.

"That day is past, if ever it existed. But one of the first results of a cordial acceptance of the idea that human nature even in the depths of pagan darkness does feel the power of God and send forth noble lives, has been to stir the question whether, if that were so, we need, or even whether we ought, to send them Christianity. There have, beyond all doubt, been glorious self-sacrifices, saintly embodiments of purity, shining instances of spiritual aspirations in classic heathenism, and even in barbarian idol-worship. Shall we to systems out of which such lives can come offer our Christianity as their necessary hope, their one complete salvation? May not the Christian world stand glorying in every outbreak of the heathen's goodness as a sign of the power with which his Christ, even unknown, may fill a human life which in the very darkness of its ignorance is obedient to whatever best spiritual force it feels? May not the very sight reveal to him what that aspiring heathenism might become if it could be made aware of the Christ whom it is in its unconsciousness obeying—as the very sight of the dim beauty in which the earth lies before the sunrise fills us with

* What a fitness of choice in the phrase on p. 25, "you have guided the staggering plough!" It might have been culled out of Shensone.

hopes and visions of what it will be when the glory of the noon is all ablaze upon it?"—(Page 217.)

CATHOLIC DOGMA THE ANTIDOTE OF DOUBT. By WILLIAM EDWARD McLAREN, S.T.D., Bishop of Illinois. New York: James Pott. Pp. 123.

This thin volume consists of lectures delivered in substance by Bishop McLaren, at the General Theological Seminary in New York. The lectures constitute virtually an explanation, an expansion, and development of the Vincentian Canon. But it is needful in these days to carry the argument much further than was done by its original author; and accordingly the Bishop sets himself to show that the depository of infallibility is not in the Councils of the Church, even though they be Œcumenical, not in the collective Episcopate—not in the single soul of the believer, nor in the Roman Pontiff. Indeed the destructive element is far stronger in his lectures all through than the constructive. He finds it easier to tell his hearers where Infallibility is *not*, than where it is.

It seems to us therefore, that the Bishop has left his work incomplete. He has a glimpse of the right line of thought, as we fully believe; but he has not followed the clue with sufficient severity of attention, and the consequence is a series of faltering utterances, when he comes to *construct* his counter statement. The thing required, he proceeds to say, "is not a truth that can be exhaustively defined and made simple to a child." That is very true; but somewhat superfluous. A *definition* is not to be expected. An approximation would be all that could be fairly asked. To our mind that is hardly to be found here. We hope that Bishop McLaren will, when he has maturely thought out the subject, publish a new edition of his book (for there is much in it that is valuable to the Church), *but with Chap. VIII., at all events, recast.*

THE LIFE OF CHRIST. By Dr BERNHARD WEISS, Counsellor of the Consistory, and Professor of Theology in Berlin. Translated by M. C. HOPE. Vol. II. Edinburgh: T. and T. Clark, 38 George-street. 1883. Pp. 408.

In reviewing the first volume of this work in our number for July 6, we anticipated that the completed work would be one of unusual value by its combination of critical and philosophical elements with a religious and evangelical spirit. This second volume, which is occupied less with preliminary questions, and more with details of the gospel histories, displays far less of the faith, and far more of the criticism. Not only does the author throw into an entirely new grouping, according to his own consciousness of what is probable, the facts narrated in the Gospels, but where any of them resist this method, he does not hesitate to get rid of inconvenient elements in the history by regarding them as founded on incorrect or faulty traditions. To do this, and Dr Weiss does it repeatedly, is not to solve critical problems, but to cut the knot of difficulty which they present by an arbitrary *sic volo, sic jubeo*, which adds nothing to our knowledge or understanding of the text.

Then the language used on the subject of our Lord's Divinity is not plain and unmistakable as it might easily have been, but now and again coasts the shores of false doctrine, if it does not positively reach it. The treatment of the incident of the healing and forgiveness of sins to the paralytic man, S. Mark ii. 6, is not to our mind wholly satisfactory. "He certainly does not wish," says the commentator, "to

lead the scribes from their correct idea that it is blasphemy for a man not differing from his fellows to attribute to himself the Divine prerogative of forgiving sins. But then Jesus is not a man such as others are. He is the man unique of his kind whom Jehovah promised to send. . . . It is perfectly true however that only God in heaven can forgive sins; but He bestowed on His last and greatest ambassador the power of forgiving sins on earth, i.e., to proclaim the forgiveness of sins to all who are truly repentant. In order to prove this, Jesus was also invested with suitable authority in order to proclaim to the paralytic God's miraculous help, and in the power of it to bid him walk."—(Page 284. It seems to us that this is a laboured and roundabout explanation of that which is perfectly clear upon the orthodox view of the Incarnation; and that if a writer dealing with this incident had held Jesus to be the Eternal Son of God Incarnate in human flesh, it would be very strange that he failed to say so.

We give below the curious foot-note which Dr Weiss appends, and here he appears to be leaning the other way. But we cannot but note that this is when he is criticising the theories of others, not excogitating a theory of his own:

"The older Rationalism suggested that Jesus cleared the sufferer from the suspicion that his malady was the result of sin, and thereby relieved him from melancholic mistrust of his own power; the newer Rationalism speaks of the forgiveness of sins, which like an electric current passed through his paralysed nervous system. It knows what the evangelical report is ignorant of, that the paralysis was not of long standing, nor of a severe character, and that the causes were not permanent. And it comforts itself by referring to the serious case of a hysterical girl who had long been unable to stand upon her feet, and yet was made to do so by a shock from an electric machine. But it is overlooked in saying this that Jesus simply deceived either Himself or others, if He represented the natural effect of words of comfort and consolation as being proof of an authority, the divine bestowal of which could only prove an equally God-given restoration."—(Page 235.)

This volume, therefore, must be studied with great watchfulness and care, and indeed with even a greater degree of both than is needed by its predecessor: but like that also it will be found remarkably suggestive in parts: as for example on page 34, where in the account (recorded only by St. John) of our Lord's remarkable interview with the Samaritan woman, he suggests that St. John at least may have been an eye and ear-witness of it—"it is not necessarily implied that He was quite alone, the vivid fulness with which the Evangelist relates the following scene gives some ground for the supposition that John at least had not left his Master's side."

THE ENGLISHMAN'S BIBLE. Giving the Accuracy, Precision, and Certainty of the Original Hebrew and Greek Scriptures on the page of the Authorised Version. By THOMAS NEWBERRY. Royal 8vo. London: Hodder and Stoughton. 1884.

This is a new and cheaper edition of a work which originally appeared a few years ago, and which with great patience and ingenuity attempts to grapple with a virtually insoluble problem—that of putting the ordinary English reader on a level with the Hebrew and Greek scholar in the study of Holy Scripture. The plan adopted is to indicate by the use of various typographical signs different grammatical peculiarities in the originals to which English presents no parallel, while the emphatic words of special clauses are printed in capitals. In the New Testament, besides what is common to it with the Old in arrangement, there is further a selection of

the more important variants of the text appended in foot-notes to each page. All that steady patience and careful study can effect for the purpose in hand has been here done by Mr Newberry, whose marginal notes, in particular, are commendable. As we have already implied, we do not believe the problem to be soluble; but the reader who will use this book in accordance with the instructions cannot fail to understand his Bible all the better for its aid, and it can be very helpfully employed also by students of the original languages who are as yet not far advanced in scholarship, and find an occasional difficulty in disentangling an obscure construction.

A CONCORDANCE OF VARIOUS READINGS occurring in the Greek New Testament, as adopted by Griesbach, Lachmann, Tischendorf, Westcott and Hort, and "the Revisers": Compared with the Text of Stephens 1550, and the Authorized Version of 1611. London: Samuel Bagster and Sons.

This is one of those unpretending helps to Biblical study which involve great labour in production, and necessarily make but little show. It assumes that the student has before him the Authorized Version and a copy of the *Textus Receptus* of the Greek Testament. It then shows what additions, omissions, transpositions, and substitutions are indicated either by the chief critical editions or by the early standard printed texts and the Vulgate. It would have been a gain to have added the Peshitta, but that is virtually included in not a few cases, as having depressed the scale in favour of particular readings, accepted on Greek evidence, in itself not stronger than that which can be adduced for the received text.

MEMORIALS OF JOHN FLINT SOUTH, President of R. C. S., and Surgeon to St. Thomas's Hospital. Collected by the Rev. CHARLES LETT FELTON, M.A. London. 1884.

A pleasant memoir of a good man. Mr South's life was uneventful, but it was spent in the service of his fellow-men, relieving suffering, and he was one with the sense of God's presence ever upon him. The reader will find many notices of old surgeons and physicians, with whose names he is familiar, some of whom he may have known. The style of the book is simple and to the point. No attempt has been made at padding; there is no exaggerated laudation. Mr South is allowed to tell his own simple story in his own homely words through the major part of the book. It contains a very curious account of the old trade of Resurrectionists:

"The price of subjects paid to the men when I first entered the profession was four guineas, with an additional four shillings to the dissecting-room man for cleaning. . . . The principal source of supply was the London churchyards. The sextons of those places which were robbed were generally in the pay of the resurrection men, and they afforded every facility they could for the purpose. If the way out were not too public, the ordinary gate was ready; but in many instances it was not uncommon to engage a house overlooking the burial-place, through and in which the business could be carried on without suspicion. A light cart, into which three or four subjects, in as many coarse sacks, could be crammed, was the ordinary means of transport. The delivery at the schools was more commonly late at night."

Sometimes the gangs fell out and broke into schisms, then exposure took place:

"One joint-stock company broke up into two or three, and each endeavoured to anticipate the other in robbing the grounds with which they were all acquainted. When it thus happened that a party visited

a ground which had been previously worked by another, on the same evening, and found their labours in vain, they would pull the coffin up, stick them on the adjoining wall, and scatter the grave clothes about, and thus the ground was effectually 'spoilt,' as it was called, as it naturally excited a great hubbub in the neighbourhood.

"The mode in which the exhumation was performed by the adepts was not, as might have been supposed, by digging out the newly-filled earth from the not very deep grave, and exposing the coffin-lid, and, after removing, to take out the corpse, but they found it most convenient to dig down at the head of the grave, knock in the end of the coffin, and drag the body out. It was then disrobed from the shroud, which was most carefully put back into the coffin, to avoid committing a *jeu de mort*, the disturbance of the grave and taking the corpse being merely a *misdeemeanour*."

DEUTSCHE LIEBE (German Love.) Fragments from the Papers of an Alien. Collected by F. MAX MULLEN. Translated from the Sixth German Edition by G. A. M. London: W. Swan Sonnenschein and Co., Paternoster-square. 1884.

A delicately beautiful book full of the poetry of feeling. It is valuable, apart from its beauty, as showing the working of the German religious mind, instinctively religious, yet stunned and hardened by Lutheran dogmatism. Indeed any one conversant with Germans must have seen that they are, in spite of their scepticism, religious at heart, and full of God-ward aspirations. But it is exactly such who have the strongest repugnance to the dead and hard system under which they have been reared. Christian dogmas, as inculcated in the young, in the "Evangelical Church" of Germany, are like the scalded seeds sold by some dishonest seedsmen. The vital principle seems to have been killed in them before they are given to the young. The result is that they do not take root, and spring up, and flower. They are to them simply dogmas lying dead and indigestible in their consciences, and they cast them forth with disgust, only to feel the craving for something real, living, and Divine. This constitutes the vital difference between the Catholic Church and Protestantism. In the Roman Communion, and in the English Church, the Christian verities, when taught, live as grains full of vitality in the soul, and spring up naturally, without struggle. There is no resistance. They are loved and loveable truths, and to lose hold of them is to fill the soul with despair.

The doctrines of the Catholic faith are the first principles of the Spiritual life, and where there is any life there they are precious. With the Lutherans it is otherwise. They are religious in spite of their Creed. The Creed is to them irksome, and the Evangelical Churches of Germany are only deterred from throwing overboard the Apostles' Creed by the opposition of the King of Prussia and the Grand Dukes, heads of the Churches in their realms. Catholic religious life is one of growth, upon sure foundations. Protestant religious life in Germany is the straining and groping after the first elements of life.

CHILDREN IN NORWAY; or, Holiday in the Ekeberg. A Book for Boys and Girls. London: Griffith and Farran. 1884.

This is a very pretty book, with many and good pen-and-ink illustrations. It is written for boys and girls, and ought to delight them, unless their tastes are vitiated by a course of sensational stories of contests with savages, and buccaneers, and marvellous voyages underground and over the moon. The writer is at home with plants, and understands how to interest children in them. The chapter on Skandinavian Literature is miserably inadequate. Surely Snorro-Sturlason's Heims-

kringla, and the many romantic sagas collected in the *Nordiske Oldskrifter*, and the *Fornaldar Sögur* ought to have been spoken of; but evidently the writer knows nothing of Norse literature except Hans Christian Andersen's, and Asbjörnson and Moje's folk tales.

SHORTHAND SYSTEMS. Edited by THOMAS ANDERSON. London: L. Upcott Gill.

There is no royal road to shorthand.

"Primo quoque die nemo magister erit."

The systems are numerous, each having some merit peculiarly its own. All these Mr Anderson discusses with an appearance of impartiality, giving specimens of the methods employed, and letting the authors speak for themselves. We would advise any one who desires to acquire this art to consult some expert and then resolutely to work at the system recommended, turning a deaf ear to all other suggestions.

THE LITTLE HORN OF THE EAST. By the Author of 'The Great Roman Eclipse.' London: Elliot Stock. 1883. Pp. 257.

The object of this work is to maintain that the "Little Horn" in Daniel viii. is neither Rome, nor Antiochus Epiphanes, nor the Antichrist, but Mohammedanism. The author argues in behalf of his opinion with much ability. His view of the character of Mahomet is probably correct, and his picture of the Christian Church at this period has some historical basis; but he is not theologian enough to understand the full bearing and importance of the controversies then raging; and he seems never to have studied Dr Pusey's Lectures on Daniel, which surely have a claim to be considered even by a Dissenter writing on this special subject.

Parents, whose shoulders are still burdened with the weight of a growing family, will be thankful to be helped in the solution of the grave question, *WHERE SHALL I EDUCATE MY SON?* (Houlston and Sons), by Mr E. G. PASCOE's little work. The various advantages offered by the great Public Schools, their cost and that of other schools, free education and other such matters, are lucidly treated, and the book ends with a selection of examination papers set for candidates for scholarships, &c.

SOUTH AFRICA. A Sketch-Book of Men, Manners and Facts. By JAMES STANLEY LITTLE. London: Sonnenschein and Co.

Although this work bears a London publisher's name, we believe we can scarcely err in considering it a product of the Cape press, and in paper, printing, and general appearance it reflects the highest credit on its colonial parentage. We may go further, and say that the work is an immense repository of facts connected with South Africa, written by one who has been a personal observer of no ordinary acuteness; and no one, either in the colony or at home, should endeavour to master the intricate and difficult political problems connected with South Africa without carefully considering its pages. It is not so pleasant to be compelled to add that Mr Little's style is sometimes vulgar and frequently flippant, that many of his views are crude, and that on the highest of

all subjects he is equally ignorant and irreverent. Moreover Mr Little frequently digresses to give his opinions *de omnibus rebus et quibusdam aliis*. Here is a bit of "tall" writing, which is very colonial, or rather what our American brethren call "bunkum":

"And in our religious world, too, where is the marrow, where is the life? Are not those potent forces, enervating Blue Ribbonism, sensuously sensational Salvationism, and morbidly lecherous Ritualism, pandered to on all sides? Churchmen everywhere ready to fall down and worship the golden calf? Is not genius and free thought stifled, strangled, stamped out? Are not men blighted everywhere by an accursed gregariousness and by the absence of real liberty?"

Mr Little is rather given to rhapsodise in this absurd way. In a similar vein he tells us that the Church "should attract and embrace modern thought and work it into its system, instead of repelling it. At the same time it should gladly renounce all that has become effete and untenable in its own teaching." Our belief is that when he gives us his own statements and impressions they are really of much value, but we are not so sure that he reasons carefully upon his facts. We give the following anecdote:

"The people of Grahamstown sent home for a clergyman to be appointed to a church which in those early times they had some difficulty in erecting. The answer sent back by the Bishop to whom they applied was as follows: 'that he thought the Vicar of Port Elizabeth might as well ride over in the afternoon and preach at Grahamstown in the evening.' Speaking from memory and belief, the distance is *about one hundred miles*."

Mr Little writes very much in favour of the Dutch, whom he considers the natural aristocracy of the colony, and he considers that the Dutch Reformed Church is the prevailing form of religion in South Africa. There seems to be a scheme of comprehension between this and the Lutheran Church. The late Bishop Colenso seems to have alienated from himself a large proportion of the Natalians. He thinks that we have made the worst possible mistake in allowing polygamy among the Kaffirs. The result is the intense degradation and suffering of the Kaffir women; the very worst forms of slavery. He has only an imperfect appreciation of missionary efforts in Africa. They have been, he thinks, the pioneers of civilisation, but as a rule "eminently irrational." He condemns strongly the Transvaal retrocession, which he thinks is fraught with the most baneful results. With the reservations we have mentioned, there is much that is instructive, interesting and amusing in this volume, together with an extraordinary amplitude of detail.

HARDY PERENNIALS AND OLD-FASHIONED GARDEN FLOWERS.

By JOHN WOOD. London: Upcott Gill. 1884.

The reaction against bedding-out has set in, and we hail every new work which helps to strike a nail in the coffin of that mischievous fashion. Because a few nobles and gentlemen visited their country seats only in the autumn, therefore everyone else who had a garden was to enjoy it only out of the London season! Did the folly Fashion ever lead to a greater absurdity? This little book is useful. It is not indeed to be compared with Mr Sutherland's admirable 'Handbook of Hardy Herbaceous and Alpine Flowers,' but it is ahead of Mr Robinson's provoking 'Alpine Flowers,' which is padded with what we do not want, and which somehow leaves out a great many flowers that we do want. Yet it is not as full as we should have desired. Why is the old-fashioned *Dictamnus Fraxinella* not included? The engraving of the *Saxifraga*

Pyramidalis hardly does justice to the flower as we have seen it in its native habitat on the Pyrenees, and as we have grown it with some protection in England. It has resembled a jet of foaming water. We are glad that Mr Wood says a word for the *S. Bruno's Lily*,—that lovely and perfectly hardy Alpine flower ought to be in every parsonage garden. Mr Wood neglects to notice and recommend the *Trollius*, but we have found it make a pretty compact border plant, and with a little trouble it can be naturalised in our moist meadows, where the golden balls will be a delight to children to gather.

OUR VICAR'S STORIES. First and Second Series. Edited by the Rev. H. C. SHUTTLEWORTH. London: Hodges.

Our test with books of this description is whether they would serve to be read aloud to mothers, lads or girls; and we confess ourselves to be rather puzzled as to the kind of readers these tales would suit. Why should they be so strangely improbable? Why should an ill-used lover first marry the girl and then *falsely* tell her he had another wife? Why should a child, picked up in the street, turn out to be the long-lost child, secretly disposed of by her step-father during her mother's illness? The second series is, however, much less sentimental and unlikely than the first, but we wish there were more *piñ* in them.

JOYFUL THROUGH HOPE. By BLANCHE GARVOCK. London: Seeley.

The title is a sort of pun on the name of the heroine, who was certainly a woman of extraordinary powers. A deaconess at first, she marries a poor incumbent, has two pair of twins besides three odd ones in six years, nurses an exacting and helpless mother-in-law, and does nearly all the work of the house, and parish work besides, without being killed. She and her husband are very good and excellent, but they must have had iron constitutions as well as hopeful spirits.

FROM OVER THE WATER. By the Author of 'Ruthieston,' &c. London: Walter Smith.

"The water" here is only the Solent, but the natives of the Isle of Wight are quite insular enough to regard the inhabitants of the "adjacent island" of Great Britain as interlopers when they come, not as visitors but as authorities, and we have here a very pretty book on the doings of a Scottish bailiff among people who by no means understand his activity and scrupulous care for his master's interests. The *love* affairs which are to recommend it to its young readers are thoroughly natural and interesting, and managed in a way to make them useful reading.

GLADYS FANE. By T. WEMYSS REID. London: Fisher Unwin.

This is a third and cheaper edition of a book cleverly written, and with a fairly sound moral, but we cannot recommend it. It is not desirable to dwell on the excitements of Monte Carlo, and a girl in love with a man whose wife is (as he supposes) in a lunatic asylum, is not a wholesome subject of contemplation; nor is there a spark of religious feeling from beginning to end, except to enhance the disagreeable character of the step-mother from whom the unhappy young lady has fled.

THE HEIR OF AYLMER'S COURT. By M. E. JAMES. London: Elliot Stock.

This tale has been spread out into three volumes, which contain about half-an-hour's reading apiece. From the first

page we detect that the heir is a supposititious child, but not in the ordinary way. He (or she) turns out to be a girl, whose sex the elder sister has concealed out of revenge upon the male heir, on whom the estate is entailed. The fraud is hateful to the young person herself, and is confessed the moment she comes of age, and the rest of the book is taken up with bringing her and her cousin together again. There is another heroine, with one of those hateful mothers in whom modern fiction is apt to indulge.

Magazines of the Month.

We notice in the first place, though it comes to our hands very late, the current number of *LE LIVRE, REVUE DU MONDE LITTÉRAIRE*, which is before us. This well-known Review, published by M. Quantin, of Paris, will, we understand, be confided to the agency of a London publisher also, Mr T. Fisher Unwin, of 26 Paternoster-square. In the February number we may take note of the extremely interesting article, entitled, "*Les Etapes de la Revue des Deux Mondes*," which narrates with many new and striking details the early history of that enterprise in which M. Francois Buloz was so remarkably successful. It is curious that the *Revue* should have found a home in the old "*Hôtel Beauharnais*" of the First Empire.

The *PORTFOLIO* for this month has quite a classical and academical air. Mr Alfred J. Church continues his descriptions of the Thames in the neighbourhood of Oxford, which will be very interesting to Oxford men.

The contents of the *MAGAZINE OF ART* for this month are unusually varied. Out of ten articles we select for special notice an historical and architectural description of "*Syon House*," first a convent of the Bridgetine nuns (the author oddly calls it a "*monastery*"), and afterwards the palace (for it quite deserves the name) of the Percies. The beauty and interest of this old pile quite justifies the careful and appreciative attention it receives in this article from Mr Eustace Balfour. Mr A. Wright's series on "*The Lower Thames*" continues with no diminution in vigour or attractiveness; and Mrs F. Mabel Robinson's in "*The Lace School at Burano*" gives an account of the recent revival of this graceful industry under the influence of the Countess Marcella.

In courtesy to a new comer, we give the next place on our list to No. I. of *THE LINK: New Light on Old Paths*, a shilling magazine, of which the specialty appears to be ghost stories, spiritualism, and *diablerie* generally. We should think the supply of material of that kind would run short after a time. By "*Link*" is to be understood "*torch*."

The *ENGLISH ILLUSTRATED MAGAZINE* presents us with another proof of the careful and reverent interest with which all relics of the past are regarded in our day. The opening article, "*Changes at Charing Cross*," by Austin Dobson, is full of interesting antiquarian detail about the localities surrounding Trafalgar-square; and amongst other stories, contains the history of the "*noble equestrian figure*," as Walpole styles it, of Charles I., now unfortunately somewhat dingy with age and London smoke. This statue was cast, but not erected, before the Civil War; and afterwards was sold by the Parliament to "John Rivett, brasnier living at the Dial,

near Holborn Conduit," who was strictly enjoined to break it up.

"Rivett, whose faith was large in time," carefully buried it instead, and ingeniously exhibited some broken brass in earnest of its destruction. Report further says that, making capital out of both parties, he turned these mythic fragments into knife-and-fork handles, which the Royalists bought eagerly as relics, and the Puritans as tokens of the downfall of a despot. In any case there is evidence to show that the statue was still in Rivett's possession in 1660, and it is assumed that it passed from him or his family to the second Charles. Strype says that he presented it to the king, which is not unlikely."

Miss Muloch's pleasant descriptions of Cornwall still continue; and the *dramatis personæ* of "*The Armourer's Prentices*" get more and more in number every chapter, till the stage is crowded; and the drama meanwhile makes no advance.

In *LONGMAN'S MAGAZINE* we find, besides the stories, a rather incomprehensible "*New Theory of Sun-Spots*," by R. A. Proctor; a very learned account of "*Steeplechasing*," detailing mysteries of the turf which will be new to many readers; and a narrative written in the truest spirit of hero-worship, by Mr T. E. Hebbel, of a "*Pilgrimage to Selborne*." We fancy that the younger generation of readers does not appreciate that delightful old classic '*White's History of Selborne*' as their elders did; which is a pity. Mr Julian Sturgis, in his strange sketch entitled "*A Mad Parson*," is eccentric and improbable even beyond his wont.

The *CONTEMPORARY* opens with a gravely important article from the pen of Mr Herbert Spencer, bearing the ominous title of "*The Coming Slavery*." The author points out how rapidly our social system is being reorganised on a socialistic basis by the provision of education to the children of the working-classes already far under the cost, and probably to be given before long entirely gratis; by the pulling down of over-crowded dwellings, and the erection out of municipal funds of improved blocks of apartments for operatives; by the increased power given to police and medical officers to enforce sanitary measures and to examine anyone they think fit; by the resolve to apply for authority to provide in some cases (even) gratis meals and clothing to indigent children (page 469); by free libraries and reading-rooms, government posts and telegraphs, and many more applications of the communistic principle. Then he goes on to show how the enormous and rapid growth of the local taxation which provides the means for these things must tend more and more to depreciate property, that thus the land will become almost valueless to its proprietors, and the way will have been opened for their expropriation and the adoption of a socialistic ideal in which the community is the sole proprietor of houses and lands. He tells a story which would seem almost incredible were it not extracted from the Report of a Royal Commission, that

"At Cholesbury, in Buckinghamshire, in 1832, the poor-rate suddenly ceased in consequence of the impossibility to continue its collection, the landlords having given up their rents, the farmers their tenancies, and the clergyman his glebe and tithes."

All this is serious and indeed alarming, and the article is one which should be read by all. The Marquis of Lorne endeavours to sketch the outlines of a plan for four local governments in Ireland which may possibly allay, he thinks, the disloyal spirit in Ireland, remarking that "we may look upon it as a certain fact that it is impossible, under present condi-

tions, to look for Irish content." He hints an inquiry "whether the money spent on a Lord-Lieutenant might not be more profitably used."

In the NINETEENTH CENTURY we find another pre-eminently able article by the father of Lord Lorne, "The Prophet of San Francisco," in which the Duke of Argyll discusses the theories of Mr Henry George, which he calls "immoral," and claims to have reduced to an absurdity. It is undoubtedly a very powerful and outspoken defence of the class of great landowners by one of their number. Strong language is used again, this time from the other point of view, by J. Mr Seymour Keay in the second article, entitled "The Spoliation of India." It is far too long for us to summarize, but one statement is made which we confess surprises us, namely that "Twelve thousand [Indian] officials are now retired in this country, and draw no less than four million pounds yearly from the Indian Treasury." The article again on "King John of Abyssinia," by Captain E. A. de Cosson, is exceedingly interesting, and points to Abyssinia as providing a possible centre of law, order and prosperity in Equatorial Africa.

Other magazines must this month be passed over for want of space.

✠ SERMON ✠

Easter Day.

GENESIS xl. 14.

"Think on me when it shall be well with thee, and show kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house."

"All her streets shall say, Alleluia!" the words are those of Tobit in the prayer of rejoicing that he wrote, "Blessed be God that liveth for ever, and blessed be His kingdom. He leadeth down to hell, and bringeth up again. Rejoice and be glad for the children of the just: for they shall be gathered together. O blessed are they which love Thee, for they shall rejoice in Thy peace; blessed are they which have been sorrowful for Thy scourges, for they shall rejoice for Thee when they have seen all Thy glory, and shall be glad for ever. For Jerusalem shall be built up with sapphires, and emeralds and precious stone, and all her streets shall say, Alleluia!"

Throughout the Church, throughout the Christian world, this day, there is joy and gladness of heart among the Israel of God. Throughout the Church, throughout the Christian world, there rises the glad song of Alleluia! and they who have been sorrowful with the scourges and suffering and death of CHRIST rejoice and are of glad heart to-day, that He Who was led down to the grave is brought up again in triumph! CHRIST liveth Who was dead! CHRIST reigneth Who was condemned to death! Throughout the Christian Church—this day—all her streets shout Alleluia! Alleluia! for the King rises victorious over Death and Hell.

Alleluia! for His life of suffering and humiliation is over.

Alleluia! For as by man came death, by Man also is come the resurrection of the dead.

Alleluia! For as in Adam all die even so in CHRIST shall all be made alive.

Joseph was in prison in Egypt with the butler and baker of Pharaoh as his companions. The two men had dreams, and related them to Joseph, and he interpreted them to them. To the chief butler he promised restoration to the favour of his king, freedom from his chains, and prosperity. To the chief baker he spoke a warning of coming death. Then, when he had told the butler that after three days he would leave the prison and pour wine once more into Pharaoh's cup, he said: "Think on me when it shall be well with thee, and show kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house."

The promise of restoration was fulfilled. The prison-doors were thrown open. "Yet did not the chief butler remember Joseph, but forgot him" for "two full years." Our LORD JESUS CHRIST has been on earth, in the prison-house of this world, with man, one with man in suffering, humiliation, privation, restraint, loss. Now, after three days, the prison-doors of the lowest prison of all into which He descended, are thrown open, and He rises free, "Death hath no more dominion over Him." He went through all the recesses of the prison. The prison of life, the prison of the grave, and the lowest deep—the prison of Hell. He escapes them all. He rises to life and immortality. But we—we remain! and as He leaves, we stretch our suppliant hands and cry to Him—"Think on us, when it shall be well with Thee in Thy heavenly Home; and show kindness, we pray Thee, unto us, languishing here, in darkness, bondage, and hunger; and make mention of us unto the King of Kings, obtain for us pardon for our transgressions, and grace to offend no more, and—in Thy good time—bring us out of this house of bondage."

There are four petitions made by Joseph to the chief butler, and he forgot Joseph. We have One who can be touched with the feeling of our infirmities, who has gone up on High, and received gifts for men. To Him we cry. He will not forget us. That is our first petition.

"Think on me!" Will He not? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands."—(Isaiah xlix. 15-16.)

"Think on me!" Indeed, indeed, He will. He is bone of our bone, and flesh of our flesh. When Joseph had his first-born brought to him, he called him Manasseh, which means *Forgetting*; "For God," said he, "hath made me forget all my toil, and all my father's house."—(Genesis xli. 51.) But it is not so with JESUS. He forgets not the toil through which He went to win our salvation, nor us, His Father's house, His brethren. In

His glory, in His Heavenly Kingdom, He remembers us. On the Cross in His agony He thought on the penitent thief, and promised him Paradise; and in Heaven He thinks on all who are drawn to Him by the power of His Cross.

"Show kindness, I pray thee, unto me!" This also He will do. He loveth us with an everlasting love. Kindness will He indeed show, loving kindness in abundant measure. He goes up on high to receive good gifts for men, to pour forth His benefits upon us. Out of His abundant kindness He took human flesh upon Him, out of kindness He suffered and died. Out of kindness He tarries with His Church after His Resurrection, that He may instruct it in all things pertaining to the Kingdom of God. Out of kindness He ordained His Sacraments. Out of kindness He is ever ready to assist all those who call on Him, to give them help in time of need, grace to overcome temptation, and to bring forth fruits of righteousness, grace to serve and please God.

"Make mention of me unto Pharaoh!" What is Christ's great function in Heaven but to stand before the Father, the King of Kings, and intercede for His people? He ever liveth to make intercession for us. He is our great High Priest Who pleads before God the Father the merits of His great sacrifice, Who lifts the wounded hands, and shows the pierced side before the Holy Father, and through His all-prevailing prayer turns away the anger of God from us.

We know our own unworthiness, we know that we have offended God by our sins of omission, or sins of commission, that we of ourselves are not such as deserve mercy. But our confidence is in the Mediator, our trust is in the Atonement, and, relying on our great High Priest, we pray "Make mention of us unto God! Plead Thy all-sufficient Sacrifice, obtain for us pardon for the past, strength for the present, and endurance for the future." "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."—(Heb. iv. 15-16.)

"And bring me out of this house!" We shall never pray with any fervour; we shall never feel the value of a Saviour till we have found out that this world is a prison-house. It is not discovered all at once. It has to be found out. Israel was in bondage in Egypt, but its birthright was freedom in the Land of Promise. It was forced to labour in making bricks without straw under hard taskmasters, but its proper place was in the Land flowing with milk and honey. We are not made to be bondsmen. We are not created for this world, and for the brief span of life here. We are created for the sinless Kingdom, created for Eternity.

Do you not know by your own hearts that you have aspirations and powers which you cannot follow and

exercise, because you have not the time or the means. Here we have to slave, to be content if we may earn our daily bread and save our souls alive. But we know that we are capable of doing more. We have other interests. Alas! life is short, we cannot do more, we must give up the pursuit of those other interests, we have not the time to devote to them. In the little child are abundant faculties which might be expanded in various ways, but the stress of circumstances is so great that it can only grow in one direction.

Does not this show us that we are not made for this world, that life is too short for the perfecting of what we are? Well, it is so—it is a prison-house. Till we have discovered that, we shall be but poor Christians.

What is life but a tissue of disappointments? A series of disenchantments? restraint on every side? a bounded prison, and a mean round of treadmill duties?

If we are satisfied with this, if we have no desires for anything beyond, for a higher, nobler, fuller life, we shall not live as Christians, we shall be but as animals which aspire not beyond this world.

What now is the great lesson forced on us by Easter Day? Is it not this? That the full life, the perfect life, in which we shall grow freely, in which all our faculties of mind and body and soul will have their complete development, unrestrained, and untortured and untwisted is Hereafter?

This life is Bondage, the future life, the Resurrection life, is Freedom. Now we live, in part, a narrow life, then we shall live, altogether, a wide complete life. Till we realise this we shall never pray with any heart to Christ to "Bring us out of this prison-house."

This is Easter Day! The Lord is risen. The gates of Hell are broken, the gate of the grave is rolled back. That iron gate has opened to Him of its own accord.

We remain here in bondage, in prison, suffering, seeking, hungering, in darkness, in distress, in restraint, and we extend our hands through our prison bars to Him Who is leaving, and we cry to Him "Think on me, O Lord, when it shall be well with Thee in Thy glorious and happy home, with angels adoring Thee, throned in majesty, with a rainbow under Thy feet! Show kindness, I pray Thee, unto me. Shed forth Thy grace upon me. Give me both the will and the power to fulfil the commandments of my God. Make mention of me in Heaven, my ever-living Intercessor, unto God the Father; plead Thy wounds, plead Thy Cross, plead the nails, the thorny crown, the spear; obtain for me remission of my guilt, acceptance as a son; and—in Thine own good time—when I am ready, bring me out of this prison-house."

S. BARING-GOULD.

The Next Number, April 25, will contain a Plain Sermon for after Easter—"THE HOLY HILLS." No. 1. By REV. J. HARRY BUCHANAN.

Germ Thoughts for Eastertide.

"In admitting the truth of the Resurrection, you make an admission which, if you are a thinking man, must govern, colour, impregnate your whole thought, must make faith intellectually easy, and doubt unwelcome. For the Resurrection guarantees the absolute truth of CHRIST's Teaching and Mission; it converts His Death into the transient preliminary of an eternal triumph; it leads on to the Ascension and the Perpetual Intercession in heaven; it is the warrant that He will come to judgment. To admit the Resurrection, and then to be perpetually fretting with the real results of your admission; by explaining away CHRIST's lesser miracles, or by grudging their authority to His Apostles, or by questioning the power of prayer and the reality of Providence, or by depreciating the Sacraments which CHRIST has instituted to sustain the higher life of men, or by denying the truth of those old Testament Scriptures to which He has set the seal of His Personal witness;—this is to be guilty of mental inconsistency, as well as of irreligious hardness; it is to have granted the greater, and then to raise a difficulty about granting the less. The only question for a believing Christian is, what is, and what is not warranted, immediately or through necessary inference, by His authority, Who was 'declared to be the Son of God with power, according to the Spirit of Holiness by the Resurrection from the dead.' When that question is settled, controversy ought to be at an end; it ought to have ended by the evidential power of CHRIST's Resurrection."

H. P. LIDDON.

"It was necessary that CHRIST should rise again for five reasons. (1) For the commendation of the Justice of God, to which it pertains to exalt those who humble themselves for His Sake, as it is written, 'He hath put down the mighty from their seat, and hath exalted the humble.' Because, therefore, CHRIST, out of love and obedience to God, humbled Himself even to death upon the Cross, therefore it behoved that God should exalt Him even to a glorious Resurrection. It was of His Person the Psalmist spake when he said, 'Thou knowest my down-sitting and my up-rising;' that is, my Humiliation and Passion, and my Glorification in the Resurrection. (2) For the instruction of our faith, because by the Resurrection our faith is confirmed in the Divinity of CHRIST, for 'He was crucified in weakness, but He liveth by the power of God.' If CHRIST be not risen, our faith is vain. For what use is there in My Blood, that is in the shedding of it, when I go down to the pit—as if to corruption. (3) For the elevation of our hope, for when we see CHRIST risen, Who is our Head, we are led to hope that we, too, shall rise from the dead. For if CHRIST be preached that He rose again from the dead, how say some among you that there is no resurrection of the dead? I know that my Redeemer liveth by certitude of faith; and that in my flesh I shall see God, by firm hope. (4) For the information of the life of the faithful, in that as CHRIST was raised from the dead by the glory of the Father, so we also should walk in newness of life. In that CHRIST rose from the dead to die no more; so should we persevere to the end as dead to sin, and alive to God. (5) For the completion of our Salvation, for He was delivered for our offences, and raised again for our justification."

AQUINAS.

"The Revelation of the Divinity of JESUS CHRIST was particularly connected with His Resurrection, for four reasons:—

"(1) Because His Resurrection was the proof which the God-man expressly promised to give the Jews in order to convince them of His Divinity—'Destroy this temple, and in three days I will build it up.'

"(2) Because it was in reality the most natural and convincing proof that could be given, for CHRIST raised himself.

"(3) Because of all the miracles which CHRIST wrought by virtue of His Divinity, none was better attested, both by His enemies, and through the incredulity of His disciples.

"(4) And because of all His miracles this is the one that has most to do with the establishment of the Gospel, the sum and substance of which is to believe in JESUS CHRIST and to confess His Divinity."

BOURDALOUE.

"It is my object to show that a belief in the Resurrection of the LORD is not, indeed, the solution (for that we cannot gain), but the illumination of the mysteries of life; that in this fact the apparent contradictions of the immensity and insignificance of the individual are harmonised: that in this lies an end to which pre-Christianity converged, a spring from which post-Christian history flows: that in this, man finds the only perfect consecration of his entire nature: that in this there is contained a promise for the future which removes, as far as may be, the sense of isolation which belongs to our finite nature, and unites our world again to the absolute and eternal."

WESTCOTT.

"I. The Mystery of the Resurrection, A Mystery of Calmness:—

- i. The sunrise, a type of its exceeding calm, its tranquil glory and effulgence; light makes no noise.
- ii. The soul of JESUS, not fluttered, nor elated.
- iii. Calm adoration of the souls by which He is accompanied.
- iv. Calmness of the Adorable Body lying separate in the tomb.
- v. Calmness of the Body and Soul in their joyous union: witness the grave-clothes, and the rolled stone, and the sleeping guards unawakened.
- vi. Calmness of the dead, which rose and walked in the streets.
- vii. Calmness of his immense and unperturbed Divinity.

"How unlike the world is all this!

"II. Peace and calm the gift, the special foremost gift of JESUS Risen.

- i. Exemplified in His apparition to His mother at the dawn.
- ii. To Magdalen He revealed Himself gradually, so as to leave her calm, and by His voice which stilled the seas.
- iii. To the disciples going to Emmaus.
- iv. On Easter coming to the disciples—*Par Vobis*—breath, priesthood of peace and calm.
- v. On Low Sunday to St. Thomas—*Par Vobis* again.
- vi. This peace displayed in the subsequent conduct of the Apostles.
- vii. Persevered in by our dear Lord all the forty days."

F. W. FABER.

Current Facts and Notes.

The question of "Outcast London" continues, and rightly, to occupy considerable attention. A Conference of Delegates met at the Memorial Hall, Farringdon-street, last week, when various dissenting ministers gave their experiences on the subject. Sir W. M'Arthur, M.P., presided.

The Sunday Closing Bill was discussed in the House of Commons on Wednesday week, Mr Stevenson moving that it be read a second time. It was, however, talked out by Mr Warton. We think Mr Talbot's amendment might have been passed with advantage to the country. It is certainly desirable that the hours during which public-houses are open on Sundays be "materially curtailed." The *Times* naively remarks that wherever Sunday closing is the rule, there "the amount of bona fide travelling is well known to be enormous."

We regret to record the death of Professor Gustav Richter, in his 61st year. His painting "The Resurrection of Jairus's Daughter," which is in the National Gallery, first brought him into notice. But he was chiefly noted as Germany's greatest portrait painter.

The *Temple Bar* for this month, on the preachers of the day, in comparing Dr Liddon's eloquence with that of the Bishop of Peterborough, says of the latter, "the Bishop's eloquence never soars much above earth." Rather a doubtful compliment!

A motion was recently brought before the Sanitary Committee at M'ford, proposing that a Crematorium be erected at the Cemetery for the convenience of those who wished to burn the bodies of their deceased relatives. The motion was carried unanimously. Of course Sir Spencer Wells' letter and Mr Justice Stephen's judgment were urged as reasons for adopting the heathen practice of cremation.

At a meeting held at Lowther Lodge, the Right Hon. J. G. Talbot presiding, on behalf of "the Parochial Mission Women Fund," Canon Blackley remarked that the poor did not believe in the sympathy either of the clergy or upper classes, but "would open their hearts to the Parochial Mission Women." Much as we value the services of the latter, we cannot endorse Mr Blackley's statement. Are not the clergy by their office "sons of consolation?" If they are not, they ought to be.

The Rev. James Jarratt Crosthwaite, Rector of S. Laurence, York, has been installed in York Minster to the Archdeaconry vacant by the resignation of Archdeacon Watkins.

We would remind the clergy and all who are interested in the Work of the Church of England, that they should without delay supply themselves with copies of 'The Official Year-Book,' which we have already noticed in our columns as an indispensable Guide to Home and Foreign Missions, Clergy Charities, Societies, Chronological Record of Events, and all that appertains to the activities of the National Church.

Messrs Sanger seem to have an odd idea of the meaning of Good Friday. It is stated that they have arranged to make a "triumphal entry" into West Bromwich on that day, and thereby to turn the town into "a veritable pandemonium." We are glad to see that the mayor and leading tradesmen have signed a protest against such a scandalous profanation of Good Friday.

Poetry.

CREMATION.

Yes! If our dust were Adam's, unredeemed,
Yes! If the last and quickening Adam left
Us, bone of His and flesh, to lie bereft
Of His own life-germ—well had fire beseeemed;
(For fire's annihilation's next of kin):
But, since our sere flesh is of Truth esteemed
Grass, but as seeds for springtide, dare ye sin,
Carnificers! the sin of pagan Rome—
Who, scorning burials of the Catacomb,
Still built her household dovescotes* to secure
Each Ego in his niche of ashes pure.
Woe! if when, as a cloud, God's doves fly in
Bright to their ransomed homes, ye shall be seen
To have profaned His shrines with fire unclean.

JACKSON MASON.

* "Dovescotes," the columbaria or chambers pigeon-holed to contain the "handfuls of white dust," which represented, after Cremation, many a wealthy Roman to his descendants.

BOOKS RECEIVED.

Before the Altar. 3 Editions	...	...	...	Mowbray.
Brewer.—Reign of Henry VIII. 2 Vols.	...	...	...	Murray.
Gloss.—Exegetical Studies	...	...	...	Clark.
Holland.—A Summary	...	...	...	Parker.
Holmgren.—Wisdom of God	...	...	...	Masters.
Janet.—The Theory of Morals	...	...	...	Clark.
Life of General Gordon	...	...	...	Scott.
Selections from the Writings of J. M. Neale	...	...	...	Rivingtons.
Tip-Cat	...	...	...	Walter Smith.
The Last Prophecy	...	...	...	Nisbet.
The Priest's Prayer-Book	...	...	...	Masters.
Wilson.—Holy Communion	...	...	...	Bell.

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- IV. THE ROYAL VATICAN.
- V. LAUDERDALE AND THE RESTORATION IN SCOTLAND.
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"Preachers of the Day."

This is the taking title of a Paper which appears in the current number of *Temple Bar*, and has attracted much attention. The writer of the review in question, who approaches his subject in no unkindly spirit, disowns any theologic standpoint, and accordingly commences with the singular statement that "the sectarian doctrines" of the various clergymen whom he delights to honour by his notice "must be left out of account." We did not know that this tendency to hold "sectarian doctrines" had become so universal amongst preachers of the first rank in the Established Church as to oblige an orthodox reviewer to begin his critique of their sermons by a solemn renunciation of all complicity with their erroneous opinions. If, however, the writer on "Preachers of the Day" attempts to hide his own religious convictions, he reveals to us in unmistakable terms what he considers to be the object of preaching, and of course upon the attainment of which depends the excellence of the preacher. If you scan, he says, "the list of preachers in Saturdays' Papers," you can always provide yourself in London with "some of the richest intellectual pleasure, if not instruction, for the following day." If precept is more powerful when reinforced by example, the advice in question should come with effect; for it is evident on glancing at the names of the preachers who are commented upon in *Temple Bar* that the homiletic announcements which are provided in Saturdays' *Times* must have greatly aided the writer in his selection. There can be no manner of doubt but that the view which he takes of sermons is a common one. They are regarded as oratorical efforts with a spice of "instruction" in them. The pill must be well gilded or it will not be swallowed; but, after all, it may be said the great point is to get it taken at all. This we admit; and we are prepared, moreover, to regard the gifts of eloquence and intellect as in some sense analogues of the extraordinary endowments of mind and tongue by means of which the Gospel was first preached and believed. But the danger now is that the "intellectual pleasure" should become the sole or at least chief end which is sought in going "the round of the London Churches" in quest of special preachers.

That the main object of preaching is to awaken the conscience to a sense of sin and to teach the means of getting rid of it, to enforce the fulfilment of duty and the cultivation of virtues, to kindle devotion and declare "all the counsel of God"—would not be denied by those who are drawn to sermons by motives similar to those which fill the Concert-Hall with an audience, or the Picture-Gallery with spectators. They would be chargeable only with a practical forgetfulness of it. Upon a close self-analysis it would too often be found that the pleasure in the composition or delivery of the discourse had been thought more of, than the spiritual profit to be derived from the ideas or motives which were enforced.

The point of view which the writer of the article which

we are canvassing takes is consistently maintained throughout its pages. Voice, presence, fluency, action, are all of course weighed in the scales of the critic—four things which, no doubt, are of great importance to the orator. The preachers whose modes of preaching he attempts to photograph are Canon Liddon, the Bishop of Peterborough, Archdeacon Farrar, Dr Barry, Dr Vaughan, Dean Church, Canon Hole, Canon Duckworth, Dr Lansdell, Canon Boyd Carpenter, Mr W. H. Aitken, Mr Haweis, Mr Stopford Brooke, Mr Voysey, &c. The orthodoxy of the Reviewer, notwithstanding his protest, evidently deteriorates as he gets down the list. Some of those whom he mentions we should not put in the first rank for their oratorical powers; whilst others, whose names have been long known, and whose labours have received the recognition which was but their due, are either omitted or barely mentioned. Whilst, however, we cannot always praise his discernment, or indeed admire his choice, there are many points in which we are fully in accord with his judgment. Thus that Canon Liddon is *facile princeps* amongst the pulpit orators of the day we cordially admit. His sermons “for beauty of language, elevation of thought and lucidity of reasoning,” the Reviewer well says, “could not be surpassed.” He does not seem aware of the fact that Dr Liddon preaches from a manuscript, and not from “Bible and notes”—a fact which makes the more remarkable the impression he is able to produce. We should not have regarded Canon Liddon’s sermons as marked by “optimism,” at least in the ordinary sense of that term. On the contrary, he is credited with a very keen apprehension that things in some directions are going irrevocably wrong, as some of his latest utterances about the secularisation of Oxford, to take this only as an instance, supply sufficient indication. We think the Bishop of Peterborough’s style of eloquence is more suitable for the platform or for Parliamentary debates than for the Church. That he is the best speaker amongst the Bishops goes without saying, but he has not the unction and power of “moving” by means of which the late Bishop of Winchester held congregations bound under his potent spell. Archdeacon Farrar’s preaching is compared to certain pyrotechnic displays in Paris when “Signor Ruggieri discharges the fireworks on national holidays, and does so with unmoved countenance.” The critic is referring to a certain “expressionless look” which Dr Farrar wears in the Abbey when he is delivering his florid periods, and the comparison is far from a bad one. Dr Vaughan, Mr Wickham and Dean Church are described as “scholarly preachers,” a designation which certainly belongs to the last-named, though we should not have enumerated either of them amongst the orators of the English Church. Canon Hole and Canon Duckworth are credited with the qualities of Court chaplains, though, except that the latter is so *de facto*, we cannot say why.

The utterances of Court preachers have been too often associated in our mind with an undue sensitiveness to earthly rank and distinction to make that species of oratory always attractive. There is a story that even Bourdaloue, when preaching on death before Louis XIV. and the Court, and carried away by his earnestness he exclaimed “We are all mortal,” quickly recovering himself, bowed to the royal pew and said, “except your Majesty.”

Of Canon Hole this unsparing observer says, “there is nothing spontaneous” in his “oratory; it is all art, and high art.” “He suits the action to the word with gestures that have all been studied.” In fact, the French would say of his sermons, “c’est de la peinture trop lchée.” Of Canon Duckworth’s utterances all is praise. He propagates “religious earnestness” rather than “zeal,” a distinction which is a real one, though the writer in *Temple Bar* does not rightly seize the points of difference. The Bishop of Truro is capitally epitomised under the description—“a forcible preacher,” and his work at Eaton-square justly held up to admiration.

We are next treated to a peep behind the curtain. The Reviewer is able to describe to us minutely how Dr Lansdell, who hails from Highbury College, prepares his sermons. On Monday he chooses his text and reads commentaries thereon, on Tuesday he makes “a rough draft,” on Wednesday “a fair copy,” on Thursday he learns the sermon by heart, on Friday he rehearses it, and on Sunday it is delivered “without notes.” We see from the *Clergy List* that Dr Lansdell has no Cure, which, under the circumstances, we think rather a good thing, as it would be somewhat difficult to combine active parochial work with such an elaborate preparation of the Sunday’s discourse. The preparation is almost equal to that of the clergyman who devoted Fridays to crossing his t’s, and Saturdays to dotting his i’s. However, the Reviewer is right in enforcing careful preparation for the pulpit, though the particular exemplification of it may be a little discouraging to a parochial clergyman in full work.

Of Mission-preachers Rev. W. H. Aitken is singled out as an orator of the first rank, whilst Canon Body is not mentioned at all, and of “Mr Knox-Little” it is only said that he “has just been appointed to S. Paul’s.” In a slip this *erratum* is corrected and “Worcester” put in the place of the Cathedral of the Metropolis; but as Canon Knox-Little was appointed to the Canonry at Worcester in 1881, the “just appointed” is slightly inaccurate. No doubt the confusion arose from Canon Scott Holland’s recent promotion to S. Paul’s, though as a preacher he is unnoticed by the *Temple Bar* censor.

The portrait of Mr Haweis is very lifelike, whilst Mr Stopford Brooke’s “lackadaisical” manner and word-painting are rather “taken off.” We cannot unite with the emotion of the writer when he says of the latter, “would we could speak of him as being still in the Church of England.” We think it a pity that he did

not leave it earlier than he did. But that Mr Haweis has "condensed the Church Service" in order to give more time for the sermon, we admit in the strictly literal sense of the verb.

The preaching power of the Church is affirmed to be "undoubtedly superior" to that of the sects, which is certainly the case; but its superiority is not to be accounted for by the greater freedom which exists in the Anglican Communion, though to be subject to a Bench of Bishops is preferable to being under "a Board." The reasons for the difference form too large a subject to be entered into at the end of an Article. The reply to a clergyman, who expressed his regret that Mr Spurgeon was not a minister of the Church, by quoting a portion of the tenth Commandment, we may notice, was originally attributed to the late Bishop of Exeter and not to Dr Wilberforce. That Mr Spurgeon's attractions lie in his humorous resort to comparisons taken from "the customs of retail trade" and "the colloquialisms of the streets" is a true account of much of the preaching in the Tabernacle.

If clergymen do not improve in their preaching it will not be because there is any lack of self-appointed judges of their productions. Not only by the Magazines "of the day," but from the other side of the Channel, the pulpits of the English Church are criticised. The clever author of 'John Bull et Son Ile' devotes a chapter to a caustic description of our Services and Sermons. He seems to labour under the delusion that no good sermons are delivered anywhere except in Westminster Abbey and St. Paul's, where "the greatest orators of the Anglican Church preach," whilst the "collection," according to him, is the most prominent feature of the proceedings elsewhere. He makes one good "hit." He finds, he tells us, explicit directions in the Prayer-Book that the congregation should "kneel on their knees," but that he had observed that many prefer "to kneel on something else," viz., "with their elbows" and their bodies thrown forward whilst still really sitting. We cannot conceive why human beings should prefer to put their bodies into such contortions rather than "fall down and kneel before the Lord" their "Maker." We trust that it may have a wholesome effect to be told, not only what others think of our sermons, but also of our worship.

Difference of Character should not Estrange.

Certainly difference in principle must needs divide men more or less from one another. If truth unites, opposition to truth, and even neglect of it, must separate. We allow, however, this disuniting tendency to have its own way a great deal too much, when Churchmen who hold the same creeds, and use the same divine offices form opposite and hostile camps, and make war on each other as they now do. This is a fault, and worse than a fault, greatly to be lamented, and to be amended also, if the Church is to do her work. But not this evil is meant to be the subject of these remarks,

but rather that strange and sad phenomenon which we observe when men who hold the same principles and have the same object in view hold aloof from each other, if they think that their neighbour works in a department or in a manner which does not commend itself to themselves. In a word, not only differences in principle separate Churchmen, but differences of character.

Was not this the failing of the Corinthians who proffered each his own gift, and were rebuked by St. Paul? His heavenly chapter on Charity would cure the disease, if applied, but then it is not.

We behold some men endowed with a political sagacity, who possess a knowledge of human nature, who make use for high ends of the virtues of others and their vices, of their folly and their wisdom. They are able to do what men with a seemingly higher ideal fail to accomplish. Certainly they run a great risk of deteriorating, and of sacrificing principle to expediency at conjunctures. But we should be charitable to them, and discern their merits rather than their faults; and they, on their parts, should be on the watch against what is not their least temptation, impatience of those who, on principle, do not co-operate with them. They must not call others impractical, idealists, dreamers, transcendental, visionary, and wish them out of the way, because they are not like themselves. Those others do their proper work, work equally necessary. They are certainly not less single-minded. They work for God and use their special gifts for His Honour.

Who are these others? No names will be given on either side. The reader may supply instances from his own knowledge of ancient or contemporary history as he will. Let him be careful, however, and charitable if he tries to do so.

These others are theologians, devout; men whose minds dwell on absolute truth. They dread anything which will obscure the truth, or seems a deflection from the straight. They hate compromises and distrust policy. They live in a higher region than that of the political and practical man. They are tempted to distrust him and dislike him, and to refuse co-operation with him. Perhaps they read him better in some respects than he can read himself, and they discern real faults; but, do they always discern real merits? Are they sensible that he is doing for the good cause what they are not doing and cannot do; and that what appears to them complicity with imperfection is often the result of a knowledge of human nature which they themselves have not, which knowledge comes of a great grace, no less a grace than sympathy?

Perhaps the former class of persons are more in fault than the latter. Practical people are apt to be very impatient with what stands in their way, and does not accommodate itself to their plans. Martha found fault with Mary, not Mary with Martha:

Wisely Thou givest—all around
Thine equal rays are resting found,
Yet varying so on various ground
They please and strike,
That not two roseate cups are crowned
With dew alike.

But all are beautiful, and all receive their proper beauty and their place in creation from the Father of lights.

W. E. HEYGATE.

CURRENT TOPICS

The intelligence of the death of the Right Rev. Robert Bickersteth, D.D.; Bishop of Ripon, which took place at the Palace, Ripon, last week, will have been received with regret not only by the "party" to which he belonged, but by all who could respect his piety apart from its narrowness. The name of "Bickersteth" is a household word amongst those who arrogate to themselves an exclusive right to the title "Evangelical." He was born in 1816, and was the fourth son of the Rev. John Bickersteth, rector of Sapcote, Leicestershire, the present Dean of Lichfield being elder brother of the late Bishop. Dr Robert Bickersteth was the survivor of that stratum of bishops which all belonged to the same "school of thought," and were elevated to their responsible positions by Lord Palmerston, though usually identified with his "noble relative" under the *sobriquet* "Shaftesburian bishops." As the *Times* rightly says, "in these days, a Low Church bishop who surrounds himself with Low Church chaplains and clergy," and whose health does not admit of his taking an active part in the administration of the diocese, cannot expect to escape "sharp criticism." There is a tendency, or rather an attempt, on the part of two or three bishops to make their dioceses a sort of "preserve" for those only who can pronounce the shibboleth of the party to which the bishop himself belongs. Liverpool is an extreme instance of this suicidal policy, and Ripon in a lesser degree another. But the day for such effeminate exclusiveness has gone by. The form of Churchmanship which cannot thrive under the principle "free play and no favour," or "live and let live," is simply doomed.

The death of this pious bishop will deliver the diocese from the difficulty which has arisen from Dr Bickersteth's inability to discharge the episcopal duty himself on account of his weak condition of health. As the Evangelical revival prepared the way for the Catholic movement in the Church at large, so we trust Evangelical rule in the Diocese of Ripon may be succeeded by that of some vigorous Churchman with broader sympathies and powers of organisation. Dr Bickersteth, in the opinion of the *Times*, has outlived "the majority of those clergy who held the precise doctrines which he professed."

A man of far higher mark, though one who never received from the Church any recognition of his labours, has passed away in the person of John Henry Blunt. Had he been a schoolmaster no doubt he would have been promoted, but as he devoted himself to literature he had no present reward. His name, however, will remain and be remembered when those who have occupied high positions because of some external accident will have long been forgotten. Besides this he had the courage of his opinions and a clearness of conviction which is not always conducive to ecclesiastical success. "You will never be a bishop,"

says Ellesmere, in 'Friends in Council,' "nor even wear the lesser apron of a dean. You must not speak out your sentiments as distinctly as you do. You do not give me the idea of being a safe man. A man to rise in the world must always be hazy in his opinions." This certainly Dr J. H. Blunt was not. His writings are among the most valuable contributions to Church literature in this century. Besides works of which he was author or editor, such as 'The Annotated Book of Common Prayer,' 'Dictionary of Doctrinal and Historical Christianity,' 'Dictionary of Sects,' &c., "keys" to the Bible and Prayer-Book, &c., he contributed much to reviews, especially in the earlier part of his life, and as preacher or lecturer disseminated Church principles far and wide. As a loyal Churchman, indefatigable worker, and kind adviser, John Henry Blunt leaves a bright example.

There would be something amusing, if there were not grave moral and religious bearings of the subject, in the correspondence which has lately appeared in the *Times* and *Guardian* concerning the Privy Council Judgment. Sir E. Beckett is exceedingly angry with Dr Littledale, and charges him with what the former with an equal amount of politeness and proof describes as "a misrepresentation" of the Purchas Judgment. As Sir Edmund was evidently sorely pressed by his more erudite antagonist, the Archbishop of York comes to the rescue in the columns of the *Times* and inserts a letter from the Registrar of the Privy Council, in which it is stated that 1657 is "a typographical error" for 1627 in the Judgment where "the words of Archdeacon afterwards Bishop Cosin" are referred to as stating the law. The Northern Primate pathetically concludes his letter with the hope that now we shall have heard "the last of it." Instead, however, of such a desirable conclusion of the controversy viewed on his side, Dr Littledale returns to the charge. He of course accepts the explanation, but then he cruelly shows that the wrong date is necessary to give the citation of the Articles any relevance or force. The "moral position" of the Judges remains, as Dr Littledale says, "much the same" if the date be a misprint. It is a little difficult to see how "words" used in 1627 of the Prayer-Book of 1552, in which the words "standing before the Table" did not then exist, can be taken in reference to the rubric of 1662. Sir E. Beckett is so eager to charge others with various offences that he makes astounding assertions himself, and that with such a confident air that any one may be deceived by them. Here is one. "The change," he says, of "the Prayer for Consecration" into "the Prayer of Consecration" is of great doctrinal importance. The difference is not obvious, but that is not the point. No such change has ever been made in the History of the Book of Common Prayer, as Mr Perry with his wonted accuracy, and with a touch of refinement which is conspicuous by way of contrast, reminds Sir Edmund in a

letter in the *Guardian*. It is a pity that any one should attempt to defend a tribunal which solemnly declared that in Edward VI.'s second Prayer-Book the Consecration Prayer was omitted. But of course this "is a trifle not worth going into."

REVIEWS

George Fox and the Early Quakers.

GEORGE FOX AND THE EARLY QUAKERS. By A. C. BICKLEY. London: Hodder and Stoughton.

The life of George Fox has often been written, but the best life after all is his own 'Journal or Autobiography.' Mr BICKLEY has diligently worked up the large literature of Quakerism, and has also carefully explored any manuscript authorities he might meet with. The result is an interesting and picturesque work, reproducing the early days of Quakerism and many details both quaint and sorrowful of the old times. The character of George Fox himself is essentially noble; there never was a more pure-hearted or single-hearted man, but he appears to us to be always more or less dwelling in the border-land between enthusiasm and insanity. Lord Macaulay's trenchant sayings have often to be largely discounted, but he was probably right in saying that George "had an intellect in the most unhappy of all conditions, too much disordered for liberty and not enough disordered for Bedlam." It should be borne in mind, however, that his symptoms became greatly mitigated as life advanced, that his tone grew milder, his character more refined. At his time also, when men forsaking the rule of the Church had exhausted every possibility of human error, the phenomena of Quakerism, though startling enough, were by no means so extreme as were to be found among Fifth-Monarchy men and others.

When Macaulay goes on to say that we have no reason for placing him "morally or intellectually above Ludowick Miggleton or Joanna Southcote," we think that he is unfair. None of the sects, in proportion to its numbers, has enlisted such men of worth and weight, and in his own day he obtained a wonderful ascendancy over such men. His zeal in mission work in distant lands—a precedent which modern Quakers, with some few exceptions, have almost entirely ignored—and a power of organisation which at times reminds us of Wesley alike forbid the supposition that he was a confirmed lunatic.

The peculiar and grotesque features of Quakerism have for the popular mind obscured the real meaning of Quakerism. The word "Quaker," we should say, was first used at Derby, and soon found its way into the Statute-Book of the country. The habit of theeing and thouing, the refusal to raise the hat, the declarations against "Steeple-houses," and the interruptions of divine service, were rather accidentals than essentials of the system. Mr

BICKLEY, who appropriately dedicates his work to Mr Bright, points out that the Quakers do not deny an ultimate appeal to arms, only it must be for a cause more adequate than wealth and power, and only when every possibility of arbitration has been exhausted. Their views are mainly to be found in George Fox, the founder of the sect, in Penn, who may be called the second founder, and in George Barclay, whose 'Apology for the Quakers' may justly be regarded as one of the classics of the language. Fox's writings are found in three folio volumes, his Journals, his Correspondence, and his Apologetic Writings. Mr BICKLEY only deals with the first. Of this 'Journal' it was said by no less a critic than Sir James Macintosh that "it is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment will peruse without revering the virtues of the writer." A very similar opinion has been formulated by Coleridge. Those who are familiar with the 'Journal' may possibly be dissatisfied with the treatment Mr BICKLEY has accorded to it. They will miss many passages of great interest, and will probably be of opinion that the un mutilated text, which is easily accessible, is more useful and interesting, especially with Penn's preface, than this volume of excerpts. Mr BICKLEY is mainly concerned with picturesque facts, and gives only most scanty discussions of the aims and meaning of Quakerism. There is "a soul of good in things evil," and Quakerism has done good work in its day, but as a body it has declined and is declining. Mr BICKLEY states in a note that there are "strong symptoms of a revival," but he does not state any facts on which his assertion is based. And while wealth has been accumulated in the possession of the Friends, many have expended it in a way which would once have been thought unlawful for them.

Fox's youth was one of singular purity and goodness, but he appears to have suffered from a kind of religious monomania. He consulted various religious people on the misery he was in, with varying results. One of them wanted to bleed him. One learned doctor he pronounced to be an "empty hollow cask." The gentleman was a man particularly fond of his garden, and George while conversing with him inadvertently set his foot on a flower-bed, whereupon the doctor burst into a rage as violent "as if his house had been on fire," and Fox had to go away, if possible more wretched than when he went there, and filled with amazement that a preacher could be "so light." The first supernatural revelation that was poured into his mind was that going to the University was not enough to make a man fit to be a minister of the Gospel. No true Churchman ever thought that it was. Every true Churchman holds that, while the human education is necessary, the Divine education is indispensable to make fit ministers of the Word. But this is characteristic of Fox. He takes hold of some obvious Christian proposition, he divests it of all its surroundings, he has no regard to the "proportion of faith," and assumes

that the familiar truth is a special revelation to himself. Indeed Fox's way in such matters is beset with mental infirmities. So also in respect to his favourite doctrine of the "inner light" or "inner voice." No doubt the basal idea is perfectly true. Even the intelligent heathen would have a conscience so cultivated and attuned that they could distinguish its guidance and its warnings as a kind of Divine voice. It is in this way, no doubt, that we ought to interpret the *Salvator* of Socrates. There is "a light that lighteth every man that entereth into the world." The conscience must be illumined by revelation as the clock is set by the dial. The unillumined conscience is capable of every vagary, as Locke has pointed out in one of the chapters of his immortal essay. Fox so exalted his spiritual intuitions that he often seems to have set them up beyond revelation itself. Indeed the naked question came to be whether the "inner light" superseded the Scriptures, or if the Scriptures should control the "inner light." On this question in later days his Society almost broke in pieces. His teaching almost obscured the doctrine of the Atonement. His doctrine of an unpaid ministry, although opposed to the teaching of the Church, had an arguable side from the Pauline example, but it was not an experiment which was in any way successful. The unfriendly social habits of the Friends, their hostility to all vested interests, in the Church, the Army, and the State, though the points which most strike the popular imagination, and aroused the greatest animosity, are not those which are the most harmful.

One reads with great regret of the sufferings of the Quakers, who were the last really to deserve the afflictions heaped upon them. Of course people who refused to pay tithes, and interrupted public worship, and created scenes in Courts of Justice, and even bearded Parliament itself, must have made up their minds to pains and penalties. One Friend, a woman, was moved to go to Parliament, in Cromwell's time, with a pitcher in her hand, which she broke in pieces, and told them "So should they be broken in pieces, which came to pass shortly after." Fox considered that the Restoration was the accomplishment of such prophecies. The Government of Charles the Second did not care to distinguish between peaceable and turbulent sectarists, but with the terrible recollections of war, revolution, and religious excess they were determined to put down everything that would lead to their repetition. The Conventicle Act pressed very hardly on Fox and his followers. Nothing can really excuse the intense cruelty with which it was carried out. It is to be feared that the frequency of his imprisonments and the severity of them shortened his days. The condition of the prisons in those days was so fearful that a sentence of imprisonment was often in effect a sentence of death. But the heaviest of all persecutions were those inflicted by the Presbyterians. Untaught any lessons of toleration by their own sufferings, they heaped up every kind of insult

and injury upon the Quakers. These tragedies culminated in New England. To fine, to imprison, to flog women half-naked, to cut off the ears, to burn the tongue with hot iron, to hang, were the sentences of the Puritan legislature. At least four men and one woman were put to death for their opinions. These cruelties were eventually and peremptorily stopped by a mandate from Charles the Second. In his later years Fox went out to the West Indian Islands and to America. His views on the Slave Trade were very far in advance of his time. We are told how he enjoined cleanliness, sanitary measures, and a good system of registration:

"Wise as all this was, Fox showed yet more discrimination in that he gave respecting the treatment of slaves. Incongruous as it may seem with the Quaker Creed, a large part of the Friends in Barbadoes were slave-holders. George nowhere gives us to understand that he approves of slavery in any form; indeed a cursory perusal of his writings is sufficient to enable us to authoritatively pronounce that he did not approve of this legitimatised bondage. Yet he was too wise and far-seeing to direct that all slaves should be at once set free. A slave, he knew, must be educated to understand the use of liberty before that liberty could be anything more than a name to him. He felt that if there was a general emancipation at once, the chief sufferers would be the slaves and not their employers—a thing which has since happened in the very place where Fox then was. We all know how the slaves in the West Indies, suddenly liberated, with nothing to do, nowhere to go, and no certain means of obtaining a livelihood, were, notwithstanding the solicitude of Parliament on their behalf, for many years in a more wretched plight as free-men than they had ever been as bond-servants, and this Fox's far-reaching mind enabled him to comprehend must inevitably happen in the event of the sudden liberation of a large number of uneducated, unskilled, and improvident people. The slaves had been taught to depend on their owners, and not on themselves, and all at once to fling such a horde into deep water, and tell them to swim for themselves, would be as cruel to them as it would be ruinous to their masters. Slaves are like children, and should be taught to run in leading strings before they are permitted to run alone. 'Respecting the Negroes,' says Fox, 'I desired them to endeavour to train them up in the fear of GOD, as well those that were bought with their money, as those that were born in their families, that all might come to the knowledge of the LORD; that so with Joshua, every master of a family might say, "As for me and my house we will serve the LORD." I desired also that they would cause their overseers to deal mildly and gently with their Negroes, and not use cruelty towards them, as the manner of some hath been and is, and that after certain years of servitude they should set them free.'"

This life of Fox is well worth reading, and should be especially studied by the Quakers themselves, whose modern practices show considerable variation from those of their revered founder.

The Origins of Religion and Language.

THE ORIGINS OF RELIGION AND LANGUAGE. By F. C. COOK, M.A., Canon of Exeter, &c. London: John Murray. 1884.

This work of Canon Cook may be said to carry on the argument of the Duke of Argyll in his 'Unity of Nature,' recently reviewed in the LITERARY CHURCHMAN. For some time the adherents of Evolution have had everything their own way—it has been the fashion—Evolution has been found to govern every department of nature and human activity. Civilisation is evolved out of savagery, man out of monkeys, monogamy out of polygamy and polyandry, monotheism out of polytheism, and polytheism out of nature-worship, and nature-worship out of stupid fear of forces misunderstood, or not understood at all. Now, at last, we have voices raised in protest. We have men of ability and learning insisting on the evidence, and, when it is not forthcoming, kicking over the pretentious and plausible theory as unsubstantiated. The family, the most sacred unit, on which old law rests in at least the Teutonic race, the plurality in unity out of which the commonwealth, and all human activity and advance takes its rise, has been asserted to be a comparatively modern invention. The Duke of Argyll has denied this; he has shown that there is absolutely no evidence to prove this, and that there is overwhelming evidence that man is originally monogamous, and that the abominations of some barbarous tribes and races are the result of circumstances which have driven them out of their original path into a crooked and evil way that leads to destruction. So with religion. It has been argued with some show of reason, that originally the savage, primæval man—and the primæval man is assumed to have been an utter savage—found himself naked, unarmed, houseless in the midst of wild beasts clothed with fur, armed with nails and power of jaw, and inhabiting caves and burrows. Finding the beasts greater in strength than himself, he worshipped them, that is, he prayed them not to molest him. Fearing the thunder, he prayed to it not to strike him. Fearing that the sun should set for ever, he prayed to it to rise on the morrow. That was the first step in religion. Then came a second stage. Man had crawled a little higher up the ladder of intelligence, and was able to fight the beasts and despoil them of their fur, and to build himself hovels. Then he no longer adored the beasts, but worshipped a deity of which the beast was a symbol. So sprang up a pantheon of gods many. Advancing further in culture, he saw that there must be some law and system among the gods, and so he placed over them a supreme lord. Still later he discarded all the subsidiary gods, and became a Monotheist.

The older theory, that all mankind started with some knowledge of God, that the belief in a holy and just God was a primæval revelation, given to all men, and that religion became degraded, this theory was laughed out of Court. It was declared to be no longer admissible, it was

utterly overthrown by modern science, and the Vedas were cited as the earliest attainable evidence that man—at least the Aryan man—was originally a nature-worshipper; and as the Vedas contain hymns of various dates, it was shown that man had gradually developed a Polytheistic system of mythology out of elementary nature-worship.

M. Le Page Renouf, in his 'Hibbert Lectures' of 1879, pointed out that the history of Egyptian religion is exactly the reverse of what Evolutionists would have us suppose to be the natural order of religious development. The further back we go in the history of Egyptian religious belief, the purer it became.

"More than five thousand years since, in the valley of the Nile, the hymn began to the Unity of God and the immortality of the soul, and we find Egypt in the last ages arrived at the most unbridled Polytheism. The belief in the Unity of the Supreme God, and in His attributes as Creator and Lawgiver of man, whom He has endowed with an immortal soul, these are the primitive notions, enshrouded, like indestructible diamonds, in the midst of the mythological superfluousness accumulated in the centuries which have passed over that ancient civilisation." —(Page 41.)

In his first essay, in the volume under notice, Canon Cook attacks the theorists of Religious Development on the ground they have themselves chosen,—the Vedas. They say: Look at the Vedas, there we see Religion developing out of rude nature-worship. Canon Cook answers, "Be it so, let us look at the Vedas. They show nothing of the kind. They show, on the contrary, precisely the same degradation from primitive purity and simplicity that we find in Egyptian religion." The essay on the History of Religious Belief in the Vedas is masterly and conclusive. Canon Cook first shows that the hymns are of various dates. He gives reasons why certain are to be regarded as the earliest, cut off from others by the lapses of centuries, and then he asks, "What is the faith of the first Indo-Aryans? Is it not a pure monotheism? A little later, and it becomes clouded with polytheistic elements, and lastly becomes sensual, devilish and grotesque."

In the second essay the author examines the religion of ancient Iran, and he shows that the religion, like the language, was identical, or almost identical with that of the Indo-Aryans. The Avesta, like the Vedas, is made up of hymns and treatises of various dates, but in it, as in the Vedas, the purest form of faith,—evidence of original monotheism is found in the earliest portions, and degradation ensues which reduces the religion of the Parsees to base and offensive superstition.

In this essay Canon Cook goes further; he attacks those who have asserted that the Jews derived their doctrines of Satan, of the Resurrection of the Dead, and their hierarchies of angels from the Persians, and he shows pretty conclusively that the reverse is true. The Persians took from the Jews and the Christians.

The third essay is on the Gathas, the earliest hymns in

the Avesta; and he shows, in development of what he pointed out in the second essay, that "characteristics which repel the reader of the Zend Avesta by their meanness, loathsomeness, and superstition, are absolutely absent from these chants, and, I must add, alien to the spirit which pervades them."

We wish that Canon Cook had throughout the work followed these lines, and shown how that other religions gave indications of degradation instead of development. He has, however, in the remaining two essays devoted himself to the study of the languages of mankind, and endeavoured to establish a unity of origin in them. This is less happy than his other essays. The study of languages is not yet sufficiently firmly based to allow of this being done, and it demands the skill of a specialist.

Biblical Study.

BIBLICAL STUDY: its Principles, Methods, and History. Together with a Catalogue of Books of Reference. By CHARLES AUGUSTUS BRIGGS, D.D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York City. With Introduction by Alexander Balmain Bruce, D.D., Professor of Theology, Free Church College, Glasgow. 8vo, pp. xv.—506. Edinburgh: T. and T. Clark. 1884.

The name of the author of this work is not familiar in Great Britain, and it is therefore probable that, had it been the sole attesting qualification, but little attention would be attracted to the volume before us. Dr BRIGGS, modestly aware of the fact, applied to Professor Bruce to act as its sponsor here, and in a short preface the latter has complied with the request, in terms which, without committing the mistake of exaggerated compliment, yet attest his belief in the solid usefulness of the work. And those who are acquainted with his own books, 'The Chief End of Revelation' and the 'Parabolic Teaching of CHRIST,' will not for a moment doubt his competence to judge the merits of any treatise of this description.

He explains that Union Theological Seminary belongs to the Presbyterian (New School) body; that Dr BRIGGS has held his chair there for many years, during which he has been a diligent student and fertile writer; and that his speciality is knowledge of the older Puritan theology, inclining him rather to the standards of the Westminster Assembly than to the later scholasticism of the Calvinist divines, as represented by Owen. He also explains that while Dr BRIGGS's attitude towards Holy Scripture is in the main that of the seventeenth century, so far as the questions of the Canon and of Inspiration are concerned, yet upon that of Authorship he is willing to admit the legitimacy of modern speculations as to the authorship of individual books, and the possibility of inaccurate and even pseudonymous attributions, without any fraudulent intention. Of course we can have no doubt whatever that the theology of the Westminster Assembly is fundamentally unsound, and that even the Augustinianism on

which it is based has been a sore evil for Christendom; and we must not be taken as accepting any of those paragraphs of Dr BRIGGS's volume which aim at recommending it, or which assume it as their groundwork. But they are mere flies in the ointment, and the far larger part of the book is a very convenient manual of Introduction, fairly popular, and well adapted for a student to take up after having read Dean Goulburn's more rudimentary treatise on the Devotional Study of Holy Scripture.

Dr BRIGGS devotes his first chapter to a statement of the advantages of Biblical study, as the most important, extensive, profound and attractive in the domain of knowledge, and has some sensible words on the misuse of the Bible by professional theologians, and notably in the polemical employment of proof texts, separated from their context, and in the attitude of those who assume, as the persecutors of Copernicus and Galileo formerly, as well as the opponents of geology in more recent times, assumed, that they alone know the truth, that they know the whole of it, and that they are its guardians against all claims on behalf either of scientific discoveries, or improved Biblical study itself, to modify traditional interpretations. What we said just now about the Westminster Assembly is precisely a case in point. The reason why their Calvinism is dead or dying everywhere is because the more educated moral sense of our day, in its craving for justice, cannot put up with the views of a time which looked rather to the unrestricted rights of arbitrary power.

Chapter II. briefly explains the main divisions of Biblical study or Exegetical Theology, whence the author passes in the next chapter to the Languages of the Bible. Then he takes up the question of criticism, and shows its necessity for the determination of the true canon, text, and character of the several books. He states the broad principles upon which intelligent criticism must be based, and distinguishes its various subdivisions. He proceeds in the fifth chapter to examine the Canon, but commits himself far too unreservedly to the Reformation theory of the moral evidence of the various books to individual minds, as opposed to the historical fact of continuous reception—a process which does not seem to us to differ by a hair's breadth from the "verifying faculty" of modern Rationalism, by means of which the whole Bible can be readily evaporated, or cast aside as Luther cast aside the Epistle of S. James, because irreconcilable with his own newly-invented doctrine of Justification.

Chapter VI. is a summary of the progress of textual criticism from the sixteenth century to the present day, and we may note the moderate, yet conclusive, argument against the acceptance of the tenet of Verbal Inspiration, while the author expresses his own view in the convenient formula that "the external Word is instrumental the internal Word inspired."

Chapter VII. similarly sketches the history of the Higher Criticism, and Dr BRIGGS argues that the abuse of its methods by the ultra-Rationalist school is no reason for disregarding, far less opposing, the valuable facts it contains. But we should have liked a few words of warning as to the besetting fault of the devotees of the Higher Criticism—their inadequate grasp of what “proof” means and is. We have often thought that a few years’ practice at the Common-law bar would be an admirable training for a Biblical critic, to prevent his being run away with by plausible theories, absolutely incapable of demonstration, like the ascription of the Epistle to the Hebrews to Apollos, though no other scrap of his penning has ever been thought to survive, and no tradition exists upon the subject, so that neither internal nor external evidence in favour of the theory is producible.

The Literary Study of the Bible and Hebrew Poetry form the topics of two more chapters; after which comes a section on the Interpretation of Scripture, where we find most reason to differ from the author’s conclusions, which are too closely those of the Westminster Assembly, though moderately stated, and with competent knowledge of the literature of the subject. “Biblical Theology” is rather a historical and partly bibliographical outline than a treatise; while the author’s doctrinal prepossessions recur in the closing chapter, on the Scriptures as a Means of Grace. A copious and useful catalogue of books bearing upon Biblical study is appended, and is rich in American works little known here.

Work and Wages.

SIX CENTURIES OF WORK AND WAGES. The History of English Labour. By JAMES E. THOROLD ROGERS, M.P. London: W. Swann Sonnenschein and Co.

MR ROGERS is nothing if he is not statistical and economical. The present work, however, for a work on political economy contains very much that will be exceedingly interesting to the general student; it may be fairly called a study of social manners, and is a real contribution to the history of the English people. The fact is that economical science can only be adequately treated on the historical method. Mr ROGERS shows immense industry, and his collection of facts is probably what only he himself could have brought together; but there must be considerable doubt and discussion respecting the opinions at which he has arrived in the controversial part of his work. There is much, however, in these volumes that will be of the deepest interest to all thoughtful men. He considers that the condition of the agricultural labourer was progressively good for more than a century and a-half, and stationary at its highest level for the thirty-seven years of Henry VIII.’s reign. Except for the first half of the eighteenth century, there was a steady decline after those days, wages being reduced to the lowest point of subsistence, and requiring to be supplemented by the Poor Law. Thus it was that the poor used to speak

regretfully of the days of “merrie England,” which, in times of heavy depression, ceased to deserve the title. Mr ROGERS holds that for many years a process of amelioration has been going on, but thinks that sweeping changes are still required before the healing process is accelerated and perfected. The condition of the dwellings of the poor forms one part of his subject. He expects great things from giving the vote to the peasant, and, indeed, whether intentionally or not, the appearance of the work is opportunely timed for the discussions on the Franchise Bill. Mr ROGERS disclaims making any attempt to set class against class; but we are not at all certain that he has succeeded in attaining a judicial impartiality. “I am convinced,” he says, “that modern civilisation will be judged, not by what it has done, but by what it has left undone; not by what it has remedied, but by what it has failed to heal, or at least to have relieved; not by its successes, but by its shortcomings.” That, however, would be a very unfair judgment that would only take count of one set of circumstances, and should ignore the contrasted set of circumstances. He elsewhere says: “There is a large population, which would, if it could, make war on society, which measures its own misery by the opulence of others, and is profoundly convinced that every power which society has and uses is employed against it. These people live in squalid dens, where there can be no health and no hope, but dogged discontent at their own lot, and futile discontent at the wealth which they see possessed by others.”

In dealing with his subject historically Mr ROGERS discloses much interesting and curious knowledge. He does not always stick very closely to his text. It is not very easy to see how his sketch of “The Popes at Avignon,” or even of “The Church in the Days of the Councils,” is connected with the subject of “Work and Wages.” The account of the Black Death is interesting, but we are acquainted with fuller and better accounts of it. He takes very sweeping and unhelpful views. “The bishops of the fifteenth century till its close were, on the whole, bad men. But the parochial clergy were little better, and the monks were worst of all.” We will, however, venture for ourselves to take more cheerful and charitable views. He considers that the English Poor Law is “the outcome of great crimes committed by Government and aggravated even now by customs permitted by Government.” He does good service by showing that the English serf or villein had a freedom of action, of contract, and a degree of plenty very different to the accounts ordinarily given in the histories. He attacks “the wickedness of Henry VIII.,” which led to so much misery, but at the same time the Act of 1592 prescribed that every labourer’s cottage should have four acres of land attached to it. We must content ourselves, however, with taking two interesting extracts out of very many that might be quoted:

“The parish church, even in the most thoroughly rural districts, was far larger than the needs of the population would

seem to require. It is certain that villages with less than fifty or a hundred inhabitants possessed edifices which would hold a congregation of five or even ten times that number. But it will be remembered that the church was the common hall, perhaps even the common market-place of the parish. The parish vestry is said to be the most ancient of our social institutions, and a vestry of the whole inhabitants could be summoned at the discretion of the rector. Here, too, mysteries are performed, processions marshalled, and perhaps even secular plays exhibited. When the Host and portable Altar were removed the church could be employed for all uses. Sometimes it was employed as a storehouse for grain and wool, a small fee being paid to the parson for this convenience. The tower, especially in the more exposed districts near the sea, was a place of refuge, the castle of the inhabitants. As late as the time of the Parliamentary Wars, the Royalists of a Hampshire town garrisoned the parish church, and stood a siege and cannonade in it."

"The winter and the summer were in violent contrast. The former was dark and cheerless, for the cost of artificial light was disproportionately high—a time in which the peasant lived perforce on unsavoury and unwholesome food. Such clothing, too, as could be obtained was inadequate to repel the cold. Hence the chroniclers comment on severe winters as the most serious calamity of the year. But on the other hand, the freshness and glory of spring was heightened by the rudeness of the season which it followed. The earliest English poetry is that of the springtime and its surroundings. It is probable that the summer of the thirteenth century, and for some generations later, was better than that of modern experience. Wheat was grown much farther north than it was in the eighteenth century. Vineyards are found in Norfolk, and wine, manufactured from English grapes, is sold at a price not much less than that given for ordinary Bordeaux. There are traditions of similar plantations over many of the southern counties. In the fifteenth century wine was made in Devonshire, and in the sixteenth, after the dissolution of the monasteries, a vineyard of five acres is scheduled as part of the possessions of Barking nunnery. In the thirteenth, as in the nineteenth century, the danger of English agriculture was in unseasonable wet in summer. A wet harvest is the cause of every famine and dearth in the agricultural history of England."

Mr ROGERS is rather hard upon his University. He says, "It has never been entirely without witnesses. In the eighteenth century it had great astronomers. In the nineteenth it had a great scholar. But though these men had a vast reputation outside it, they never leavened the inert mass within it. It has constantly stoned its prophets, but has never even built their sepulchres, and hardly knows their names." This requires some modification. We believe that Oxford has produced a number of great scholars in the present century, including Mr ROGERS. We regret that the University declined to renew Mr ROGERS' five years' term as Professor of Political Economy, which is probably what he means when he says it has "stoned its prophets."

The Pulpit Commentary on the Acts.

THE PULPIT COMMENTARY.—ACTS OF THE APOSTLES. Exposition and Homiletics, the Right Rev. Lord A. C. HERVEY, D.D., Lord Bishop of Bath and Wells. Homilies by Various Authors. Rev. Professor P. C. BARKER, M.A., Rev. Professor E. JOHNSON, M.A., Rev. Professor R. A. REDFORD, M.A., Rev. R. TUCK, B.A., Rev. W. CLARKSON, B.A. Two Volumes. London: Kegan Paul, Trench and Co. 1884. Price 21s.

The Book of the "Acts of the Apostles," while it is of the highest interest to the Church historian, presents comparatively few points of inquiry for the critic. The unanimous testimony of antiquity that it was the work of S. Luke, is supported by internal evidence so strong that even modern criticism can find little to object to it. The entire failure of the attempt made to identify the author with Timothy, either as having written the whole (Mayerhoff), or as having been the writer of a journal (in those portions where "we" is used) which S. Luke inserted without alteration (Schleiermacher, De Wette and Bleek); or again, the theory which makes Silas the author of the book or of sections of it; these are one and all highly fanciful and unsupported by definite evidence. S. Luke thus remains as the only possible author of the work. That he was a Gentile, a physician, and therefore a man of liberal culture, an intimate companion of S. Paul, with whom he was present at Rome, as it would seem was the case with the writer of the Acts, who sailed with S. Paul from Caesarea to Italy and Rome (xxvii. 1, xxviii. 16), are so many points of identification with which there is nothing to be urged in comparison in behalf of any other writer. It is curious to note that another theory identifies Silas with Luke, supposing *Lukas* to be derived from *lucus*, a grove, and Silas *Silvanus* to be merely different forms of the same name. This is not a case therefore in which great critical acumen is required to be exercised, and the strength of a commentator on the Acts will always need to be thrown on the detailed exposition of the text. It would seem that Lord ARTHUR HERVEY has fully realised this need, and we have here in consequence a thoughtful, pious, and adequate commentary with scarcely an exception on every salient part of the wording. One only exception we must make to this expression of satisfaction, namely, that the Bishop has taken the Revised Version of the New Testament as the text upon which his commentary is founded. We are far from saying that here and there there is not an improved rendering in consequence; yet it appears to us that as long as the Authorised Version remains the standard version of the English Church, it is hardly open to any private doctor to depose it on his own authority. Setting this aside, the comments made are calm, moderate, and generally satisfactory. For example, the treatment of the Pentecostal outpouring in chapter ii. is singularly clear and suggestive; and the discussion of the identity of the demagogue Theudas (v. 36) is particularly interesting, though it appears to us to be fully as difficult to suppose

that a contemporary, like Flavius Josephus, should misplace a notorious fact like the insurrection of Theudas, as to suppose that Gamaliel should do so. It is far more probable to hold with Bishop Wordsworth (commentary *in loco*) that there were two popular leaders of the same name. We may take as an example of the thoughtful and at the same time practical character of the comments made, the following excellent *rationale* of the confining of the administration of the Rite of Confirmation to the episcopal order :

"Why was it needful that two apostles should come down to Samaria and pray, with laying on of hands, for the newly-baptised, that they might receive the Holy Ghost? There is no mention of such prayer or such imposition of hands in the case of the first three thousand who were baptised. . . . CHRIST'S Church was to be one—many members, but one body. The apostolate was to be the governing power of the whole Church, by the will and ordinance of CHRIST. Hence there was a manifest reason why, when the gospel spread beyond Judæa, these visible spiritual gifts should be given only through the laying on of the apostles' hands, and by the intervention of their prayers. This had a manifest and striking influence in marking and preserving the unity of the Church, and in marking and maintaining the sovereignty of the apostolic rule. For precisely the same reason has the Catholic and Apostolic Church in all ages (chap. xix. 5, 6; Heb. vi. 2), maintained the rite of confirmation, 'after the example of the holy apostles.' Besides the other great benefits connected with it, its influence in binding up in the unity of the Church the numerous parishes of the diocese, instead of letting them become independent congregations, is very great."

We cannot refrain from remarking with regret on the great contrast between the direct exposition of the Scripture in this and other volumes, and the 'Homilies' and 'Homiletics,' which seem to be contributed by nonconformist divines, and to be deeply tinged with a polemic spirit. Of the instances where the views of the various nonconformist bodies are put forward by the writers we have nothing to say. But surely all bitterness of controversy against Church principles should be kept out of a work of composite authorship like the present. Thus, for example, when sermonising upon the character of the Church (II., page 159), the writer insists that the Church is "neither an external organism nor a mere idea," "not a mixed multitude united by a formal rite,"—a sneer at Baptism which surely might have been spared. Again, in the homily upon vi. 7, "a great company of the priests were obedient to the faith," occasion is taken for representing "priestism" as "the bigoted and malign foe of the gospel," as affected with "the self-blight that came of profane presumptuousness towards heaven, and arrogant assumption towards the spiritual life of their fellow men, and that consisted of ingrained inveteracy of prejudice, enfolded affections, and shrivelled sympathies." The writer goes on to imply that it is one of the worst forms and worst degrees of evil in human nature; and we think we are entitled to inquire whether it can be sup-

posed that representations of this kind can recommend the work to the clergy. But upon vi. 6, "the laying on of hands," we have a fair, candid, and calmly-worded treatment of the subject; and though the writer observes that "decision on and treatment of these questions must depend on our ecclesiastical bias," which is an expression of the *ἡμετέρας ψεύδους* of nonconformity, the reference, that is to say, of all subjects to individual feelings; yet, if all the notes had been of this character, we should not have felt that we had any ground for complaint. As it is, we cannot but think that the contrast between the various constituents of the volume is great indeed.

NOTICES

HOW IS THE DIVINITY OF JESUS DEPICTED IN THE GOSPELS AND EPISTLES? By the Rev. THOMAS WHITELAW, M.A., D.D. London: Hodder and Stoughton. Pp. 271.

A very useful manual of the facts and testimonies given in Scripture, which bear upon the question of the Divinity of our LORD; carefully, accurately and powerfully stated, and forming an argument absolutely irrefragable, upon the assumption of the Scriptures of the New Testament being in any sense authoritative documents. But we regret to see that Dr Whitelaw permits himself to say of the accepted arguments on the subject of the Procession of the Holy Spirit from the Son that "such reasoning does not appear to modern minds strikingly convincing; (2) that it is not perfectly intelligible; and (3) that it is based at the best on a doubtful interpretation of Scripture" (page 97). The question is not whether the demonstration of this mysterious truth is as clear and plain as a proposition of Euclid, but whether it is as complete as the nature of the subject-matter makes antecedently probable. And Dr Whitelaw concedes the whole doctrine in allowing (page 98) that "the Spirit holds the same relation to the Son that He does to the Father." Does he mean his readers to infer that he does on evidence which is "doubtful?"

THE PARABLES OF JESUS: A Methodical Exposition. By SIEGFRIED GOEBEL, Court Chaplain in Halbertstadt. Translated by Professor BANKS, Headingly. Edinburgh: T. and T. Clark, 38 George-street. 1883. Pp. x., 460.

Pastor Goebel has written this work, he states in the preface, in the course of the discharge of his ministerial office and in order to promote "the homiletical and catechetical treatment of the parables of the LORD." It is a very sober and somewhat matter-of-fact exposition that he has accordingly written, and he has confined himself, it would seem advisedly, to the simpler aspects of the parables. He complains indeed of the "unlimited caprice" with which they are wont to be interpreted, and remarks that "expositors think themselves justified in straining the figurative form of the parables, for any purpose and to any extent, and in foisting on them all imaginable references and comparisons." The method which, after expressing his views upon parabolic teaching in general in a valuable introduction, he proceeds to state as that which he himself proposes to follow, may be summarised thus. In the first place he distinguishes between the *edifying application* of a parable, and the simple original sense which it had in the

mouth of Jesus when He delivered it. Particular features in a parable may lend themselves easily with a definite application to Christian life, or they may appear to be suitable and striking figurative representations of definite Christian truths, or of particular facts of the Sacred History. But this by no means proves that they had this sense originally when the parable was spoken. In interpreting a parable we must first of all "ask what Jesus meant to say to those to whom He delivered it, what doctrine, exhortation, or warning He meant to give," and then taking care to hold fast this point of view, must judge how far the particular circumstances of the parable require according to the fundamental plan a definite counterpart to each in the interpretation; and here he adds with great justness the remark that "in the case of most parables, an interpreting statement of Jesus appended to the figurative history aids the exposition."

These are excellent principles and nearly self-evident, though unfortunately frequently neglected in practice; for the due application of them, however, a certain amount of imagination is required. The expositor cannot throw himself back into the state of manners and actions in a parable depicted without a powerful exercise of this faculty, and here, perhaps, as it seems to us, is the weak point among many marked excellencies of these very worthy and admirable homilies, namely, that they are somewhat too prosaic in character and, ignoring too much the difference between the ancient and the modern world, expound the parables as if they had been spoken of people of the present day. For the purpose of edifying application this is very proper, and indeed necessary, but it ought not to be done unconsciously; and this is the sole fault that we have to find with a book otherwise very useful.

PRESENT DAY TRACTS. R. T. S.

Since last we chronicled the progress of this most admirable series of essays, many fresh subjects have been treated by competent writers. One shows how that man appeared suddenly upon this earth some seven or eight thousand years ago; another traces the rise and decline of Islam, and contrasts it with Christianity; another discusses the Mosaic authorship and credibility of the Pentateuch; another the authenticity of the Four Gospels. One writer compares some portion of the teaching of Christianity with Confucianism; others dissect the claims of Renan and modern materialism; and Canon Rawlinson gives to his readers a sober view of the religious teachings of the sublime and beautiful in nature. These are all well-argued, finished pieces of criticism.

School Books.

If it is decreed that Hodge should have a voice in returning his members to Parliament, it is right that he should possess more than mere elementary education. Whether meantime his long-suffering children at the village school will appreciate SHAKESPEARE'S PLAYS, edited by CHARLOTTE M. YONGE (Nat. Society), is a question for teachers and inspectors. If annotation, abridgment, and explanation can make our great dramatist intelligible and interesting to the young idea, certainly nothing is wanting in this series.—The National Society has also issued in one volume, entitled CHRISTIAN FAITH AND DUTY, a course of Sunday School Lessons, by the Rev. J. WATSON. These are highly to be recommended as

plain, definite, and suggestive. We should like to have seen Good Friday and Ascension Day recognised as occasions when the Sunday School should be gathered for instruction.—Among the useful Hand-Books for Bible Classes we may mention a very complete little work on S. MARK'S GOSPEL, by Professor LINDSAY, D.D. (Edinburgh: T. and T. Clark.) The introduction, in addition to the usual information about the writer and his work, comprises a sketch of the political and religious state of Palestine in the time of our LORD. The notes are fair and helpful. We see that Dr Lindsay maintains that our LORD permits divorce *a vinculo* and the re-marriage of divorced persons.—We have often remarked that there seems a difficulty in teaching knitting; there is, we believe, some intricacy in forming the heel of a stocking which, like the *Pons Asinorum* in Euclid, all minds cannot fathom. Mrs LEWIS has been good enough to publish DIRECTIONS FOR KNITTING SOCKS AND STOCKINGS (S. P. C. K.), which makes the matter easy to learn and remember.—For Messrs Macmillan's useful series of Elementary Classics, Mr T. E. PAGE edits THE FIRST BOOK OF THE ODES OF HORACE, with terse notes and vocabulary. The work is in every respect excellent. But why is nothing said of the metres of the Poems? These surely enter into elementary instruction. We see Mr Page gives "laccessivi" as the perfect of "laccessio," while Roby will have it that "laccessi" is the correct form.—For the same publishers' Foreign School Classics, Mr D. SHELDON has put forth an edition of Schiller's MARIA STUART with introductory essays and notes. The latter explain all that needs explanation, and are also remarkable for giving the derivation of many words, a subject on which most German dictionaries are silent.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. The Epistles of S. John. By the Rev. A. PLUMMER, M.A., D.D. (Cambridge: at the University Press), is a piece of good and careful work; the prolegomena being unusually lengthy and elaborate. We do not know that we could subscribe to every statement made, and the commentator appears to us needlessly emphatic on the subject of the disputed words S. John, v. 7. Nevertheless the work is conscientiously and well done.

An edition by Miss YONGE of Shakespeare's KING RICHARD II. (National Society's Depository, the series is referred to above), is a model of interesting introduction and notes, and a similar remark may be made of KING HENRY V. (same publishers).—A SHORT AND SIMPLE CATECHISM OF NEW TESTAMENT HISTORY, by Rev. EDWARD GREENHOW, M.A., Lincoln College, Oxford: (London: Houlston and Sons, Paternoster-square), is a harmony of the Gospels put into question and answer in a simple way so as to be intelligible to children. We should think it would be useful.

The Quarterlies.

The new number of the QUARTERLY contains an unusual number of vigorous articles, among which the historical element is especially predominant. The number opens with an appreciative and able *éloge* of the "Eagle of Meaux," Jacques Benigne Bossuet. Then follow memoirs of one of the greatest of Indian civilians, Mountstuart Elphinstone, sometime Governor of Bombay; of James Hope Scott; and of the Earl of Lauderdale, the able and unscrupulous Viceroy (or, as the writer terms him, "Vizier") of Charles II. in Scotland. This

latter article is founded on Lauderdale's own correspondence, which is still extant in the British Museum, and consists of twenty-six volumes. It supplies in some respects a new reading of the events from 1660 to 1670. "Two Royal Books" epitomises with excellent taste and skill two recent publications, of which we hardly know whether the one or the other can be thought the more touchingly interesting—"More Leaves from the Journal of a Life in the Highlands," from the pen of Her Majesty Queen Victoria, and the volume of "Princess Alice's Letters," already published in German, and for which we predict a large circulation in its new English dress. The article on "Army Organisation" presents a clear and definite view of a very difficult subject, and should be read. In "The Policy of the Government and the Opposition" we have probably the manifesto of the Opposition to the country at large in view of the General Election, which cannot, we should suppose, in any event be long delayed. The writer declares with remarkable emphasis that, in spite of its triumph in carrying the second reading of the Franchise Bill "the Government is losing ground in the country. Egypt will prove its Nemesis. But the Conservative party is not eager to precipitate its fall. Any one who looks at the state of public affairs in this country, and at the position we have been drawn into abroad, may easily understand that the Liberals have far more reason to wish to get out than the Conservatives have to get in. . . . Put the Conservatives in power, and every evil consequence of the ruinous policy of the last four years would be saddled upon them. They would stand no shadow of a chance of receiving fair play; the Liberal press would immediately recover its hatred of "Jingoism," and the exercise of force in any part of the world would be stigmatised as a manifestation of the old Tory hatred of popular liberties. The Radical "caucuses" would no longer be inactive; the "orators" would be unmuzzled; the Dissenters would break the preternatural stillness with which they have watched the Egyptian slaughters."—(P. 569.)

We breathe a calmer atmosphere when we turn over the pages of the CHURCH QUARTERLY. An academic and sacerdotal calm breathes over its subjects and the way in which they are treated. "Alms and Oblations" "English Hymnology," "Prayer-Book Enrichment," and such like matters, form the prevailing character of its eleven articles. And this is quite as it should be; for a Church periodical should reflect the peace of the sanctuary, rather than the unrest of the world. "Convent Education of Girls" is a very interesting subject, but is far from being fully treated by the reviewer, who lingers too much on the preliminary considerations of the subject, and omits (pressed perhaps by restriction of space) to indicate either the essential conditions of good secondary education for girls, or to give an account of the several institutions in this country (such as S. Michael's, at Bognor, and S. Stephen's College, at Clewer) in which a considerable advance towards realising the ideal of this class of education has in fact been made. The short notices are very abundant this number; there are nearly sixty pages of them, and quite as good as usual. In fact, we almost always think them the most brilliantly written section of the Review.



SERMON



The Holy Hills.

No. I.

PSALM lxxxvii. 1.

"Her foundations are upon the holy hills."

The Psalmist, in his lovely songs, speaks to us sometimes as an historian, at other times as a prophet. At one time he is referring to actual events which have passed—"Many a time did they provoke Him in the wilderness" (Psalm lxxviii. 41); at another to events which would surely come to pass, and have come to pass since the words were written—"They pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture" (Psalm xxii. 17-18). You cannot fail to see that the first of these quotations refers to the historical period of the Exodus, and that the latter finds its only natural interpretation in the tragic story of our dear Lord's Crucifixion. But sometimes the Psalmist's words have a twofold character, both historical and prophetic—"They have set fire upon Thy holy places, and have defiled the dwelling-place of Thy name, even unto the ground" (Psalm lxxiv. 8). The historical reference here is to the devastation of Jerusalem by the Chaldeans, after the Babylonish captivity; the prophetic reference is to the destruction of the Temple by the Roman legions some thirty years after our Saviour's Ascension. There is yet one more mode of interpretation, which belongs indeed to all Scripture but especially to the Psalms, that which is called *mystical*: namely, where the reference may be either historical or prophetic, or both, according as each devout soul loves to understand it. The text is an instance of this latter kind. The occasion and origin of this Psalm being doubtful, no man can positively say what was the exact train of thought passing through the mind of the sweet singer of Israel when he thus expressed himself. There were many "holy hills" of sacred association in the history of God's people of old to which he may have referred. There was Ararat, on which rested the Ark, ever constant type of the Church of CHRIST, after its perilous tossing from sea to sea; there was the hill of Moriah, the sacred scene of Abraham's sacrifice, true type of a holier and greater sacrifice to be offered in long after years; the Mount of Horeb, where God declared his immutable law; Hor, where Aaron the High Priest was "stripped of his garments" and died; Nebo, from whose summit Moses saw the promised land and died in solemn solitude, God burying him; and many others which might fairly come under the description of "holy hills," and which might with equal truth and spiritual significance be described as "the foundations" of Zion. For what is meant by Zion? Surely, here there can be no doubt. By Zion is meant God's Church, whether the Church of the Patriarchs, the Church of

the Wilderness, the Church of the Prophets, or later still, the Church of CHRIST. And when the Holy Spirit tells us that "the LORD loveth the *gates of Zion* more than all the *dwellings of Jacob*," I see here an allusion to the sad divisions which rend Christendom to-day, and a reminder that however pure in life and holy in intention the individual members of the various sects may be, yet those sects, or religious communities, or whatever you like to call them, are but as "the *dwellings of Jacob*," which can never hold other than a secondary place in God's esteem. I do not say this to chide dissenters. God forbid. Fortunately, as has been often said, "Men are better than their systems," and doubtless many dissenters will be saved, and many Church people cast out when the great day of reckoning comes. But this does not justify either the corporate or the individual separation from God's Zion (that is, His Church) which is the one great sin of schismatic bodies. This, however, by the way. Let us now look at the gradual formation of the Catholic Church and see whether she too has not, in even greater prominence than the Churches of old, her Holy Hills: nay, further, whether these Holy Hills be not the very foundations of that city of which its Founder hath said that being "set on a hill" it cannot be hid.

You must have noticed that nearly all the chief acts of CHRIST's life and work are connected with mountains or hills. Nay, before that precious life was manifested unto men, at the very instant, as it were, of its first conception; scarcely had the Angel of God announced to Mary the wondrous message, and that message had been accepted in the words of bewildered compliance, "Behold the handmaid of the LORD, be it unto me according to thy word;" scarcely had all this taken place when we read (S. Luke i. 39), "And Mary arose in those days, and went *into the hill country* with haste." Yes, truly, it was a "hill country" to which Jesus came when He graciously vouchsafed to "tabernacle among men."

1. It is the very commencement of His public life. He has appeared on Jordan's banks; He has been declared by His appointed forerunner to be "He of whom I spake . . . the Son of God." He has been Himself baptized, and forth from the open heavens has descended upon Him the swift-winged Spirit of His Father, declaring in immediate confirmation of the Baptist's testimony, "This is My beloved Son." Not a moment is to be lost. The world is steeped in sin, and that same world has to be redeemed. A million years would seem too short a time for so stupendous a task. *Three short years* are all that He has in which to accomplish His Father's mighty purpose, His own self-sacrificing work! Away then, away, blessed Jesus; away to Thy hills! As Thy blessed Mother bore Thee, yet unborn, to the hill country "with haste," so hasten Thou to the scenes of Thy toil! Is there not, dear brethren, an appearance of such haste in the account which S. Mark (so often remarkable for his

attention to details omitted by the other Evangelists) gives us, when he says, in the very verse after recording the voice from heaven, "And *immediately* the Spirit *driveth Him* into the wilderness?" Let us follow Him there. He has gone to fight our battle, not His own. He is speedily and fiercely assailed by His one great enemy. That enemy, after all other temptations are proved unavailing, "taketh Him up into an exceeding *high mountain*," and there the contest is finished: the victory won. "The devil leaveth Him, and angels ministered unto Him." Then Satan is not all-powerful! Temptation may be withstood! Blessed mountain which hath taught us this lesson, given us this assurance! Holy hill, thou art one of the foundations of God's Zion! "Her foundations are upon the holy hills."

2. Taking the record of S. Matthew, it is in the first verse of the very next chapter that we find the next link in our chain. Jesus has now begun to preach openly. He has followed up the teaching of His forerunner, and His message is still "Repent, for the kingdom of heaven is at hand." He has chosen His disciples. He has worked divers and wondrous miracles. "All Syria" is excited about Him, and "great multitudes" from every part are following Him. It is time there should be some great, solemn and official proclamation of His mission. Where shall He go to deliver this manifesto? Surely into the Temple, His Father's house? No, not there. Then in one of the largest of the synagogues, where He has already taught the people? No, not there. "Seeing the multitudes He *went up into a mountain* . . . and taught them." As the law of Moses was delivered by God on Mount Horeb, so the full expansion of that law is likewise delivered from a mountain, which though unnamed, thenceforth takes its recognised position as one of the "holy hills" of our beloved Zion. Yes, the "Sermon on the Mount" has consecrated that hill for evermore. "Her foundations are upon the holy hills."

3. Preaching, however, is not the only thing of importance in the "kingdom of heaven." It is of course the first thing necessary in order of time, but not in order of importance. Men must hear the word before they can believe; but their hearing of CHRIST can never bring them into such close communion with Him as feeding on Him. So the Divine work is carried on and we are brought a step further forwards on the Way of Life. CHRIST *feeds the multitude*, not ordinarily, but supernaturally. In a word, He would teach the multitude to look to Him for some supernatural or spiritual kind of food. The sixth chapter of S. John is the natural gloss or interpretation of those passages in the various Gospels which record the miraculous feeding of the multitudes. And the point is that when CHRIST desired to lead men thus to look to Him for supernatural food, He did not (as He might have done) perform His miracle in the streets, or in the plain, or on the sea, but he "*went up into a mountain* and sat down there" (S. Matt. xv. 29), and

there meted out the loaves and fishes till all were filled. And this mountain of Sacramental feeding I would point to as one of the holy hills on which are laid the foundations of our holy Zion. "Her foundations are upon the holy hills."

4. But a short chapter further on—keeping to S. Matthew's record—and we come to another great incident in the Saviour's history. Neither preaching nor sacraments are of avail unless they are the means of *transforming the life of the Christian disciple*. Jesus would teach us this lesson in a very significant way. He was "transfigured." You have the account in the seventeenth chapter of S. Matthew. His Face shone as the sun, and His raiment was white as the light. A bright cloud overshadowed Him, and the testimony of the Father given at His baptism is repeated at His transfiguration, "This is My Beloved Son."

"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an *high mountain* apart, and was transfigured before them." And I think we may add the Mountain of Transfiguration to the list of those "holy hills" whereon rest the foundations of Zion. Her foundations are indeed "upon the holy hills."

J. HARRY BUCHANAN.

The Next Number, May 9, will contain a Plain Sermon.

Current Facts and Notes.

The Archbishop of Canterbury was present in S. Paul's Cathedral during the preaching of the "Three Hours" on Good Friday. The addresses, which were given by Canon Scott Holland, presented graphic descriptions of the scene around the Cross.

The Bishop of Rochester preached the "Three Hours" in S. Paul's, Lorrimer-square, on Good Friday. Several Cathedrals have now adopted this Solemn Service, which may be regarded as thoroughly established as a part of Good Friday observance in the English Communion.

The death of the Rev. Alexander Taylor on Good Friday, by his own hand, cast a gloom over a large circle of friends. He had only succeeded Dr Lea as Preacher of Gray's Inn last year, but had been "Reader" to that Society for nearly a quarter of a century. He devoted himself to literature, was editor of a portion of the works of Jeremy Taylor, and on the staff of the *Saturday Review* from its commencement.

At the Tercentenary of the University of Edinburgh, amongst those who received the degree of D.D. was the Bishop of Durham. Dr Lightfoot is, we believe, the first Bishop of the English Church who has accepted from the University of Edinburgh a Divinity degree.

The Bishop of Worcester announces a munificent gift which he has received from "a landowner" of Birmingham towards Church extension. The sum of 10,000*l.* has been placed by this anonymous donor at his Lordship's disposal for the spiritual

benefit of the town of Birmingham, and especially for the parishes of All Saints and S. Andrew's, Bordesley.

We should think from the recent encyclical letter of Leo XIII. that Freemasonry was some thing more terrible abroad than it is in this country. With us it is regarded rather as an organisation for charitable and banqueting purposes, the initiation into which is popularly associated with an unpleasant ordeal, than as an institution worthy of the fulminations of the Vatican. However, the Pope, like S. Ignatius, divides the world into "two hostile camps," and we need not say into which he includes the Freemasons.

On Monday "S. Andrew's Convalescent Home" at Folkestone was opened by the Right Rev. L. G. Mylne, Bishop of Bombay, in the unavoidable absence of the Archbishop of Canterbury. There was a considerable gathering of friends and clergy. Canon T. T. Carter, Rev. M. Woodward, and Rev. Mr Day took part in the Dedication Services. The Hospital, which is beautifully situated on the East Cliff, faces the sea, and is one of the many works of the Clewer Sisters. We understand that there is still a large debt on the Institution.

We have received from Rev. H. H. Moore, S. John's, Darwen, a copy of a Paper on Church Guilds. He sets forth in it the objects of such organisations. Some hints as to Monthly Meetings are also added, and "Rules of Life," all of which seems to be practical and useful.

The Northern Convocation met on Tuesday, when the Dean of York and the Archdeacon of Northumberland were both nominated for the Prolocutorship. The former was supported by the Dean of Durham and Canon Trevor, the latter by the Dean of Chester and Canon Jackson. We deeply regret the contest and the way it has been brought about. We are thankful, however, to see that the Dean of York received thirty-three votes to the Ven. Archdeacon Hamilton's twenty-six, and the former was therefore elected prolocutor. But we would inform the *Times* that the late Dean of Manchester is not "now Bishop of Exeter."

The Fund for the Separation of the See of Bristol has reached 18,781*l.* of the 20,000*l.* requisite already. We trust the remaining balance of 1,219*l.* may soon be raised.

Music.

Herr Richter was warmly welcomed last Monday evening on appearing at S. James's Hall, to conduct the first of his present series of nine Orchestral Concerts. The programme contained no single novelty, but was entirely made up from the works of three composers, in the interpretation of whose music Herr Richter and his splendid Orchestra especially shine—Beethoven, Wagner, Liszt. As we have remarked before, one of the best features at these Concerts is the judicious length of the programme, which always contains enough to gratify without tiring the hearer. The works performed were Huldigung's Marsch, Eine Faust Overture, Vorspiel "Parsifal," by Wagner; Hungarian Rhapsody, No. 1 in F, by Liszt, and Beethoven's Eroica Symphony; the rendering of each of which was marked by the same attributes

which have won for these Concerts their present unrivalled position.

The next Concert (April 28th), will include two Symphonies, viz., "The Italian," by Mendelssohn, and that in C minor, by Beethoven.

We have just received from Messrs Schulz-Curtius the detailed prospectus of the coming German Opera season at Covent Garden; the dates for the performance of each opera are settled, and the various casts are given in full. The season promises to be one of great interest.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

"MONASTERY AND CONVENT."

To the Editor of the L. C.

SIR,—Allow me to say that your Reviewer is in error when criticizing the *Magazine of Art* unfavourably for calling Syon House, a dwelling of Brigittine Nuns, a "monastery." The popular notion that "monastery" means a religious house for men, and "convent" a religious house for women, is erroneous. Both words apply to societies of both sexes, and "monasterium puellarum" is a continually recurrent mediæval and canonical phrase, so that the *Magazine of Art* is quite right. The fact is that "monastery" means the group of buildings belonging to a religious community; "convent" the members of the community itself, viewed in their collective and corporate capacity, and thus both words apply to the very same societies simultaneously.

RICHARD F. LITLEDALE.

9 Red Lion-square, London, W.C.,
Maundy Thursday, 1884.

"CHURCH BOARDS."—INFORMATION WANTED.

To the Editor of the L. C.

SIR,—The recently held London Diocesan Conference appointed a Committee to make inquiries and report on "Church Boards," or Parochial Councils. The Committee is anxious to obtain information from persons who may have had experience on the following points.

1. Name of Council, and date of formation.
2. Constitution (e.g. the mode of election, and how far representative), and functions.
3. Results.
4. Any other noteworthy particulars.

I shall be glad to receive answers as early as possible, marked "Church Boards." Yours obediently,

JOHN HODSON, Hon. Secretary.

Hanwell, W., April 9, 1884.

THE PRESENT POSITION AND WORK OF THE CHURCH OF ENGLAND.

To the Editor of the L. C.

SIR,—Many circumstances have long pointed to the necessity and advantages of a more-widely diffused knowledge of the efforts made by the Church of England to respond to the spiritual wants of the age. A Committee has at length undertaken to make itself the channel of communication, and has recently published the result of its labours in 'The Official Year-Book.' This volume, which is published by the Society for Promoting Christian Knowledge, is, I venture to assert, a very full and faithful record of Church-work both at home and abroad. The statistics and information have in every detail been gathered with great labour from official sources under the direct sanction and encouragement of the Councils of the Church in England, Scotland, and Ireland, and America.

This work has been a purely voluntary one on the part of those who have undertaken it, and so I venture to plead that the publication of this book may be regarded as a new development of Church organisation, and to ask that those who have it in their power will take active steps to further its circulation.

It has already done important service by its remarkable witness to the great activity of the Church in modern days, and by its emphatic contradictions, founded on facts, to many common misrepresentations and erroneous views concerning the true position of the Church of England among the people and in the world.

Yours very faithfully,

WM. EMERY, Archdeacon of Ely,

The College, Ely, April 15, 1884.

Chairman.

TO CORRESPONDENTS.

K.E.L.T. declined with thanks.

BOOKS RECEIVED.

Abbott.—The Communicant's Daily Help	...	S. P. C. K.
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The Convocation of York.

The recent meeting of the Convocation of York attracted more than the usual amount of attention and of attendance. The whole of the Upper House assembled, and there were but few absentees in the Lower. The cause of the largeness of the gathering needs hardly to be mentioned. The election of a new Prolocutor is of course always a matter of deep interest, even to the President, but there were peculiar circumstances connected with that event on this occasion which could not fail to impart to it additional importance. The honour of Prolocutor of the Lower House of the Northern Convocation was not to be conferred on the Dean of York without contention, although every one was aware that he possessed the very qualities which are requisite for the due discharge of the duties of the office. Canon Grey rightly described Dean Cust as "a man of sound judgment, strict impartiality, most courteous and conciliatory manners." The Dean did not seek the honour for himself, but was nominated to fill the post by a majority of the members of the House. The opposition to the election of Dean Cust was of subsequent date, was of a party character, for it emanated from the Dean of Chester, and trusted for success to the "strained relations" which a recent event had made conspicuous between the Dean of York and the Archbishop. We can only say that it met with the fate which it deserved.

The opening address of the Northern Primate was not of a very encouraging nature. It contained gloomy forebodings of disruption and disestablishment. The President regarded the joint session of the two Houses of Convocation "after twenty years of careful trial" as a failure. The reason why he should have discovered this at this particular juncture is not far to find. And we admit that the Archbishop's view was confirmed by subsequent events. One of the reasons which were urged by the opponents of the revival of Convocation was grounded on the fear that there would also be a revival of the "squabbles" which were unfortunately connected with its history in previous reigns. The collision between the two Houses was—to use Dr Thomson's phrase—"a little unpromising." But he alone was to blame for it. The Lower House having to withdraw to a "cold building," and to "sit" where there were no "seats to sit upon," was certainly not only not "in keeping with the dignity" of that body, but of bodies in general. There appeared to us to be more than once a want of elevation and refinement of tone in the Archbishop's remarks. A humorous picture of the lack of solemnity which marked the first meetings of Convocation, and the "chafing" which then took place between the Upper and the Lower House; and the allusion to the ventilation of the chapel in the words, "but for the hole over his head he believed a vacancy would have been created which Mr Gladstone would have had to fill," were hardly in keeping with archiepiscopal gravity.

But the most serious utterance of the Primate during the brief session, is to be found in his reference to Disestablishment as already within the range of practical politics. "I do not think," said Dr Thomson, "that any one can now hesitate to say that disestablishment is at least a possibility, and may very soon become actual." Such an expression of opinion from one so high in authority is likely to do a great amount of harm. The Archbishop does not exactly say on what he grounds his pessimistic prophecy. He refers to the rapid growth of physical science, but what that has to do with the union between Church and State we fail to trace, unless the Archbishop means that through the increase of infidelity all religion is going to the wall. We think, however, we see a little light in the statement that "the whole question of Church and State has now passed into a new phase." The Report of the Ecclesiastical Courts Commission contains some unpalatable truth in it, which has seriously disagreed with the digestive powers both of the Archbishop and of "a Vicar-General." Indigestion is not uncommonly a source of depression, and thus, perhaps, we may account for the dark omen. But the Archbishop is right from his own standpoint. There can be no manner of doubt but that, if the Church of England is to be tied down to the Privy Council Judgments, the days of the Establishment are numbered. There are hundreds, nay, thousands of clergy who value their link with catholic tradition and with the Church in East and West more, certainly, than they value the link with the State; and if these were to join the ranks of the Liberationists, the Archbishop's morbid vaticination would soon be verified. But there is a different policy in store for the Church which, we believe, will enable her to fulfil her mission in a way which she has never yet attained to—the policy of mutual forbearance.

The two debates which were of general interest were those upon the enlargement of the Diaconate and upon the Ecclesiastical Courts Commissioners' Report. With regard to the first, we do not think such an extension of the Diaconate as was agreed to by the Northern Convocation either feasible or desirable. We are pleased for once to find ourselves in agreement with the Bishop of Liverpool, who suggested the revival of sub-deacons. Canon Trevor of course did not lose an opportunity of charging Dr Ryle with putting forward "an unscriptural order," to the evident amusement of the assembly. The Bishop of Durham seemed to think that the resolution would prove practically to be of no use, for he believed that "suitable men" would not be found to offer themselves. And he spoke from some experience, for after making inquiries in his own diocese he had discovered only one layman who was ready to do so. Bishop Philpotts had tried the experiment in Exeter, and found it to be quite a failure. The culinary proverb would apply to this permanent or slow-travelling deacon, who was ready to undertake ministerial duties in order to aid the clergy

gratuitously, and perhaps in addition to secular work—"You must catch your hare, before you can cook him." And even if the chase were successful, we do not think this secular Diaconate a workable idea. It would demand a change in the Prayer-Book, and a change in the law. We should want to know what were the limitations under which the secular deacon accepted office. Dr Fraser asked a similar question of the Bishop of Liverpool about the sub-deacon's ministrations, whether this latter officer would be allowed to assist in the administration of the Sacrament, which evoked from Dr Ryle the remarkable answer that the sub-deacon might do anything short of "the consecration of the elements." But there are many questions which would arise for solution, if men who are following their secular calling were ordained to the Diaconate. How are the regular deacons to be distinguished from the irregular? How can the latter be expected to "pass all the examinations" in the midst of the manifold claims on their time which arise from their proper duties? If they give their services gratuitously, will they not in some places oust the stipendiary deacon? In case of change of incumbent, the deacon in question would in all probability be a fixture, having his work and surroundings as a permanency in the parish, and may sometimes be a legacy which the incoming incumbent would fain be quit of. We think with the Bishop of Durham that an active and influential layman would be a far greater help to a clergyman than this quasi-deacon. The Western Church—and as the *Guardian* very properly observes, Western tradition "ought naturally to weigh" with us—holds that the Diaconate is an Order which has "character" conferred with it, and therefore is indelible. It is somewhat dangerous to make experiments in matters in which we cannot undo our mistakes. On the whole we think that some other method than that which has been suggested by the Convocations must be resorted to, to meet "the overwhelming need of increase in the number of the ministry."

The debate on the Ecclesiastical Courts Commission cannot be said to have thrown much light upon the subject. Archdeacon Hamilton made an excellent speech, in which he moved that the Convocations should apply for Royal licence to enact canons for the settlement of the ritual controversy. His reference to "the paternal authority of the Bishop" called up the President, who seemed to think that he possessed none in the matter, unless it were granted him by an Act of Parliament. This indeed was "a little unpromising." It is evident that a portion of the Northern Episcopate needs strengthening in its belief in its own powers. The recent appointment to the See of Chester, and that soon to be made to the See of Ripon, might remove that "great excess of timidity" under which Dr Thomson and some of his allies appeared to be suffering. This undue modesty was again apparent in the vote on the Episcopal veto; the Archbishop, Bishop Hill, and Bishop Ryle revealing their disbelief in

their own jurisdiction by voting against it. We observe, we hope with becoming gratitude, that Dr Fraser was in favour of the veto; for whatever the Bishop of Manchester may be charged with, it can never be laid at his door that he does not believe in his own authority. The debate never got so far as the Final Court, at least as to any decision about it, but concluded by carrying in both Houses "the previous question." Canon Trevor's plan for strengthening the Archbishop's Court in any important case of ritual or doctrine by the addition of the Bishops of the Province was agreed to almost unanimously, but it does not appear that such judgment could be final, for according to the present constitution an appeal would still lie to the Crown.

We fully believe in "the Paternal authority of the Bishop," which Act of Parliament can neither give nor take away; yet we hardly think that a resort to it would bring about a decision of the disputes which have so long troubled the Church. Our doubt has two grounds: The controversy is too large an one to be dealt with by each diocesan in accordance with his own views of the subject; which mode of settlement, were it possible, would have the undesirable effect of making one diocese very unlike another. And further—setting aside the question to which the Primate and the Report allude, as to whether the direction only concerns Morning and Evening Prayer—the provision that the "order" of the Bishop "be not contrary to anything contained in the Book," would preclude any "quieting and appeasing" of applicants for fatherly counsel who sought to have a "not" inserted in the Ornaments Rubric. Altogether, the only thing to be thankful for from the recent meeting of the York Convocation, is the election of a Prolocutor who will sustain the honour of the Lower House, and the consequent discomfiture, not of an opponent, for Archdeacon Hamilton was not that, but of a factious opposition which was ignoble both in motive and method.

Sunday Schools.

(IN THE PAST AND FUTURE.)

My earliest acquaintance with Sunday schools dates nearly forty years ago, in a Yorkshire village, where, as was natural, the school was supported solely by the Squire and the Parson. The children were about the average of rustics on the wolds, but my most vivid recollection of them is the confusion in their minds between their "ghostly enemy," who they persisted was the Vicar, and their "spiritual pastor," who, they were persuaded, was the Devil. My more practical experience was in Lancashire. At that time Sunday schools were the most important institutions in most town parishes, or rather congregations, for the parochial system was in abeyance, and people chose their churches as they pleased. But with whatever church the school was connected thither the scholars went, however far the distance, and great was the pride taken in both. Rivalry was shown in many ways, chiefly at the "anniversaries," when both children and

parents assembled for the "school sermons." The services were carefully and anxiously prepared for, the best preachers secured, suitable hymns and anthems practised, and the children treasured up their money to buy new bonnets, hats, and dresses to appear in. On such occasions the churches presented a gay and festive appearance, for the girls were ranged on one side of the spacious galleries, the boys on the other, whilst the elder damsels were placed at the west-end under the organ to assist the choir. Whitsun-Monday or Whit-Monday, as all Lancashire says, was the great annual festivity. On this day the schools to the number of twenty or thirty thousand, headed by clergy, churchwardens, and sidesmen, with banners, fife and drum and brass bands, assembled in the chief square in the city, and marched in procession to the cathedral or "old church," as it used to be fondly called by the thousands of people who were baptised or married within its ancient walls. Even the Dean and Canons, or Warden and Fellows, as their old title was, did not think it beneath their dignity to act as an advanced guard on these occasions. As all the scholars could not be accommodated within the church, the younger ones were drafted back to their respective schools, where they were regaled with buns and oranges, and sent off home. During Whitsun-week, the schools were taken out for a day's pleasure into the country, treats which were anxiously looked forward to all the year round. My most pleasant recollection of these treats is the avidity with which the little girls ran about the fields picking buttercups and making daisy chains. The clergy and teachers always accompanied the schools. Both the processions to the cathedral and these "Outings" are still kept up; and when I was last present I was struck with the increased numbers and the additions made to the banners and bands. It is said that the rage for railway journeys and the late arrival of trains are making people hesitate about these excursions; but surely the matter might be left to common sense.

Some estimate of the strength of Lancashire Sunday schools may be formed from the fact that two and even three thousand scholars, representing a staff of two and three hundred teachers, have been connected with the same church at the same time.

My next experience was at Wigan amongst colliers, handloom weavers, and operatives of all kinds. If diamonds, they certainly were rough diamonds, and almost totally uneducated. Sometimes the teachers knew little more than those they taught. I will give an instance, though I do not give it as a typical case. A journeyman clogger had the charge of a class of lads from the neighbouring coal-pits. The subject was S. Matt. xix. 24. After the text had been slowly spelt through, the teacher began: "Now, chaps, down wi' your books, which is biggest, cawmel or needle oye? What'n yo say (all round). All agreed cawmel? Then could it gang thruff (through) it?" Answer all round, "naw naw (no no)." Teacher: "Neither could a rich man enter into the kingdom o' heaven." "Aye, but," said the smallest boy in the class, "but God could make him gang thruff." Teacher: "Aye, God could if he'd a mind. Go on chaps to next verse." Boy: "Hard lines for t' measters (masters)." Teacher: "Aye, if they donna take heed."

Some persons seem to think that Sunday schools have

had their day. I should be sorry to think so. They had their weakness as well as their strength. Their weakness lay in their want of definite teaching, and in their defective teaching. But such as the teaching was, it was often all the boys and girls ever got. Many a benefactor of the Church who made a fortune in business has not been ashamed to confess that the only "book-learning" he ever got was in a Sunday school, and that he either taught himself or learnt from his teacher, to write and cipher in over-hours. The strength of Sunday schools lay in the fact that they supplied the only organisation that attached the youth of the great Northern towns to any form of religion, or brought them under the influence of the clergy and the classes above them. Boys and girls learnt their letters in Sunday schools, and remained in Sunday schools till after they were grown up, often till they were married, sometimes when they were old men and women. The first class I taught was a monitor's class of young men, in a school of eight hundred. Another comprised upwards of thirty young women, whose ages ranged from twenty to fifty. I am afraid they learnt little Church doctrine, but what they did learn was an intimate acquaintance with the sacred text, and with the letter of the catechism. Their facility in finding texts was marvellous, their very Bibles seemed to fall open at the right places. The explanations were vague, and it was perhaps as well that it should have been so, considering the theological ignorance of the times. Of the claims of the ministry, of the graces of the sacraments, in too many Sunday schools, nothing was taught because nothing was known. The 'Tracts for the Times' were not circulated in the manufacturing districts, and what publicity they had was their condemnation on platforms by orators whose acquaintance with them was only from hearsay. Puseyism was the bugbear, baptismal regeneration was preached against as "a soul-destroying dogma," conversion was held up as *the* entrance on the Christian life. Happy was the Sunday school which got its manuals from the "Christian Knowledge," rather than from the "Religious Tract Society." Still more, if some old-fashioned Churchman presented its library with 'Nelson's Fasts and Festivals.' Holy seasons had fallen into general disuse; the Prayer-Book was often bracketted and regarded as still smacking of Popery; the Ordinal disappeared to make room for binding up within the covers private collections of hymns. Archbishop Sumner's 'Apostolic Preaching' was a recall to sounder principles, but even he had to defer to prevailing sentiments so far as to modify his sacramental statements in later editions.

In spite, however, of shallow doctrinal teaching, sound morals were inculcated, children were taught their prayers, hymns and texts were committed to memory, and many a child was trained

"To live like the blessed Virgin's Son,
That sweet and holy child,"

from the picture drawn of the home of Nazareth. Grown-up persons have, as I can testify, recalled such lessons and hymns and texts in the hour of sickness, and young men gained strength to resist temptation from having learnt the answer of Joseph, "How then can I do this wickedness, and sin against God?"

"I tell you how I learnt eighth command," said a

manufacturer of Manchester, who was one of the largest benefactors to the restored cathedral, "and what made a honest man of me all the days of my life. I learnt that it was a sin to steal other things besides goods or money. You boys can steal time as well; if you bargain to be at your work at six in the morning, and you don't get there till quarter past, you have been thieving time. This is what old Canon Wray taught me in Sunday school fifty years ago." Was it any wonder that this lad, when he became a rich man, begged to be allowed to pave the cathedral choir with encaustic tiles in memory of his old teacher and benefactor? Certainly if such ties were formed in Sunday schools, it is to be hoped that they have not had their day, and anyhow we may say *carpe diem* in the best of senses. Another source, both of strength and weakness, according to circumstance, was the influence of superintendents, visitors, committees, teachers and monitors. Sunday schools often constituted oligarchies, appointed and removed members, drew up rules, and administered funds with little regard for clerical authority. This is, perhaps, peculiar to the North, and it required some judgment to put matters right.

It would be easy to fill pages with stories of Sunday schools and Sunday scholars, how the children then as now caught at the sounds of words, misunderstood facts, and perverted the most obvious truths. When they believed that "Roman" in the New Testament meant "Roman Catholic," that "Spontius Spilate" was a good man, or his name would not have been in the Creed; that Zaccheus kept a public-house, when they could not distinguish between Joseph the son of Jacob, Joseph of Nazareth, and Joseph of Arimathea, the fault could not all rest with the scholars, and some blame must fall on the teachers. But with all these drawbacks my retrospect of Sunday schools convinces me that but for them the Church in the North of England would have been all but defunct, and that in these days of secularised colleges and schools and School Boards, they are as necessary now as they were fifty years ago. No doubt there is a more general diffusion of education, and the religious instruction of teachers is in advance of what it once was. But every clergyman who has had to prepare candidates for Confirmation, must be aware of the sad deficiency still remaining, especially amongst the upper and middle classes. I had a class composed of daughters of professional men, every one of whom gave me in answer to the written question, "Give some Scriptural evidence for Confirmation," "An oath for Confirmation is to them an end of all strife." They had copied one from another, and the girl who suggested the idea was the fortunate possessor of a Concordance. It is the Parish Priest's duty to teach the teachers, and for this care they will be grateful to him. It is an obligation he must accept if his Sunday schools are to be worth anything. But if his teachers are ladies, whilst encouraging them in asking questions, he must avoid conversation and discourage gossip. It must be a teachers' class, and not a meeting for "chit chat" either before, at, or after it is over. There must be no hanging back for a last word with the Curate except on some point necessarily connected with the school. The clergyman's object, too, must not be merely to impart instruction to the teachers, but to enable them to impart instruction to their classes. To judge how far they are qualified to teach, he should take

opportunities of hearing how they are teaching, and whilst never interrupting them by unnecessary talk occasionally test the proficiency of the classes himself. To do this well, he should not be above taking hints from the trained masters and mistresses of the Day schools, and to encourage his teachers to do the same. Of course the Parish Priest catechises in Church, especially if, as is now all but universal, he has a children's service. It is difficult to suggest a form for these services: it should be short, bright, cheerful, with plenty of hymns, but including a brief confession, absolution, and the Creed. The catechising should be questioning *into* the children so as to get answers *out* of them, but adapted also to the parents and teachers present. Such services may be made as popular as they are useful, and are often welcomed with pleasure and satisfaction by the families of the upper and middle classes. Encouragement should also be given to other schools in the place to attend. The catechising should be strictly questionings with explanations, avoiding preachments, picturesque and graphic, occasionally illustrated by stories and anecdotes. The use of pictures, and even of the indispensable "Black board" of the Day schools, would be an aid to directness. Sometimes this want may be met by the painted windows in the Church, or in Holy Week by the "Stations of the Cross," or by pictures of the Crucifixion, or even by the use of a Crucifix. Protestantism might have lifted up its hands with horror at such a suggestion thirty years ago in spite of Dr Arnold's vindication of its use, but now I doubt if more objection would be raised against such representations than against picture-Bibles.

Much may be taught, too, as to the ritual and ceremonies in use, but such teaching should be used sparingly and never to the neglect of plain practical duty. After all, we have to prepare our boys and girls, our young men and maidens, "to be true and just in all their dealings, to keep their hands from picking and stealing and their tongues from evil-speaking, lying, and slandering, to keep their bodies in temperance, soberness, and chastity;" and æstheticism would be a poor substitute for these elements of morality. Sunday schools like Day schools, should have for their object to fit the rising generation "to do their duty in that state of life into which it shall please God to call them." All religious training should be based on the Baptismal Covenant, whether in keeping the little ones within the fold, or in restoring them after lapse. And it is because they have to some extent done this in the past and because they are still more capable of doing so in the future, it is incumbent on all whom it may concern—and who does it not concern?—to keep Sunday schools up to the highest point of efficiency, avoiding at the same time the mistakes, and supplying the deficiencies of the past.

GEO. HUNTINGTON.

* CURRENT TOPICS *

The question whether or not we shall burn our dead relations was discussed in the House of Commons last week, when Dr Cameron moved the second reading of his Bill under the euphemistic circumlocution—"The Disposal of the Dead (Regulation) Bill." It is related of

an eminent, if somewhat eccentric, Canon, now deceased, that when at Oxford he was showing to a Cambridge friend the lions of the place, they came upon a well-known piece of statuary, entitled "The Martyrs' Memorial." The Cambridge man, after musing awhile before it, remarked, with a pathetic look of complacency—"Ah, *we* educated them!" whereupon the Canon of the sister University, wishful to say something on its behalf, with unmoved features and a similar air of meditative satisfaction, rejoined—"and *we* burnt them." The abettors of this measure seem to regard the process of cremation with a like feeling of gratification, though we are thankful to say that at present they do not extend in the warmth of their advocacy to the living subject the practice they wish to revive. The grounds upon which Dr Cameron mainly relied in the speech with which he commenced the debate were, first, that cremation was not at present illegal, and therefore ought to be surrounded by legal restrictions; secondly, that the existing burial laws are in a very defective state.

The Home Secretary's reply, that it may be equally said of cannibalism that it is not contrary to law, amounted to an argument. There are some actions so outrageous that the law has never taken cognisance of them. It was not to be expected in a Christian country, and in the nineteenth century, that we should be tempted to revert to such a heathen practice of "disposing" of our dead as that of cremation, any more than that a law could be discovered which forbade the eating of relatives. We suppose cannibalism must have had its fascinations in days past as well as cremation. The epitaph on the grave of a glutton—

"Whoe'er you are, tread softly, I entreat you,
For if he chance to wake, he'll eat you,"—

shows that [an affection for the former mode of "disposing" of the human body is a somewhat dangerous one. But if he had been "cremated" the glutton in question would have had no grave, but would have been, perhaps, consigned to a bottle like the remains of the cow which Dr Farquharson exhibited before the House of Commons, in order that the members might be decoyed into supporting his Bill by the sight of the deposit which had "the appearance," we are told, "of frosted silver,"—like the fragrance of roast pig on one occasion is said to have had the effect of corrupting the judgment of a jury. If cremation is, according to Mr Justice Stephen, not illegal, the best thing for the Government to do is to bring in a Bill to make it so. Sir W. Harcourt will be happy to introduce it.

As to the state of the burial laws, the practice of cremation could have only one result, that of making matters worse. We quite agree with Dr Cameron that things as they are are very bad. That large numbers of persons should be buried without "the formality of a certificate of death" is much to be deplored, and no doubt sometimes the grave not only closes over a body, but covers over a crime also. But if the body is there, and can be dug

up, there is some chance of discovering whether death has been brought about by other than natural causes. Organic poison disappears when the body is burnt, and most often mineral ones would not be traceable "in the handful of 'frosted silver ;'" but when the body can be exhumed the poison can oftentimes be traced, and the very knowledge of this fact acts as a deterrent upon crime.

There is no fear that the people "of this country" will make "a rush to be cremated," as Sir W. Harcourt remarked ; and as to the newspapers, Dr Cameron's assertion, that they were "almost universally" in favour of burning the dead, really surprises us. It is quite certain that the common sentiment of this country is against the practice, and that sentiment is not slow in finding its way into print ; and the fact that Christianity substituted the grave for the crematoria is evidence that the former is more consistent with the teaching of the New Testament on the sanctity of the human body. The debate, however, may do good in two ways. It may call attention to the need of some improvement in our burial laws, so as to make them a greater safeguard against crime ; and it may lead to the consideration of the important question, whether burials should not be disallowed save at certain distances from cities and large towns.

The banquet of the Royal Academy on Saturday was not behind its predecessors in "the display of non-political eloquence" which is looked for on such occasions. If there was not oratory of the highest order, or the charms of what the *Times* describes as Lord Beaconsfield's "flow of brilliant paradoxes," or Mr Gladstone's "stately eloquence," there were speeches which, in point of substance and relevancy, were models of after-dinner effusions. The Archbishop of Canterbury's words on the connection between Christianity and art were weighty and well-chosen. His Grace alluded to the old days "when our churches contained great pictures which suggested to the people that One greater than themselves had lived and suffered as they were living and suffering." Christianity has given to Art a higher ideal, has raised it from the sphere of the finite to the confines of the infinite ; and Art in turn has become "the handmaid of religion." As the beauty of the natural world is often first enjoyed through the medium of the poet's utterances, so supernatural Realities sometimes first affect our souls by means of sensible representations. To repeat the utterance of a poet, quoted by the Primate at Burlington House, "We are made so that we love first what we see painted." We may have passed an object, said Dr Benson, a hundred times without caring to see it, but when it is set before us by the brush of the painter, "we learn to love it." Perhaps one reason for this is that delight which is inherent in the human mind, of tracing a similitude ; but besides this, the picture when seen upon the canvas is more than

the copy of a natural object, it is, so to speak, suffused with the thought and emotion of the soul of the artist.

The days when bare walls were supposed to be the fittest stimulant of devotion, we are thankful to say, have passed away, and the love of whitewash, which was so closely associated with Puritanism, is no longer considered a test of orthodoxy. But there is yet much to be done in the way of colour and brightness, so that our churches may refresh the eyes and hearts, especially of those whose lives are "hard," and whose "prospects" seem "cheerless," and bring visibly before them the consolations of religion. We trust the Primate's speech at the Royal Academy dinner may have the effect of bringing more prominently into notice the indissoluble "alliance between Christianity and Art," and of giving a stimulus to its practical assertion in the ornamentation of our churches. We will quote the words of a Lutheran Professor as to the necessity of some expression of truth if the human mind is to lay hold of it—"They who desire to remain without sensible representations in the higher provinces of life, in religion, for instance, misconceive the nature of man. We are not pure spirits, and our spirit itself seeks after that which is sensible." We commend this statement to those who claim a monopoly of what they term *spiritual* religion ; and coming from such a quarter, the weight of this testimony may not be affected by any unfavourable prejudice.

Mr Broadhurst, amongst other wild statements, said in his speech on Tuesday night in the House of Commons, that "the leading Catholic clergy" are in favour of the Sisters' Marriage Bill, and that amongst his constituents there were 10,000 women anxious for the law to pass. If these ladies were to repair to the Salt Lake their conjugal tendencies might there be gratified without bringing a blot on our Statute-book. The proposed alteration of the law is simply hated by the large majority of the women of our country, and by the genuine working-men too. Mr Heneage, who seconded the motion, gave a garbled account of Cardinal Newman's opinion. Both the speeches were of the weakest character. Mr Edward Clarke's remarks were most unfortunate, and displayed a want of acquaintance with the subject as well as a want of foresight. The result, therefore,—238 votes for the resolution in favour of a change in the law to 127 votes against it,—shows that those who would preserve the restrictions to marriage which are based on affinity, in other words, those who believe that man and wife are "one flesh," must not be weary in their efforts to prevent a change in the law which is really sought for in the interest of a few wealthy persons, and now brought forward under the mask of a working man's question.

REVIEWS

The One Mediator.

THE ONE MEDIATOR: the Operation of the Son of God in Nature and in Grace. The Bampton Lectures for 1882. By PETER GOLDSMITH MEDD, M.A. 8vo. Pp. xxiii, 584. London: Rivingtons. 1884.

This learned and thoughtful volume is a fresh contribution to the Scotist theology which is everywhere, in the writings of the deepest Christian reasoners of our time, tending to overthrow, not only the long dominant Thomism of Western theology, but even the Augustinianism on which that is based. It is a vindication of the title Mediator, when applied to our LORD, as covering infinitely more ground than that of the Atonement, which is but a part of an incomparably wider ministration, and a part which may have been added to it through man's sin. For it is the distinguishing mark of Scotism that it holds the Incarnation to have no necessary connexion with the Fall. According to S. Augustine's teaching, the Fall was the predisposing cause of the Incarnation, which otherwise would not have happened at all; according to the Scotist view, the union and harmony of God and man is the true source of the Divine action in this respect, which is just as conceivable if man had never fallen. It is the conception put before us in the opening verses of S. John's Gospel, and in the remarkable statement of S. Paul, almost verbally coincident therewith, that the Eternal Son is the indispensable and invariable link and agent between the Father and the whole creation, spiritual and natural, of Whom, and through Whom, and to Whom are all things, which the writer aims at setting forth and vindicating.

The form of Lectures, forced on Mr MEDD by the terms of the Bampton Trust, has not been favourable to the convenient accomplishment of his general conception, as he has formulated it for us in his preface. Despite some obscurity of style in its sentences, that preface promises more than the work itself fulfils, and is more pregnant with thought. Had he been at liberty to throw his materials into the shape of a continuous essay, there would have been a more orderly and proportionate distribution of parts than now; and consequently a more logical and harmonious evolution of the argument, making it easier to follow and to grasp. As it stands, the book is a difficult one to assimilate, and the varying scale upon which its several topics are handled increases the amount of effort required of the student. One does not expect an academic conference, delivered to a highly-educated congregation, to be as easily comprehended as a village sermon, unless in the hands of one of those consummate masters of thought and language who appear but once in two or three centuries; but we are conscious of some further obstacle than that arising from the abstruseness of much of the subject in the present volume, which we think is mainly attributable to the arrangement. It is certainly

neither deficient learning nor vagueness of thought upon the writer's part; for his reading is wide, varied, and accurate; his grasp of the propositions with which he deals assured, and free from haziness.

The space devoted to the Theophanies of the Old Testament illustrates our meaning when we complain of lack of scale. Interesting as these events are in themselves, and important as side-lights on the doctrine of the Incarnation, they are at most subordinate details, which might, in our opinion, have been sufficiently treated, for the purpose of these Lectures, in a paragraph or two of one discourse, and in a note just long enough to show that the view which takes the Theophanies to be manifestations of the Eternal Son, and not of any created angel, is the most ancient and trustworthy one, while S. Augustine's, which has been received by the Latin Church generally (and has been pressed into the defence of angel and saint worship), has no better foundation, it is thought by some, than the Saint's ignorance of Hebrew, making him unaware of the exclusive use of the incommunicable Name. But the greater part of Lecture IV., occupying pages 160 to 231, is devoted to this one point; and we have besides a special Appendix of seventy-five pages more, giving the patrology of the subject. We are very glad to have it, and regard it as an extremely useful discussion of a difficult Scripture problem; but we should have been better pleased with it as an independent tractate than as over-weighting, as it certainly does, the main argument of the Lectures.

The first Lecture treats of the Son as the channel of Creation, and as revealed thereby as Mediator even in the beginning. Lecture II. proclaims His sovereign character, His Priesthood as the First-Begotten, and His relation to the Angelic world. Lecture III. discusses the creation of Man, in its relation to the Incarnation, and incidentally touches on the problems of Creationism and Traducianism, where Mr MEDD declines to range himself on either side, and alleges the compatibility of the two theories. Both opinions have their difficulties. The Creationist finds these in the doctrine of original sin, or the phenomena of heredity. Mr MEDD adverts to the latter, but omits the former. Lecture IV., entitled "The Preparation for the Incarnation," is, as we have already said, mainly taken up with the Theophanies. Lecture V. is on the Mediation of the Son under the Law, and there is some incidental handling of the Levitical worship. We should have liked here some use of Mr Jukes's most spiritual treatise on the 'Law of the Offerings in Leviticus,' and some discussion of the views put forward by Professor Abrahams in the Symposium on the Atonement, which appeared some time back in the *Homiletical Magazine*. Lecture VI. reaches the Gospel history, and Lecture VII. treats of the Great Forty Days—ground which has been so often traversed that there is necessarily not very much fresh matter in these sections of the volume. Lecture VIII. treats of the post-Ascension mediatorial work of CHRIST, and by the extreme brevity of its allu-

sion to the sacrificial nature of that work in one of its aspects, and its mystical identification with the earthly Eucharist, illustrates anew what we have said as to the lack of scale. For this is precisely one of the details which ought to have been elaborated, in view not only of the modern Puritan denial of any sacrifice in the Eucharist, and of the attempt to rehabilitate Waterland's mutilated teaching, but of the opposite extreme of Lugo, adopted by Franzelin, and now the current doctrine of the Roman schools, which approaches dangerously near the error, that there is a fresh mactation and sacrifice in each Mass, if at every celebration CHRIST puts the functions of His Humanity in a state of abeyance through the action of the priest.

There is much interesting matter in the Appendices, but the most striking is the extremely ingenious argument whereby Mr MEDD seeks to prove that the Apocalyptic Babylon is the apostate city of Jerusalem, and that the sack by the army of Titus was the fulfilment of the threatened woes. We do not feel sure that he has satisfactorily accounted for the language of the Apocalypse which speaks of Babylon as a great commercial mart, whose overthrow is disastrous to all merchants (a difficulty equally forcible as regards modern Rome), but much of his plea deserves attention, as it is clearly no mere hasty fancy, but a deliberately framed and carefully studied theory.

The Grounds of Theistic and Christian Belief.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By GEORGE P. FISHER, D.D., LL.D. 8vo, pp. xviii.-488. London: Hodder and Stoughton. 1884.

This is a reprint of a work by an American theologian. The attitude of unbelief in the United States to-day is a stronger and more aggressive one than it has been able to assume in England, where it is powerfully checked (as even Cardinal Newman admits) by the influence of the Church of England. No religious communion in the United States occupies any position even approximately like this. In the first place, there is none which claims the allegiance of anything like so large a fraction of the nation. The Roman Catholics come first in numbers, with something over six millions out of the fifty millions of American citizens. The Methodist Episcopalians (so-called) are next, with two millions and a half. The Baptists hold the third place, with rather more than two millions; and the Anglican Church takes the fourth place, with about a million and a half of members. Thus there is none which exercises a preponderating influence, and much of the degree of spiritual power which the Roman Catholic body might be expected to wield is discounted heavily by the fact that the enormous majority of its adherents are Irish and illiterate; even leaving out of account that all the accretions which have been added in the Roman Church to the creeds constitute fresh difficul-

ties in the way of belief, and have at once indisposed and incapacitated its divines for the work of Apologetics. The Episcopal Methodists are not a lettered or intellectual body, and the Baptists are suffering from the general break-up and discredit of Calvinism, which necessarily makes havoc in their ranks. And though the Anglo-American Church is growing faster than any other body, it is still but small relatively, and not long enough emancipated from the domination of the Low Church section within its own pale to enunciate a full Catholic theology, and put out all its reserve of strength. So the conjuncture is favourable for the enemies of Christianity, and they are not slow to take advantage of it. But this very fact stimulates the defence, and enlists a number of acute intellects on the side of revealed religion; while the comparative freshness of the manner in which the case is stated on both sides, when contrasted with the trite form of the controversy on this side of the Atlantic, makes it far less repellent to the average cultured reader.

Dr FISHER is one of the latest champions in the field, and has undertaken to cover as much of the whole ground in debate as can well be done within the compass of one moderate volume. And he has executed his task with much ability, learning, tact and judgment; so much so, indeed, that for a single conspectus of the controversy, we prefer his book to any other we have examined, though there are more helpful treatises on special departments of it.

The first chapter deals with the question of the Personality of God and of man, rightly fixing on consciousness of the latter fact as the fundamental basis of all religious ideas. Chapter II. treats of the arguments for the Being of God; attributing rather more weight than we are able to admit to the indirect argument of Trendelenburg, that the mutual independence of the human mind and of the world on which it exercises its faculties, not only implies that there is a common bond between the two—since otherwise no relation between them would be possible—but that this bond must be God, as the Truth. Arguing backwards from the standpoint of Theism, this conclusion is plain enough; but we fail to see how it meets the Agnostic argument, when that is Pyrrhonist enough to dispute the reality of sensible phenomena. But on the other hand, Dr FISHER cannot see much in the Anselmic argument which Dr Flint accepts and presses in his able work on Theism.

Chapter III. sketches fairly, temperately, and with competent knowledge, the chief anti-theistic theories: Pantheism, Positivism, Materialism, and Agnosticism. Chapter IV. discusses Miracles, especially in view of Professor Huxley's restatement of Hume's argument, shrewdly pointing out that it is fallacious, because assuming as proved the real position which underlies the whole plea, the non-existence of God. Chapter V. reaches the Christian controversy, and argues for the supernatural character of the Gospel revelation from the sinlessness of its

author. Chapter VI. considers the miraculous element in the Gospels, and works in some pleas which are just indicated in Chapter IV. Chapter VII. defends the historical truth of the Gospel records, as genuine literature of the first century, and not later compilations or fabrications. Chapter VIII. is occupied with the controversy as to the Fourth Gospel. Chapter IX. shows that the Gospels are not only of their received date, but that they are trustworthy records of actual facts. Chapter X. compares and contrasts the Gospel miracles with heathen and ecclesiastical miracles; and the difficulties presented by the latter are not over-stated—an error which might readily have been committed. Chapter XI. uses the Conversion of S. Paul as an argument for the truth of Christianity, and inquires into M. Renan's account of that event. Chapter XII. briefly surveys the argument from Prophecy, and criticises Kuenen's theory of prediction. Chapter XIII. is on the argument from the suitability of Christianity to human needs. Chapter XIV. appeals to the Christian system of doctrine as a proof in its own favour. Chapter XV. presents this same argument from another point of view, pleading the social and political services of Christianity in its working capacity throughout history. Chapter XVI. urges the contrast between Christianity and other creeds as an argument in its favour; but here we desiderate far more than the mere passing allusion to Buddhism, for that there is a recrudescence of Buddhist thought in some able Western minds which have studied the system is undeniable, and it is worth while to show why this is both an intellectual and an ethical error.

Chapters XVII. and XVIII. deal with Biblical criticism and the Canon of the New Testament; while the concluding chapter demonstrates the congruity of the natural and physical sciences with the Christian faith. The style is fluent, clear, and easy throughout, and the treatment singularly free from dryness, so that the volume is absolutely pleasant reading, which is quite exceptional praise for a work of the kind. We repeat that Dr FISHER has produced what we think the most convenient handbook of the whole subject we have seen; and if we cannot accept every argument he employs, or say that all parts of his book are equally strong, yet we can at any rate urge the teaching staff in all our theological colleges to procure the book, read it attentively, and consider whether it may not well be introduced into their curricula, and substituted for some less helpful works now recommended to their students.

NOTICES

LECTURES ON PASTORAL WORK. By the Right Rev. W. WALSHAM HOW, D.D., Bishop of Bedford, Suffragan of East London. London: Wells Gardner, Darton and Co. Pp. 156.

These lectures were delivered by the Bishop of Bedford

in the Divinity School at Cambridge. He deals in them with the "Ars Artium," the guidance of souls, with that practical wisdom and winning simplicity for which his works are justly noted. We have not too many books on the Pastoral Office, and the one which is before us, like Mr Heygate's "Ember Hours," we should like to see in the hands of every candidate for the Priesthood. Dr Walsham How, in these six lectures, selects for his topics, "The Equipment," "Dangers and Difficulties," "Pastoral Visitation," "Dealing with Infidelity," "Preaching," and "The Pastoral Epistles." In all these he sets before the clergy a high standard. He warns them not to become "ministers of a party," and to avoid adopting "irritating" practices. Such advice is necessary. At the same time we much doubt whether the Bishop of Bedford will generally find the zeal he seeks, amongst young men who are so wide in their sympathies as to be colourless in their views about the "burning questions" of the day.

Here and there we come upon an anecdote. Here is one. The Bishop is enforcing the necessity for the clergy to make their sermons bright and encouraging.

"I do plead with you to preach encouragingly. Don't be hard on your people. Poor souls! they want all the help you can give them, and in general, if really in earnest they are not ever-hopeful. They are easily daunted and disheartened. . . . I dare say you know the legend of the XVII One, who, having entered a monastery in the disguise of a monk, was discovered by the Abbot, who detected his cloven foot. The Abbot promised not to betray him if he would preach them a sermon on hell. This he did, and the brothers were all in an agony of horror at the recital. The Abbot afterwards asked him how he could paint such a frightful picture if he wished to secure many victims there, when he answered that he did not think he should lose one soul if he only painted the terrors of hell, and never said anything about the love of God."

This is a capital book for a present to a young clergyman, and there are some "of riper years" who might possibly benefit by a perusal of it.

PUBLIC CATECHISING THE CHURCH'S METHOD OF TRAINING HER CHILDREN. Two Papers by Rev. R. W. RANDALL, M.A., Vicar of All Saints', Clifton. London: Bemrose and Sons. Price 6d.

These two Papers were read by Mr Randall at the Bath and Reading Church Congresses. Those who have had the good fortune to be present at the Annual Festival at All Saints', Clifton, will doubtless have witnessed the public catechising on the Sunday afternoon by the vicar, which certainly forms one attractive feature of the Commemoration. A special gift is needed to enable clergymen to excel in catechising; and next to that in importance is advice from those who are adepts in the art. This Mr Randall, with his wonted forbearance, provides in these two Papers, which are already familiar to the readers of Congress Reports.

"Unprepared Catechising" Mr Randall denounces as one of the dreariest things to listen to in the world, to which Coleridge's description of the *Ancient Mariner* is aptly transferred:

"Your teaching must eternal be,
Dear Sir, it cannot fall,
For 'tis incomprehensible
And without head or tail."

Besides the hints given upon the subject in these Papers, which are really valuable, Mr Randall has added a list of books which may be usefully consulted. Amongst these we note the following:

Bishop Andrews' 'Catechistical Doctrine.'
 Keble's 'Village Sermons on the Baptismal Office.'
 Hortus Pastorum. Marchantius.
 'Catéchisme de Persévérance.' Gaume.
 Arden's Manual.
 Sadler's 'Church Teacher's Manual.'
 Neale's 'Catechetical Notes.'
 'Méthode Générale de Catéchisme.' 8 Vols. Bishop Dupanloup.
 'Questions on the Prayer-Book.' Miss Yonge, &c.

To the list of Catechisms, &c., which Mr Randall recommends, we would add 'A Catechism of the Chief Things which a Christian ought to Know and Believe.' It is published by Masters, and contains a solid and accurate compendium in a small compass.

GOD'S WITNESS IN PROPHECY AND HISTORY; Bible Studies on the Historical Fulfilments of Jacob's Prophetic Blessings on the Twelve Tribes contained in Gen. xlix. With a Supplementary Enquiry into the History of the Lost Tribes. By the Rev. J. C. BELLETT, M.A., of Pembroke College, Oxford. London: J. Masters and Co., 78 New Bond-street. 1884. Pp. 336.

This admirable little volume consists of a series of chapters on the predictions contained in Genesis xlix. by the dying Jacob with respect to the future history of the tribes of Israel. No chapter in the Old Testament is a more favourite subject with the Fathers than this, but it was not the habit of their times to accumulate historical facts to show how particular predictions of Scripture have been fulfilled; and thus their comments upon it are mostly of a mystical and spiritual kind. Mr Bellett has, with a care and industry altogether praiseworthy, traced out the indications of intention on the part of the inspired writer, and the historical facts which show the fulfilment of his predictions. The result is a monograph of a particularly interesting kind, and one which has never, so far as we are aware, been treated *eo nomine* before. We notice a misprint of Jehudin for Jehudim on page 315.

Chapter XIV. consists of an inquiry into the history of the so-called lost tribes. The writer examines with much care and learning the entire range of facts attainable on this subject; and comes to the conclusion, as every intelligent and learned man must do, that there is no real mystery in their fate, but that every stage in their history can be followed either certainly or with a great degree of probability. We do not feel so absolutely certain as he that a literal restoration of the Ten Tribes to their own land be contemplated in prophecy; but we know that very many commentators are at one with him in this matter. It is obvious that this chapter is to a great extent founded (as indeed Mr Bellett frankly and repeatedly acknowledges) on two articles upon this subject in the *Church Quarterly Review* (from the pen, we believe, of the Rev. Samuel J. Eales, of Warminster) of which Mr Bellett has made good use and supplemented them from other sources.

THE HEBREW LANGUAGE VIEWED IN THE LIGHT OF ASSYRIAN RESEARCH. By Dr FREDERICO DELITZSCH. 8vo. Pp. 78. London: Williams and Norgate. 1883.

This booklet is a reprint of a series of letters addressed by the author to the *Athenæum*, calling for a reconsideration of the whole question of Hebrew lexicography in view of the

considerable discoveries made of late years in the various cognate Assyrian dialects. Hebrew of the Biblical type became a dead language (at any rate in the sense in which Anglo-Saxon is a dead language), several centuries before the two Semitic tongues, Syriac and Arabic, which have hitherto been used to elucidate difficulties either in the vocabulary or the etymology, began to possess a literature. Even bringing down the contents of the Old Testament to the furthest possible date (that of the Maccabees) to which any portion of them can be ascribed, there is still a gap of three hundred years between the last of them and the earliest Syriac literature we possess, and one of seven hundred years before any considerable Arabic literature appears, for that virtually dates from the Hijra (A.D. 622), so scanty are the pre-Islamic remains. And of course the interval is much longer when we are dealing with the earlier books of the Old Testament. There is thus a high probability of going astray in countless details, however serviceable the comparison of these two tongues may well be for the general investigation of Hebrew. But the Assyrian discoveries, already exceeding in mere bulk the Old Testament Scriptures, supply us with the records of a kindred tongue at least contemporary with the most ancient Hebrew extant. The difference may be roughly suggested by supposing that the problem before us were to explain correctly the Moeso-Gothic fragments which remain, and that we had been doing our best with the help of Dutch and Swedish, until a sudden find of Icelandic, previously unknown, put us on a surer track, supplying us with vocables and grammatical forms much closer to those we were investigating.

Dr Delitzsch sets himself to show, by means of a select number of Hebrew words at present unsatisfactorily accounted for in Gesenius and his subsequent editors, that a full solution, irrefragable in the eyes of linguistic scholars, can be obtained (and notably in terms of natural history and proper names) by simple reference to Assyrian documents. For instance, take the *rēm* of Job xxxix. 9-10. This is translated "unicorn" by A. V., following the LXX., and "Antelope" by Gesenius, trusting to an Arabic etymology, though the Antelope is not one of the fauna of Palestine, and is not a fierce animal. But the true sense is found at once in the Assyrian *rimu*, or mountain bull, whose effigy is familiar to visitors to the British Museum. Altogether, about a hundred and fifty Hebrew and Aramaic vocables are dealt with in the book, often yielding an explanation whose simplicity and directness contrasts forcibly with the strained and obscure suggestions with which scholars have been hitherto obliged to put up. We do not mean to say that Dr Delitzsch will always satisfy his critics, for there are marks of hasty identification here and there, but that he is on the right track is certain, and that a few years will see almost as great a revolution in Hebrew etymology as the discovery of Sanskrit has wrought in Greek and Latin. The chief fault of the book is that it does not seem to admit and allow for the tentative and imperfect condition of Assyriology as it now is. A great deal is still mere guess work, which wider and more accurate knowledge must modify, and may refute, and it is better to postpone the reconstruction of our Hebrew Lexicons till we are sure of the meaning and etymology of the words we substitute for those hitherto accepted as illustrating difficulties.

BIBLICAL THESAURUS; or, A Literal Translation and Critical Analysis of Every Word in the Original Language of the Old Testament. With Explanatory Notes in Appendices. By the Right Rev. J. HELLMUTH, D.D., D.C.L., Assistant to the late Bishop of Ripon. London: Hodder and Stoughton. First Part. Genesis I. to XVI. 2. Price Five Shillings.

We can hardly speak very hopefully of the success of this elaborate work, unless its plan be somewhat altered and its size diminished. It aims at supplying some real wants that might have been better met in a humbler way. Neither of the classes for whom this Thesaurus appears to be intended will, we fear, be satisfied with it. The tyro may be grateful for the elaborate parsing and for some explanations of the Masoretic punctuation. But had it been compatible with the editor's design to give occasional references to some good Hebrew Grammar, such as that of the late Dr B. Davies founded on Rödiger's Gesenius, the help afforded would have been more substantial. The transliteration follows the frightful system by which the second, third, and fifth vowels are represented by ai, ee, oo, with other barbarisms. The scholar will still, we fear, prefer his Fürst, and Gesenius for details of lexicography. The plan of making the article on each word exhaustive, at its first appearance, enhances the difficulties of the beginner in his use of the book, and is not carried out thoroughly, e.g., Gen. vi. 3; the difficult form here (rendered in our Version *for that also*) is superficially explained, and the other rendering, which at least deserved mention, is passed over.

DARKNESS AND DAWN: The Peaceful Birth of a New Age. London: Kegan Paul, Trench and Co., 1 Paternoster-square. 1884. Pp. 141.

Few thinking minds of our own day can fail to be painfully conscious of the manifold imperfections which render our civilisation productive of toil and trouble and suffering unspeakable, to the great masses of those who live under it, and are supposed to share in its benefits. This remarkable *jeu d'esprit* consists of, first, a brief and forcible statement of these cankers and deeply rankling sores of our social state; and second, a highly imaginative sketch of a state of things from which they have one and all been banished by the universal adoption of a Christian Communism. It is published anonymously, but it obviously proceeds from a mind of no small power, and of a very high order of intelligence. Every age has its Utopia: this is the Utopia of the nineteenth century. Would that the results it professes to describe were but possible!

GOOD THE FINAL GOAL OF ILL; or, The Better Life Beyond. Four Letters to the Ven. Archdeacon Farrar, D.D. By a Layman. London: Macmillan and Co. 1883. Pp. 140.

The literature of this difficult and momentous subject is too often far from pleasant to read, because writers fail to preserve the requisite calmness and judicial temper. This little book is an exception, and is written throughout in a very proper and reverent spirit. In the first letter the writer directs attention to the vastness of the material universe; in the second to the indications which show that a very high degree in happiness and enjoyment in this life is experienced by the various races of the lower animals; in the third he directs attention to the facts proving that man is sent into this life to undergo training and probation; and in the fourth (which is not so good or so cogent as the other three) he

endeavours to draw the inference of the non-eternity of punishment after death: a conclusion which by no means follows. The considerations he has adduced may very properly indeed be taken into account in forming a conclusion on this great question: but there are other reasons weighing far more heavily in the other scale, which forbid the theologian to draw the inference which the "Layman" desires. This is a great mystery, and must be left in the hand of Him who reveals it. At the same time we cannot but think it is a pity that a spirit so reverent and a mind so clear and intelligent as that of "Layman" appears to be could not be led to look upon this great problem in a broader spirit, and so as to take in all the conditions of the case, which (so far as appears) he has not hitherto grasped. An hour's serious conversation with one of the leaders of thought among Churchmen would, we cannot help thinking, clear up sundry perplexities in his mind.

SERMONS PREACHED IN TEMPLE CHURCH. By THEOPHILUS SMITH, late Minister of the Parish of Temple, Midlothian. With a Preface by JOHN TULLOCH, D.D., Principal of S. Mary's College, S. Andrew's. Edinburgh and London: W. Blackwood and Sons. 1883. Pp. 163.

The sermons of a Presbyterian Minister in a remote country parish, now published by his widow; and they are good forcible sermons, without beauty of style or much width of range, but of considerable power and directness of stroke. We can imagine that the writer may have been popular with his congregation as a preacher.

THE DUALITY OF ALL DIVINE TRUTH IN OUR LORD JESUS CHRIST, FOR GOD'S SELF-MANIFESTATION ON THE IMPARTATION OF THE DIVINE NATURE TO MAN. By GEORGE MORRIS, Theological Associate of King's College, London. Licensed to minister throughout the Dioceses of London and Rochester; sometime Curate of S. Peter's, Eaton-square; and Vicar of Biscot, Dio. Ely. London: Kegan Paul, Trench and Co. 1883. Pp. 407.

There is undoubtedly thought in these sermons, or rather treatises; but it appears to us somewhat crude and undigested; and we hope we do the writer no injustice by the surmise that here and there the words have outrun whatever may have been his meaning. That there is a truth at the foundation of his thesis is unquestionable—viz., that of the Dual—i.e., Divine and Human, Nature of our Incarnate Lord. And it is curious how many subjects both in the natural and spiritual order lend themselves without violence to a "division by dichotomy." But whether there be any deep lying truth depending upon this, and if so, what that truth is, we cannot see that our author has demonstrated.

GEORGE BIRKBECK, The Pioneer of Popular Education. A Memoir and a Review. By JOHN GEORGE GODARD. London: Bemrose and Sons. 1884. Pp. 242.

This work is a sketch, somewhat slight, of the establishment and early history of mechanics' institutions, devices for imparting a certain amount of popular culture which were of great use when first set up, though they seem now to have worn out much of the freshness of their vigour. No one was more prominent in the furtherance of these useful societies than Dr Birkbeck, and particularly in the establishment of the Birkbeck Institution in Chancery-lane, perhaps the best known organisation of the kind. He well deserves to have the story of his life told with the hearty and sympathetic admiration shown by the present writer, Mr Godard.

ADDISON. By W. J. COURTHOPE. London: Macmillan and Co. 1884. Pp. 192.

This is another volume of the handy and excellent series of *biographies raisonnées* of "English Men of Letters," nor is it exceeded in merit by any of the preceding volumes. Though there is little of personal incident to be found in the career of Addison, as Mr Courthope observes, yet the frequent revolutions of public affairs, and the stirring tides of literary interests provide him so much material as to compose a very interesting memoir. The writer has not only given one of the finest and most finished conceptions we have ever seen of Addison's own character, but has sketched with great fidelity the literary "position" of the age, and the beneficial function which Addison and Steele performed in creating a higher and purer literary standard. It was an office essentially personal, and which ceased with the little knot of writers whose gifts enabled them to discharge it so well. Until we recall this reason, it is natural to feel some surprise that the line of 'Spectators' and 'Tatlers' lasted so brief a time, and had so few worthy successors; though doubtless the mantles of those old worthies fell upon such essayists as Charles Lamb; and in our own day, Sir Arthur Helps and A. K. H. B.

TRAVELLERS' TALK ON ENGLAND'S CRISIS. By SAMUEL WAINWRIGHT, D.D. London: Hatchards. 1884. Pp. 396.

A brilliant series of dialogues; but from one end to the other an *ex parte* statement without even the pretence of judicial fairness. To the writer's excited mind all dangers merge into the advance of Romanism and Ritualism; he sees it everywhere; and it is that which he calls "England's crisis." It is very easy, of course, to demonstrate one's own side to be in the right when the other is not allowed so much as a hearing.

THE LIFE AND LETTERS OF ELIZABETH PRENTISS, author of 'Stepping Heavenward.' By the Rev. G. L. PRENTISS, D.D. With Steel Portrait and Five Illustrations. Fourth thousand. London: Hodder and Stoughton, 27, Paternoster-row. 1884. Pp. 578. Price 7s. 6d.

The large circulation obtained by this work sufficiently testifies to its popular character, and to the high estimation in which the memory of Mrs Prentiss was held by great numbers of those who were readers of her children's books. With regard to such a work but few critical observations will suffice. The subject of the memoir was, like Elizabeth Barrett Browning, a typical example of the woman of genius; frail, constantly ailing, and full of suffering, sometimes even within measurable distance of insanity (as is once or twice observed in this memoir), and yet upheld by a perennial spring of vitality and cheerfulness of spirit which never seems to have run dry even to the very last. The greater part of the memoir is occupied by Mrs Prentiss's own letters, which show remarkably this irrepressible gaiety and gladness of spirit. Along the unmistakable and remarkably outspoken personal piety which they exhibit, persistent fun is one of their marked characteristics, and yet the other side of the shield is shown sufficiently often to show that the writer had in spite of this cheerfulness of soul, known much sorrow, and been driven, in hours of depression, to realise the consolations of religion as her only resource. Here for example:—

"How better can He show us our weakness than by making it plain

that we, who thought we were so strong in prayer, are almost 'dumb before Him!' My dear friend, I believe more and more in the deep things of God.

Strength is born

In the deep silence of long suffering hearts,
Not amid joy.

..... As to being brought low, I will own that I have not been entirely left of God to my own devices and desires; if I had been, I should have gone overboard. He had such a grip of me that He couldn't let go. I saw a man apply a magnet to steel pens the other day, and that's the way I clung to God; there was no power in me to hold on, the magnetism was in Him, and so I hung on."—(P. 479.)

The letters throughout are characteristically feminine and American in their little mannerisms of style, and the entire unreserve and *abandon* with which the feeling of the moment is expressed. And the memoir is, perhaps, on the whole, a little too long. But it is nevertheless a rare and beautiful character that is suffered to describe itself, rather than described: and we think the memoir fully justifies and deserves the considerable circulation it has attained.

THREE SHEIKS: AN ORIENTAL NARRATION, and THE FISHERS, A Cantata. By HENRY ROSE. London: William Isbister (Limited), 56 Ludgate-hill. 1884. Pp. 138.

Mr Henry Rose's new book shows clear mental growth and advance in poetical power. We cannot say that we think much of 'The Fishers,' which reads *this* apart from the music for which it was evidently written, though as the *libretto* of an operetta it would probably attract attention by its melody and grace. And Mr Rose wants a great deal more practice before he can write that most difficult of measures, the English hexameter. Of those with which he presents his readers in these pages, almost one-half of the accents are misplaced or forced. The three metrical stories, however, which form the bulk of the volume, show considerable imaginative and narrative powers, marred at times by a certain carelessness of composition, which a little more of the *labor limæ* would easily remove. Here for instance:—

"Then hardy bushes struggling in the clefts
Saluted us, or seemed to, as their boughs
Were stirred by the soft touch of wandering air."

Magazines of the Month.

THE MAGAZINE OF ART has for a frontispiece "A Study," by Mr E. Burne Jones, which will be admired by many. A first article by Mr R. L. Stevenson, on "Artist Life at Fontainebleau," will be approved alike for the liveliness of the descriptions and the beauty of the accompanying illustrations. "Syon House" is continued. Miss Julia Cartwright gives, in "The Lady of Schloss Ambras," an interesting sketch of the romantic history of the beautiful and good Philippina Wenzel, who secretly married the Archduke Ferdinand, second son of the Emperor Ferdinand I. Mr A. Lang gives an account of the proof marks and other characteristics of the "Elzevir" press, a single volume of which has been known to sell for as much as 400*l*. "Some Venetian Visiting Cards" are curious, and well repay study. A good number this in every way.

In the NINETEENTH CENTURY Mr J. Seymour Keay continues his indictment against the English Government for

"The Spoliation of India." This article, which opens the number, contrasts curiously with that which closes it: an account of "The Colonies of France," by Mr C. B. Norman. The English colonial system can hardly be called a misfortune for ourselves, or a "spoliation" of the countries under our rule, when we find that in 1882 the exports from those dependencies exceeded 145,000,000*l.*; that their populations of 250,000,000 are kept in order by less than 70,000 British troops; and that the revenue of, *e.g.*, New South Wales, which is by no means the richest of our colonies, is 7,647,000*l.*, *i.e.*, nearly three times that of all the French colonies added together. The Rev. C. E. Stern gives an interesting account of "The Mahdi;" and an article on "Apparitions," by Messrs F. Gurney and F. W. H. Myers, is worth reading. It is very certain that we are very far as yet from understanding the darker recesses of human nature, and the powers which may lurk there for use in abnormal contingencies.

CORNHILL presents its readers, as a *bonne bouche*, with a paper of a good deal of interest just now—the "Diary of the last European who Rode Through the Desert from Berber to Suakin." This appears to have been Colonel the Hon. J. Colborne, who was on the staff of the ill-fated Hicks Pasha, and was ordered home as dying, just before the advance which terminated in the destruction of the entire army. We are afraid it would fare badly with any single Englishman who took the same route alone now. Indeed, Colonel Colborne mentions that when he camped near Sinkat he encountered parties of Arabs who could, with the greatest ease, have murdered the whole party in the night had they chosen, there being with him only two unarmed attendants and a few camel drivers. The rest of the number is composed most of it of stories, for the "Literary Recollections," which we suppose are due to the pen of the Editor, have all the interest of many stories.

The ENGLISH ILLUSTRATED MAGAZINE continues Mrs Craik's articles on "Cornwall," and Miss Yonge's story. Mr J. H. Shorthouse contributes some pretty but ordinary verses, incomprehensibly entitled "My Wife's Valentine." How could one of Mr Shorthouse's literary taste perpetrate such a rhyme as "evening star" and "mamma?" Of course it must be pronounced "mammar!" Mr Thomas Hardy's story is as rich in local colouring as that best of all stories of the country which he has written, "Far from the Madding Crowd." The wood engravings, which are the speciality of this magazine, are as good as ever, and mark, perhaps, as high a development of the art as we ever reach in this country. The frontispiece, "Hauling in the Lines," is altogether admirable in the combined spirit and smoothness of its execution.

BLACKWOOD gives more pages to politics this month than usual. Besides the single story with its rather stupid title, we have an able discussion on the tactical problems raised by the late battles in the Soudan. The author naturally enough observes that it is something new for picked British troops to be kept in square to meet the attack of half-armed Arabs, and that an apparent inability to act on the offensive must tend to lower the *morale* of the soldiers. "The Chinese Army," "Fanaticism in the Soudan," "Fallen Britain and

her Politics," are all connected more or less closely with the same class of question. "Fashionable Philosophy" is amusing, with an underlying moral which well deserves to be heeded. "A Lady's Ride Across Spanish Honduras" is concluded.

In the CONTEMPORARY REVIEW Mr Herbert Spencer hits a good many blots in modern legislation, in an article on "The Sins of Legislators." Then follows an apology for "Anarchy," by Elisée Réclus, which is mainly an enumeration of the evils and inequalities of the conditions of society as at present constituted, which are, no doubt, real enough and painful enough. But what he fails to show is that this order is not far better than an anarchy which would destroy society itself, and sacrifice the accumulated results of human industry since the ages of barbarism. Dr R. H. Hutton's sympathetic study of Cardinal Newman; Dr J. Milner Fothergill's very curious and instructive analysis of the beneficial effects, or "Logic" as he phrases it, "of Pain;" Mr James Stephens (the quondam Fen n Hea Centre) on "Ireland and the Franchise Bill," are all well worth, indeed, unusually well worth perusal. And particularly interesting to our readers will be Archdeacon Farrar's Translation, with Notes, of the very curious Treatise recently published by Bishop Bryennios, entitled "The Teaching of the Apostles." He discovered the MS. at Constantinople. It is probably at least as old as the second century A.D., and if, as seems likely, both it and a part of the "Apostolic Constitutions" are due to a common original, it may be traced in substance back to the end of the first, or nearly so. This number supplies much food for thought.

Among Messrs CASSELL'S MAGAZINES, we note with pleasure the fourth part of their new Encyclopædic Dictionary, which promises to be a useful and valuable work. The Picturesque Europe has reached part 39, and Doré's Bible part 41, which completes the four Gospels.

That most excellent magazine for ladies, MYRA'S JOURNAL, is very attractive this month, with its large Spring panorama of dresses, and other patterns, &c., suitable for the time of year.



SERMON



The Holy Hills.

No. II.

A SCENSIONTIDE.

PSALM lxxxvii. 1.

"Her foundations are upon the holy hills."

In my previous sermon on this subject I have spoken of four Holy Hills. They were these—the Hill of Temptation, the Hill of the Beatitudes, the Hill of Sacramental feeding, and the Hill of Transfiguration. I showed you that these hills were, each in its turn, the scene of certain events in our Lord's public life of marked and striking importance in relation to the founding of His Kingdom—the building up of His Church—the establishing of His Zion.

To-day we continue our survey, for there are other hills holy and blessed yet to be spoken of. We have but lately passed through the solemn season of Passiontide, and you remember how throughout those dread days of God's agony we plaintively sang in oft-repeated refrain

"From pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with CHRIST we go."

And we went, dear brethren! Yes, we followed Him from the Upper Room, where the lesson of the Hill of Sacramental feeding was unfolded in all its fulness by the institution of the Holy Eucharist, out from that chamber of sweet communion to the dark loneliness of Gethsemane in the Mount of Agony! "When they had sung an hymn, they went out into the Mount of Olives" (S. Matt. xxvi. 30). Leaving the city the little band passed over the mountain stream Cedron, and on the slopes of Olivet, "came to a place which was named Gethsemane" (S. Mark xiv. 32). This is the ante-chamber of Calvary itself! It is by interpretation the garden of the "olive-press," where the sweet oil of divine compassion was pressed with cruel crushing! It is the spot where all the woes of humanity are heaped on high till even He can scarcely bear the weight, so that in a paroxysm of bleeding agony He cries aloud "Father, if it be possible let this cup pass from me!" It is the lonely spot where the Hart, pursued and driven at last to bay, "panteth after the water-brooks;" where the human soul of Jesus "thirsteth for God" "in a barren and dry land where no water is," bringing home to us with vivid and realistic power the Psalmist's words, "I stretch forth my hands unto Thee; my soul gaspeth unto Thee as a thirsty land. Hear me, O LORD, and that soon for my spirit waxeth faint" (Psalm cxliii. 6-7). Yes, the Mount of Olives is the Mount of Agony, the Holy Hill whose olive branches waft through the ages the lesson so hard to learn, yet so sweet to those who have learned it, that "we must through much tribulation (i.e. *grinding sorrow*) enter into the Kingdom of God" (Acts xiv. 22). This Hill, I say, is one of those on which rest the foundations of God's Zion. The Church has, God knows it! had abundant opportunity of learning the lesson of tribulation. Kings have waded in the blood of her martyrs, "even unto the horse-bridles!" For full three centuries this holocaust was demanded of her, and cheerfully given. The saints of those days valued not their own lives. In dens of the earth they lived and celebrated their august and solemn mysteries, and when one by one, or sometimes in crowds, they were dragged forth from these their hiding-places they knew their fate. Wild beasts tore their flesh, crushed their bones, slaked their thirst in the holy blood, and turned away in satiety from the mangled bodies! "These were redeemed from among men, being the first fruits unto God and to the Lamb" (Rev. xiv. 4). It was the Holy Hill of Agony. The Church was in Gethsemane! "Her foundations are upon the Holy Hills."

But now I want you to go with me a step further. I do not purpose to-day to dwell on any of the details of CHRIST's suffering beyond what is necessary for illustrating my text. I was obliged to speak of His agony; I am compelled to allude to His death. If the agony had taken place as it so well might have done—say, in the Temple; if Jesus had been crucified in the market place of Jerusalem, then I need not have thus disturbed your Eastertide joy with reflections cast back upon the events of Holy Week. But both these events—His agony and His crucifixion—took place upon mountains or hills, hence their significance in view of my present subject. Therefore, now,

"To Calvary with CHRIST we go."

It is a hill just outside the city. It bears another name of unpleasing sound and of repulsive meaning. "And they bring Him unto the place Golgotha, which is, being interpreted, the place of a SKULL!" (S. Mark xv. 22). Whether so called simply from being the common gallows-ground for all criminals, or whether the ground was actually littered with the skulls and bones of persons formerly executed, in either case it was to this charnel-house that Pilate's captive is brought. It is here, on this spot, so revolting to the commonest feelings of humanity, here amidst dead men's bones and all the traces of past executions, that the Great Sacrifice is to be offered. Where sin has abounded grace will much more abound. The life and work of CHRIST have been gradually working up towards this crisis. I forbear any attempt at description, I lay stress only on the great fact. Jesus dies, and He dies on Calvary. His whole life has been one of complete self-sacrifice, but there is a limit even to that virtue, and that limit is reached when life itself is offered up. "Greater love hath no man than this that a man lay down his life for his friends" (S. John xv. 13). All the lessons of the Gospel, all the teachings of Christianity, are gathered together and exposed to the world's gaze in the crucified form of Jesus of Nazareth. The sacred stream of Blood and Water which leaps from the riven side of the dead CHRIST is the birth of the Church of the Living God; her foundations may well rest upon this holy hill. The cry "It is finished" has proclaimed the completion of the work which His Father had given Him to do, and with that cry the veil of the Temple is rent in twain, the wall of partition is broken down—the Atonement is achieved—God and man are reconciled. Oh, sweet Calvary! Blessed hill which has united me to my God! Standing on thy slopes, strewn though they be with worm-haunted skulls of condemned miscreants, I breathe the sweet fresh air of paradise, and feel, though not with Jacob's fear, that "this is none other than the house of God, this is the gate of heaven" (Gen. xxviii. 17). Brothers and sisters in CHRIST, standing with me in presence of the blood-stained Cross, gazing with me at this great sight, learn the lesson of this holy hill; your life must be a life of self-sacrifice if it is to be a life well-

pleasing to God; the Holy Hill of Calvary teaches no less than this; therefore, "prepare thy soul for temptation" and aim at the Crucified Life.

It is the grave fault of most religious systems which have separated from the Church that they are satisfied when they have preached CHRIST crucified. They leave Him as it were in Joseph's grave. With the Church it is far otherwise. She is never satisfied till all her children have come to the knowledge that it was not possible that He should be holden of the pains of death. I do not of course mean that there is any denial of CHRIST's resurrection, I only mean that the truth is kept back as if it were of alight importance as compared with His death. It is of vital importance that we should remember that although CHRIST did indeed die for our sins in so far as He opened up a way for our repentance and reconciliation with God by His death, yet that it still remains for us to apply to our individual souls that cleansing which was then made possible. In other words, if CHRIST had not risen from the dead, His atonement would have availed us little. The Apostle expresses this doctrine plainly when he says "If CHRIST be not raised, your faith is vain; ye are yet in your sins" (1 Cor. xv. 17). And if the importance of the Lord's Rising is thus minimised by many, the importance of His Ascension is, alas! still further and more generally lost sight of. Much has certainly been done in recent years to revive amongst Church-people the due observance of this great festival, but outside the Church the doctrinal significance of the Saviour's triumphant return to Heaven is, I have too much reason to fear, seldom insisted on. Yet is the Ascension the glorious completion of the whole work of human redemption. For it is not CHRIST only who is received into glory, it is we ourselves who are thus exalted. It is our own poor weak human nature that is thus honoured. More than this; we have in the ascended CHRIST a Brother ever ready to plead our cause and to intercede for us in all our necessities. "If any man sin we have an Advocate with the Father, JESUS CHRIST the righteous" (1 S. John ii. 1). We have a Mediator through whom alone our own prayers are acceptable to God. Our High Priest has entered the Holy of Holies, and so hath "opened the kingdom of heaven to all believers." And JESUS CHRIST ascended from "the Mount called Olivet" (Acts i. 12). He had occupied the forty days of His risen life in instructing His disciples in all things needful for their guidance in the great future that was before them. He now leads them forth to that same holy hill already consecrated by His agony. Only His disciples are there, for this is that "hill of the LORD" spoken of by David in Psalm xxiv., "Who shall ascend into the hill of the LORD? . . . even he that hath clean hands and a pure heart; . . . he shall receive the blessing from the LORD." He breathes upon them and Peace fills their souls. He gives them His parting promise of "Power from on high;" He raises His pierced hands in final blessing, and "a cloud receives Him out of their

sight." And the foundations of God's Church, dear brethren, rest upon this Holy Hill.

I have now shown you the Seven Holy Hills. Learn this, in conclusion. As the life of the Church is laid on these foundations, so is the life of every devout soul, and thus do the Holy Hills become the measurements of our spiritual progress. See how naturally the Christian Life divides itself considered from this standpoint. There is, firstly, the life of temptation, during which we are supported by the Gospel preached and by Sacramental feeding. Slowly we are transfigured, and our souls enter the second stage of life, which, commencing in tribulation, emerges through the life of self-sacrifice to the risen and ascended life, when by divine grace we are at perfect peace with God. Oh! to attain this peace which passeth understanding! Then—but not till then—may we say with the Apostle, "From henceforth let no man trouble me; for I bear in my body the marks of the LORD JESUS" (Gal. vi. 17).

J. HARRY BUCHANAN.

The Next Number, May 23, will contain a Plain Sermon for WHITSUNTIDE, by the REV. EDWARD BELL.

Current Facts and Notes.

Since our last issue the Episcopate has been enriched by the Consecration of three new bishops. The Consecration of Dr Stubbs to the See of Chester took place on S. Mark's Day; and that of Dr Ridding as first Bishop of Southwell, and of Dr Linton to the new See of Riverina, New South Wales, on S. Philip and S. James's Day. The former at York Minster, the two latter at S. Paul's Cathedral.

The Bishop of Chester has made Chancellor Espin, the Ven. Archdeacon Darby, and Rev. R. C. Moberly, his Examining Chaplains; and has nominated Canon Gregory, the Hon. and Rev. S. W. Lawley, and Rev. R. D. Owen, Chaplains.

The late Bishop of Ripon is said to have been the first bishop to read a Paper before the Church Congress, and the subject which he treated was "the observance of Sunday."

The Bishop of Lichfield met the Derbyshire clergy at a Farewell Service last week, at which he gave an earnest and affectionate address.

The Women's Examination Statute was carried in Convocation at Oxford last week by 494 votes to 321; and the Cambridge Conservative Club has passed a resolution in favour of an amendment of the Franchise Bill, so as to give to female ratepayers the power of voting.

The total amount which was realised by the Hospital Saturday Fund on the last occasion has just been made known. It is £9,497 16s. 7½d. We are glad to note that the expenses have lessened by the sum of £69 1s. 7½d. There is still room for improvement in this direction.

A Meeting was held in the Mansion-house on Monday in support of the National Society, under the presidency of the

Lord Mayor. The Primate, the Bishop of Gloucester and Bristol, the Dean of Windsor, Canon Gregory, Right Hon. J. G. Hubbard, were amongst those present. The Archbishop moved the first resolution, in doing which he spoke of the reaction observable in Canada against the secularisation of the University, and urged the importance of religious education.

At the Rochester Diocesan Conference, one of the chief features of interest was the debate on "Sisters and Deaconesses." Canon Jelf's motion, that both those forms of women's work should be established in the diocese, was carried by a very large majority against an amendment in which it was proposed to omit sisterhoods, proposed by Rev. J. M. Marshall. Archdeacon Richardson said "his own mind was greatly shocked when the bare idea was introduced from a Paper by Bishop Webb, of a vow that was to last for life." We suppose the rev. gentleman must have taken such a vow at his ordination. Whether this be so or not, we trust the shock upon his mental equilibrium will not lead to any more alarming symptoms. The Bishop of Rochester made some very sensible remarks in winding up the debate, yet there is to our mind an error at the root of this idea of *Diocesan Sisterhoods*.

The Bishops of Carlisle, Exeter, and Oxford have been delivering their Triennial Charges, which we have not space to deal with in this issue. The Bishop of Exeter's remarks are especially weighty.

The International Health Exhibition was opened yesterday, the Duke of Cambridge taking the place of the Prince of Wales at the inaugural ceremony. The science of health is an all-important one, not only for the body but for the higher part of man's nature. *Mens sana* is usually found only in *corpore sano*, and depends more, perhaps, than is usually thought, on the well-being of the material organism. This Exhibition may not possess all the attractions of the Fisheries, yet it manages to combine pleasure and edification in a way which could hardly have been expected.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—Dr Littledale will allow me to say that he has not quite apprehended my point, which is this: that to speak of a convent of nuns as "a monastery" is not indeed *incorrect* but *inexact*. The Low Latin "monasterium" was no doubt the *general* term for a house of religious; but it was called *specifically*, according to circumstances, an abbey, priory, convent, or nunnery. (See Du Cange 'Glossarium,' Orby Shipley, 'Glossary of Ecclesiastical Terms.') So much for *medieval* usage. Besides this, a very long and clear *English* usage has restricted the use of "monastery" to designate communities of men (see Dr

Ogilvie's 'Imperial Dictionary,' s.v.), and I think these facts fully justify the expression I used.

THE REVIEWER.

A PARALLEL.

To the Editor of the L. C.

SIR,—S. Paul on different occasions makes use of the argument derived from his being present in spirit though absent in body. I have not seen so close a parallel adduced in comparison as the following passage from Isocrates:—

ὁ τι ἂν ὁμῶν ἕκαστος αὐτοῖς ἀντὶ τύχης συνεῖδεν, ἡγείσθω μὴ ἐμὲ λήθειν· ἀλλ' ἐὰν καὶ τὸ σῶμα τῶνδ' ἂν μὴ παρῇ, τὴν γε διάνοιαν τὴν ἐμὴν διέσθω τοῖς γιγνομένοις παρορτάναι· τάνυσιν γὰρ τὴν γνομένην ἔχοντες σφαιρονέστερον ἂν βουλευέσθε περὶ αὐτῶν.

Isocr., Nicocl., Opp. p. 97A. Cantabrig. 1686.

Sandford S. Martin, Oxon,
May 8.

ED. MARSHALL.

"JOHN BULL ET SON ILE."

To the Editor of the L. C.

SIR,—In your notice of 'Preachers of the Day' you mention 'John Bull et Son Ile.' May I mention the fact that the author does not hail from the other side of the channel, but is the son of a well-known French Professor at Oxford, and he himself French Master in a very large London school, and if not born in England, has certainly lived here for a very long time. "Max O'Rell" is of course a *nom de plume*. A. C. S. W.

The College, Cheltenham, April 26, 1884.

Notes and Queries.

SIR,—Is there any authority for the use of "Surname" for the name given in Baptism, as in Bishop Nicholson's 'Exposition of the Catechism,' p. 9-10, Edit. 1849?

"A man should never call to mind his name but remember that he is a Christian; for his name was given him, it was not at his birth belonging to him." Every Christian bearing two names; the one of nature, which is the name of his house, family, or kindred, and this he brings into the world with him; the other of grace, of favour, being his Surname, that is over and above added unto him." And as the first puts him in mind what he was, so doth this second what he is."

Note F. [Surname: vulgo, sed non adeo rectè, *Sirname* A.G. surname: It. sopranome; cognomen, g. d. supernomen, i.e., nomen addititium, scilicet respectu nominis baptismi inditi. Skinner. Sobre nombre Sp.]

1 Datum non natum. 2 Sobre nombre, superior name.
Holy Trinity Parsonage, Stirling, Faithfully yours,
May 6th, 1884. CLEMENT L. COLDWELL.

BOOKS RECEIVED.

Cross.—Book of Psalms	...	Longmans.
Dodd.—History of Canon Law	...	Parker.
Dyke.—Law of the Ten Words	...	Hodder & Stoughton.
Early Teachings about Heavenly Things	...	Mowbray.
French.—Drink in England...	...	Longmans.
Gordon.—The Twofold Life...	...	Hodder & Stoughton.
Greek Testament. 8. Luke...	...	Camb. Univ. Press.
Heygate.—Evening of Life...	...	Masters.
Heywood.—Memoir of Captain Stephens	...	Nisbet.
Homer's Iliad. Book I.	...	Macmillan.
Introduction to Shakespeare	...	Philip and Son.
King.—Recent Discoveries	...	R. T. S.
Le Bourgeois Gentilhomme	...	Macmillan.
Little.—Biblical Lights	...	Hodder & Stoughton.
Lozerth.—Wiclif and Hus	...	Hodder & Stoughton.
No Night	...	Church Printing Co.
Prayers for Family Use	...	Masters.
Smith.—History of Missions	...	Clark.
Smith.—Holy Communion	...	San. School Union.
Stoughton.—Howard	...	Hodder & Stoughton.
Varley.—Tree Talk	...	Nisbet.

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Total Funds ...	£3,002,005
Total Annual Income ...	338,188
Total Amount of Claims upon Death ...	
Amount of Profits divided at the last Quinquennial Bonus ...	437,347

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John Wyclif.

It occurred to us in reading through the list of Vice-Presidents of the "Wyclif Quincentenary Commemoration" to wonder how many of them had really made themselves acquainted with the opinions of "the Morning Star of the Reformation" on sundry questions not only of religious but political import. The Committee have managed to enlist the sympathies of three bishops, five deans, and three archdeacons, whose names figure in the Circular with those of the leaders of Presbyterianism and of other forms of Dissent. According to a paragraph in Monday's *Times*, important additions have been made to this programme. We live in an age of Memorials and Commemorations. It was only a week or two ago that the ceremony of unveiling the statue to William Tyndale, which adorns the Thames Embankment, took place. We certainly show in the present day, if we may judge from the projects which appear in the advertising columns of the newspapers, no inclination to follow the advice of a celebrated Frenchman, who, on being reminded of the greatness of some one departed, replied, "Yes, he was great indeed, don't let us say anything about it." We are not writing against Memorials, but against the tendency to vulgarise the practice of commemorating departed greatness. We have not so much virtue and wisdom in the living that we can do without the dead. But then it is necessary to discriminate, and to find out something about those whom we are called upon to honour. Antagonism to Rome may be enough to win the plaudits of Exeter Hall, and to atone for connivance at bigamy or the denial of the rights of property; but unprejudiced persons will demand further inquiry.

Wyclif was a very different man from Tyndale, as those who are entrusted with the task of unearthing Wyclif's writings will soon find out. How "the principles" of Wyclif, as stated in the Circular of the Wyclif Committee, can be said to "lie at the foundation of our civil and religious liberties," we are at a loss to conceive. We will glance at the facts of his history, and then note some of his opinions.

Wyclif was born at Spreswell, in Yorkshire, so we are

told by Leland, the only difficulty being that no such place ever existed near Richmond, where it was said to be. It is supposed that the village of Hipswell has the honour of being the birthplace of "the Morning Star of the Reformation." The date of his birth is equally uncertain. The year 1324 is the one usually given, but as in 1382 he speaks of being "in fine vitæ," it is probable that he was born much nearer the beginning of the fourteenth century. It is said that his name is on the list of original members of Queen's College, Oxford, as a commoner. However, we are on surer ground when we describe him as "warden" of Balliol College in 1361, the master of which society in our own day is not universally regarded as a model of orthodoxy. To make the work of the antiquarian more difficult in searching into the facts of Wyclif's history, there appear to have been "Two John Wyclifs," and therefore 'not unnaturally the doings of the one have been mixed up with the doings of the other. Thus the wardenship of Canterbury Hall, which has been long regarded by biographers as belonging to the one Wyclif, it turns out, according to the introduction to the 'Fasciculi Zizaniorum' in the 'Chronicles of Great Britain during the Middle Ages,' belongs to the other. It is clear, however, that Wyclif held successively the livings of Fylingham, Ludgershall, and Lutterworth, which were somewhat lucrative benefices, and therefore Wyclif does not appear to have carried out in his own case the doctrine that the clergy should have no possessions. It is said that he "broke forth into open heresy" immediately upon his taking the degree of doctor of divinity, a peculiar association of events, to say the least. He was never professor of divinity, for the simple reason that the office did not under that name exist in his day, but as doctor he was in Latin, of course, described as "Sacre Theologie Professor."

Wyclif was a political reformer, and not merely a man of somewhat novel and peculiar views on religion. His "Theory of Dominion" formed the keystone of his system. In his day the reform of the Constitution and of the Church were indissolubly connected together. In some of his views, Wyclif has been said to resemble S. Francis of Assisi and S. Ignatius Loyola. His "simple priests" with "their long russet gowns down to their heels" were the members of an Order of which Wyclif was the founder, and who seem to have worked under episcopal sanction in the Diocese of Lincoln. Wyclif was a great master of English, which excellence may be traced more in his Tracts than in his translation of the Scriptures, and a man of wonderful energy and productive powers.

His views with regard to sin were, as far as they were orthodox, Augustinian in the main. But his ideas as to "dominion" are of chief importance if we estimate the revolutionary character of his teaching. As Plato constructed his Republic, so Wyclif framed his ideal. In these days, when the relation of Church and State is dis-

cussed by all, and Mr George's theories about laud are being debated, and confiscation is a word and act with which we are unhappily familiar, it is advisable for all, and not only for the few ultra-Protestants who were on Wednesday keeping the Wyclif Quincentenary Festival, to form some definite idea as to Wyclif's "Theory of Dominion." He held that Dominion was not "a right or power," but that every man held "priesthood or lordship" as a trustee for God; and that mortal sin deprived man of all authority. Wicked rulers were, however, to be obeyed, a truth which Wyclif supported by the seemingly irreverent phrase—"that God must obey the Devil," "Deus debet obedire diabolo," and by an unjustifiable account of Christ's Temptation, as an instance of such obedience. The opposite accounts which are given of Wyclif remind us of the figure in Artemus Ward's show. The beauty of the wax-work was in its adaptability. On the one hand, we are told that he should be honoured as supporting the principle of Church and State; on the other, his views are represented as consolatory to those who would like to enjoy the Church's property. He would not wait until the Liberationists were able to carry out their programme, but he would have the Church turn out her pockets and resign her endowments and go back to that state of poverty which preceded the days of Constantine. If the Church did not quite see the advisability of resigning her property, those who would assist her in the realisation of this idea are not to be "cursed." The State may take away Church property, in that God has given the State the power to punish the evil and reward the good, and because poverty is a means of holiness of life, and further—rather contradictory—because the wealth taken away from the Church would be of great service to laymen. Of the last-mentioned fact we have no doubt. It would be of great service, too, to the poor to take away the money of the rich and distribute it among them; but whether it would be just is another question, and whether Wyclifian principles would not be subversive of the framework of society is also another question. It is not surprising that Wycliffism bloomed into Lollardism, and became identified with "every species of religious malcontent."

Those who would know what are Wyclif's opinions will turn to his 'Trialogus,' and Shirley's 'Fasciculi Zizaniorum.' He seems to have held the doctrine that the State may take away the Church's property if the Church offends; that Confirmation was an evil device invented with the view of magnifying the Episcopal office; that in the Apostolic Church there were originally but two orders—priest and deacon; that the evil lives of clergy destroy the validity of the Sacraments ministered by them; that the clergy should have no temporal possessions, except, we suppose, J. Wyclif; that civil rights are forfeited by deadly sin; that tithes may be withheld when the parishioners think their pastors unworthy; and finally, that the endowment of a Church is equivalent to "Ecclesiastical corruption," and that consequently the Church has gone

wrong ever since the days of Constantine ;—we therefore, to say the least, should have considerable scruples about the advisability of taking part in the Wyclif Commemoration.

Wyclif will commend himself to the promoters of the alteration in the Marriage Law, in that—to put it delicately—"he overlooked" the restrictions in reference to affinity with which the Levitical Law had surrounded marriage, and regarded them as not binding on Christians.

We are ready to give Wyclif his due. He endeavoured to free England "from foreign spiritual domination," and he furthered the circulation of the Scriptures; but neither of these were novelties, although they are frequently represented so to be. It is one evil result which flows from the Commemorative and Meetings with which the walls of Exeter Hall are familiar, especially in May, that the exaggerated language which is used on those occasions throws certain minds into the opposite extreme. There can be no doubt but that Wyclif's central doctrine, that "Dominion was founded on Grace," was revolutionary and extravagant. On the other hand, his desire—and there is no reason to suppose that he was not sincere in this—to elevate the clergy and do away with tyranny, and to increase the knowledge of the Scriptures, will commend itself to all who love virtue, liberty, and truth. Any one acquainted with the history of our country will know, however, that there were many protests against Papal Usurpation before Wyclif's time; and any one who knows anything of the history of the Bible will be aware that Wyclif was not the first to translate the Scriptures. The Venerable Bede tells us of those who were engaged in reading the Scriptures and learning the Psalms in the seventh century. The Saxon Homilies contain exhortations to the people "to read the Scriptures for themselves." Eadfrid, Bishop of Lindisfarne, in A.D. 710, turned most of the Bible into English, and Aldhelm did the same for the South of England. Those who would follow up the subject will find it clearly treated by Blunt in his 'Household Theology.' It was not until the sixteenth century that the whole Bible was printed in English. Whilst therefore we give Wyclif his due in these respects, there was so much of objectionable matter in his teaching, both political and religious, that we certainly cannot, as we are bidden to do by the Wyclifites of the nineteenth century, regard him as "one of the wisest, bravest, and best of Englishmen." Our opinion of him and of his work will rather be in accord with the remarks of Dean Milman and Dean Hook. The former says that in the confusion of religious and political interests at the end of Edward III.'s reign Wyclif emerges "now a dangerous and dreaded heresiarch." And the latter seems to think that Wyclif actually retarded the circulation of the Bible rather than helped it forward, in that "men were exhorted to read the Scriptures, not simply for their own instruction, but to qualify them to sit in judgment on the Church, and to set at naught much that their fore-

fathers had revered; and thus, when the "design of the Lollards was discovered," then, and not till then, "Wyclif's version was proscribed."

Church Songs.

The appearance of a new work, entitled 'Church Songs,' under the joint authorship of Mr Baring-Gould and Mr H. Fleetwood Sheppard, has excited no small interest. The names of the authors may be sufficient to account for this. Mr Baring-Gould is well known in the world of letters for the touch of originality which is always to be traced in his compositions, and he has found in Mr Fleetwood-Sheppard an apt colleague. A contemporary publishes a leading article on the subject, and regards 'Church Songs' in the light of a successful attempt to meet what is a great want amongst our people. The *Church Times* says:

"It is undoubtedly a remarkable fact that the English people should be deficient in what every other people possesses—folk-songs. We never hear the English peasant, or mill-hand, or servant girl sing a secular ballad with any flavour of antiquity and natural characteristic about it—except vulgarity. We have nothing corresponding to the German Volks-lied, to the Swedish, Russian, Greek, French folk-songs—Scotland and Ireland are better off than ourselves. Hymns have taken the place of folk-songs with us."

This being the case, and it is an undeniable statement, it is important that our people should be provided with sacred music of a more popular character than that which befits Divine Worship, melodies which may be used *after* the evening service is over in Church, or in the Sunday school, or in the midst of secular work. Something was wanted between the solemn liturgical hymn on the one hand, and the popular air and irreverent or sentimental compositions with which both English and American Revivalists have of late made us familiar on the other. Some melodies for those, as Keble says:

"Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

'Church Songs' appear to hit the mean between the rollicking effusions of Salvationists and the grave and stately rhythm of the hymnal. Moreover, the compilers of 'Church Songs' have done their best to make the Songs a means of conveying *definite* religious truth to the minds and hearts of those who use them. The Mysteries of the Faith, "the great facts of our Lord's Life," and the Coming of the Holy Ghost, are taught by the Church's Year, but the authors of this volume remark that there is no great Feast of "the Holy Catholic Church," upon which that article of our Creed is insisted on. The Dedication Festival is this to individual Churches, but there is, as Mr Baring-Gould observes in the preface, no general Festival when as a Church we celebrate this truth.

The first song in the book is that of "The March of the Church Army," which is intended to bring out the doctrine of the Church's Oneness, a doctrine which our somewhat insular prejudices make us prone to forget. "Sailing over the Sea," under a familiar image, describes the Church thus:

"Our gallant ship is Holy Church,
Which JESUS CHRIST commands,
And all the crew, both old and young,
In His Obedience stands.

"The blood-red cross at mast-head streams
The ensign of our King,
The sea is calm, the sky serene,
And as we sail we sing."

Some one or two of the *Airs* would be suitable for a parochial concert. The Religion of "Won't" is a very original production, and quaint to a degree. We transcribe one verse as a sample :

"The Faith of the Church is 'Aye' and 'Yea,'
The voice of the Devil is 'Not' and 'Nay,'
The Faith it is One, and it one will be,
Till time is engulfed in eternity."

Chorus after each verse.

"The Religion of 'Won't,'
With the Creed of 'Don't,'
Is not the religion for me."

The words of course are founded on 2 Cor. i. 18, 19. They remind us of a brief alteration once suggested for the Book of Common-Prayer—to take "not" out of the Commandments and put it into the Creed.

To our mind the prettiest Ballad in the Book is that of "The Sultan's Daughter," the story which Longfellow has introduced into his "Golden Legend." Our Lord appeared to the Sultan's daughter as she was gathering flowers in the garden, and took the maiden's heart with His Beauty and Love. When she had yielded herself to his call, she observed His Wounds :

"'With Thee I'll go,' the Maiden said,
'For Thee I love so well ;
But what are these red flowers Thou hast,
What are these roses, tell ?'

"He showed the roses in His palms,
The roses on His foot ;
A blood red rose was on His side,
There where the heart doth beat.

"O, these are wounds I show to thee,
To prove I love thee true ;
I bore for thee the nails, the spear,
Piercing my body through."

"The Sultan to his garden came,
There lay his daughter dead ;
A smile upon her face, her arms
Were as a Cross outspread."

We must refrain from further extracts which we are tempted to make. There is great variety in these Songs. One way of utilising the book, in country parishes especially, will be to have two or three of them sung after the Evening Service, allowing those who like, to remain and join in them as a musical supplement to Divine Worship. This is already done at Christmas and Easter. We have seen nearly, if not quite the whole of a very large congregation tarry to hear the singing of Carols. Such an addition to our Services will go far to redeem them from the charge of stiffness and want of elasticity which is often brought against them. But not only in this way, but specially in Mission Services, whether in Church, Mission-room, or out of doors, these Songs will be found useful. We are glad to see that this is only an instalment of the work, and that there are more 'Church

Songs' to follow. Perhaps the central truth of Mr Baring-Gould's and Mr Fleetwood-Sheppard's book—a belief in and love of the Holy Catholic Church, will be brought home to the minds of the poor or ignorant—two terms which are far from co-extensive—by means of these Songs more easily than by argumentative discourses.

It is time for us to say something about the tunes which are prepared under the musical editorship of the Rev. H. Fleetwood-Sheppard, several of them being his own composition. Without being able to speak in terms of praise of the whole of the music, we may willingly concede that the Editor has not only provided many tunes likely to be sufficiently popular, while entirely free from vulgarity, but has also managed to provide a very considerable amount of variety, together with some capital refrains or choruses so essential to the success of a work of this kind. No. 1, "The March of the Church Army," is a fine spirited composition, and would make a capital "Processional." No. 2 is a sweet simple melody for children, entitled "I'm a Little Pilgrim." No. 3 will probably be one of the most popular of the series ; it is a bright flowing tune in six-eight time, the first part of which in F minor may be sung as a Tenor or Treble solo, or by all the Tenors or Trebles, while the second part is a capital swinging chorus in the relative A flat major. No. 4, "Laborare est Orare," may be sung in the same way ; it is especially suited for meetings of working men, both music and words are by Mr Fleetwood-Sheppard. Nos. 5 and 6, with their spirited choruses, are also well adapted for singing by masses of people. No. 8, "The Ark of the Church," is excellent from a musician's point of view, but not simple enough for congregational singing. The very sweet melody to No. 9, "The Legend of St Dorothea," is full of charm and beauty, and will certainly be most popular. Mr Sheppard's tune to No. 10 is a fine one, but better suited for a trained Choir than for wholly untaught singers. The same composer's Children's Choral March, No. 14, is worthy of all praise, and is exactly suited for its purpose. The tune to No. 16 is both too difficult and too high in compass. There are two tunes to No. 17, "Daily, Daily," the first a well-known air suited for untrained singers, the second a beautiful and by no means difficult composition by Mr Sheppard. No. 18 is a graceful and very sweet melody which might be used at a Sunday evening service. No. 20 is quaint, both as regards words and music : it should be transposed a note lower. The tune to No. 21 is both high and difficult, besides being generally dull and uninteresting. No. 22 is a sacred part-song intended to be sung by the choir alone as a Carol, or at a Parish Concert. It is a Swiss air arranged by E. Hermes ; and is a beautiful composition.

Since the above was in type, we have received a proof copy of the new shilling edition, which the publishers have issued in response to a general demand for cheaper copies of the work, and we are glad to observe that three capital *alternative tunes* for Nos. 10, 16, and 21, have been added ; these being simpler and very popular in character are altogether better suited to the work.

CURRENT TOPICS

The *Times* confers a delicate compliment upon the Convocation of the Province of Canterbury by combining its comments upon the present session of that body with its account of the proceedings of the Congregational Union at their fifty-second annual meeting, which took place in the City Tabernacle under the auspices of Dr Parker. The "coincidence," observes the leading journal, "is not without a certain significance." And perhaps the same may be said of the appearance of Mrs Gladstone in Dr Parker's conventicle last week for the opening of a bazaar. Prosperity and adversity have this in common, they both make us acquainted with strange associations. It is evident that the writer of the leader referred to is more in sympathy with Dr Parker than with the Bishop of Lincoln. Dr Wordsworth's remarks in Convocation on the need of an authoritative supervision of the translations of our Prayer-Book are regarded as the expression of a "fastidious scholarship" and "sentive orthodoxy; whilst Dr Parker's address was, we are told, "less distinctly ecclesiastical in character." In other words, there was just a shade of difference between the two assemblies, and that in favour of the latter. Convocation seems to labour, according to the *Times*, under two disadvantages; it is a survival of the past, and does not represent the present. It is charged with not "representing the National Church." If this be so, we should like to know from what assembly the mind of the National Church is now to be gathered. The Church of England certainly is no longer represented in the House of Commons, and if Mr Willis's resolution were carried into effect, it would cease to be represented in the House of Lords. Convocation is the mouthpiece of the Church of England, or it has ceased to have one. Whatever scorn the *Times* may attempt to throw upon its debates, either by placing the account of them in juxtaposition with the doings of the Congregational Union, or by imputing to its constitution the charges of anachronism and defective representation, it is to Convocation for good or ill the Church of England will have to look in the future for government and guidance.

We have only space to comment upon two or three of the grave questions which have been under the consideration of the Convocation of the Southern Province. Upon the withdrawal of the Bishop of Lincoln's resolution respecting translations of the Prayer-Book, a debate of much practical importance followed, that upon "criminal clerks." The Bishop of Winchester justly remarked that, although here and there "a black sheep," or, rather we should say, shepherd, might be discovered, considering the officiating clergy of this country numbered 20,000, these were very few. The discussion was chiefly directed to the question of occasional duty, and it was generally felt that a stranger ought not to be allowed to conduct the Services for two successive Sundays without

testimonials or communication with the Bishop. It is not, however, the "stray" clergyman who does the most mischief, but those who are presented to livings and whose lives are a source of disedification to their flocks. Good is ever brought out of evil. The man who as a criminal was described by Mr Justice Stephen as "as black as any he had ever seen in the dock," and who after undergoing penal servitude returned at once to the discharge of his ministerial office—has brought the scandal to a head. Thomas Morris Hughes, as an extreme case, has shown the need of some method for dealing with immoral clergymen, which we trust may be in full force long before his second period of absence has drawn to a close.

The Lower House resumed its discussion on the Report of the Royal Commissioners on Ecclesiastical Courts. The chief point dealt with was the Final Court of Appeal. Wyclif, it appears, felt the difficulty of the subject. His solution of it, however, will scarcely assist the members of Convocation. When pressed by the question as to what was to be done in the final resort, when Rome ceased to receive appeals—"Appeal to Heaven," is said to have been his reply. Canon Sumner was altogether against a mixed Court. He described it as "wholly unsatisfactory," though why, he did not say. Archdeacon Denison's amendment was in its terms entirely negative. He made a great point in his speech, however, of the fact that "appeal to the Crown" does not mean "appeal to the laity." Prebendary Ainslie said well, the bishops "have acted nobly, and by their courage have saved the Church at a time of great anxiety." They have used their veto "to avert the wreck which would have come from the free action of the disruptive forces within the Church." He should have said "some of the bishops." For we could name three at least who have displayed neither wisdom nor courage.

The whole question turns upon the view taken of the Final Court itself. Is it an Ecclesiastical Court? or, is it a Crown Court? Prebendary Ainslie says, it is simply a Court of the Queen's delegates. That is, it is a Court which is finally resorted to when there is any complaint on the part of the subject "for lack of justice." But then it should be made quite clear that its decisions are not binding on the conscience, and are confined to the particular case. Questions of doctrine and worship must be settled by the Church herself by the exercise of her inherent jurisdiction in such matters; but their legal and temporal bearings will have to be interpreted and adjudicated upon by lawyers. Convocation rejected the amendment by 44 to 25. And the House re-affirmed the resolution which required the Upper House of the two Convocations to be consulted before final settlement of points "involving doctrine or ritual." The debate was one of great interest, and marked by considerable ability. The difference between Establishment in Scotland and Establishment in England was very clearly made.

General Booth, in one of his books entitled 'Heathen

England,' has enlightened us as to the causes which have contributed to the success of the Salvation Army. He puts as the first cause of success "aiming at immediate results." He is one who believes that the Kingdom of God cometh with observation. The power of the Gospel must be demonstrated "visibly as well as in the heart." Certainly, if this be the secret of success, it was abundantly acted on in Exeter Hall at the recent "Saved Drunkards' Demonstration." General Booth affirms that "to teach practical holiness" is to teach "abstention from drink and tobacco." The platform of Exeter Hall is often the scene of an odd assortment of orators, but on Thursday night the qualification for making an exhibition of oneself was of a novel kind. "The platform," we are told, on this occasion "represented more than 5,000 years of drunkenness," and allowing that these quondam inebriates expended on stimulants 10s. per week a head, they must have spent 130,000*l.* in the past. The scene and confusion was indescribable in the rush to get places to see the converts and hear the tale of their past misdeeds, some four thousand persons, it is said, being unable to gain admission. How far such excitement is healthful, or likely to conduce to the permanency of recovered sobriety, we should be more than inclined to doubt. It had, however, one very tangible result, for over 10,000*l.* was collected before the proceedings were brought to a close. Mr Booth has discovered what the experience of every worker amongst the masses in our great cities verifies—that there is nothing to be done unless the demon drink can be overcome—and this is often to be effected only by going to the opposite extreme of teetotalism. It is a law of mortification that we must cure a particular evil by restraining the passion even beyond the point where sin begins. And it is a law of human nature that association is a help in the overthrow of vice or formation of virtue. But it is a mistake to attempt to cure excitement on homœopathic principles, and this is what the Salvation Army attempts to do with drunkards. The excitement of the gin-palace and popular song is supplied in another form, but the thirst for excitement is not cured, only diverted into another channel. The man out of whom our Lord expelled the devils was presently found in a state of composure, "sitting at the feet" of CHRIST, and "in his right mind," which could hardly be predicated of many of those who took part in the uproarious proceedings in Exeter Hall.



The Life of Frederick Denison Maurice.

(FIRST NOTICE.)

THE LIFE OF FREDERICK DENISON MAURICE, Chiefly Told in his own Letters. Edited by his Son, FREDERICK MAURICE. In Two Volumes. London: Macmillan.

After waiting twelve years—in the opinion of Mr Maurice himself, it ought to have been twenty—we have now the long-announced and long-desiderated 'Life and Letters of John Frederick Denison Maurice.' To Mr Maurice's friends, and perhaps no man ever had a larger circle of devoted personal friends, who familiarly spoke of him as "The Prophet," and to all thoughtful readers, these volumes will be most acceptable. Others will be disappointed, for, in the Editor's just but perhaps too vigorous determination not to admit personal anecdotes and incident, the vein of narrative is slight, and there are very few illustrations of contemporary life. Perhaps, too, they might have been conveniently curtailed in bulk without incurring any serious detriment. The Life, as it professes to be, is chiefly told in Mr Maurice's own letters. And these letters are, to a remarkable degree, reproductions of his printed works. The students of Maurice will find very great assistance from them in this way. When they have read any treatise of his they should turn to the corresponding letters which deal with the same subject. Mr Maurice had two styles. The one was as clear as daylight; the other was a kind of *chiaro-oscuro*. No one could write more clearly and definitely when he chose. His 'History of Philosophy' is a model of its kind and easy to be studied, even now, with great advantage. But over other works there looms a kind of vague mysterious twilight, and we find it difficult to reduce his paragraphs to propositions. We exclaim like the Athenian in the *Clouds* of Aristophanes—

"ὁ γὰρ τοῦ φθγγματος ὅς σεμνὸν καὶ ἱερὸν καὶ τεράστιον."

We do not say that this obscurity for plain men altogether ceases in his Letters. But in many cases they will be found a real interpretation of the text of his works. They possess the true autobiographic vein, so eminently truthful and unbiassed, so little found in writers of autobiography, reminding us at times of the Confession of S. Augustine. They reveal a mental history of much interest, and, though, as we think, of some perplexity and confusion of thought, one which will have great value for readers, and enable them to form some estimate better than from his books of his distinctive principles and his practical work.

It so happened that Mr Maurice was not brought up amid those Anglican associations and sympathies that are so strengthening and salutary to most of us. His father was a Unitarian minister, and the kind of discussion about sacred things that went on at his home was not very healthy. Gradually the daughter and the wife and the son found that they could no longer attend the father's ministry and gave up the Unitarian profession. It must have been a severe blow to the old man, but it seems in no degree to have weakened the family tie, or to have had any effect on his own convictions. The Maurices were a remarkable family, full of force and feeling, and had a curious habit of writing letters to each other while under the same roof. It was perhaps to this habit that Mr Mau-

rice owed his wonderful facility in throwing off letters on the slightest provocation, which almost approximated to pamphlets. In most of these letters he speaks of his own impressions and convictions, always in the extreme language of humility and self-abasement, but at the same time with a persistency that is at least akin to egotism. In one letter he utterly deplores his failure, as an undergraduate, "to arouse Oxford to a sense of higher things." Sent to Cambridge, he attained to a very remarkable degree of influence such as argues extreme originality and attractiveness in his character. He became the founder of the Apostles' Club, a band of men who became a real force in the progress and development of thought in this country. Maurice's own tutor, Julius Hare, was greatly impressed with him, and especially with his metaphysical powers. Eventually Maurice married a half-sister of Hare's and Hare married a sister of Maurice's. Many are those who have made a pilgrimage to Hurstmonceaux to view those "graves of a household" that lie beneath the old churchyard yew, on the spot far and wide overlooking the Sussex landscape and the English Channel. But we are anticipating. He took his name off the Cambridge books because he felt that he could not subscribe to the 36th Canon, which was then necessary for a degree. In vain his tutor suggested to him that there were eighteen months before he could sign and he might change his views in that time. Maurice insisted on taking his name off. Later on he found no difficulty in subscribing, and wrote his famous treatise 'Subscription no Bondage.'

He plunged into literature, with only limited success, and afterwards went to Exeter College, at the sister University. Certainly when he came up to Oxford he was an undergraduate of a very remarkable character. He had established a great name at the sister University. He had come over from Socinianism to Christianity. He had edited a London periodical. He had published a novel. He had been absent from a University for years, but by great kindness his Cambridge terms had been allowed to count. All these associations interfered with his regular studies, and he did not obtain the First Class and Fellowship which might easily have been won. Indeed, the Second Class by no means did justice to his vast and multifarious reading.

We find here an interesting letter of Arthur Hallam's, advising Mr Gladstone to make Maurice's acquaintance. At this time also he had the *res angusta domi* to contend with. His father, who had been a wealthy man, had lost greatly by unfortunate speculations, and it seemed doubtful whether he would have the necessary funds for prosecuting his academical career. Bishop Jacobson, then Tutor of Exeter, and other friends were anxious to help him. A small legacy opportunely helped him at this juncture, and he never seems afterwards to have suffered from any embarrassment of a similar character.

He was baptised at the age of twenty-six, the future Bishop of Chester and his friend Acland (Sir Thomas

Acland) being his sponsors. In 1833 he took orders and became curate of Bubbenhall, near Leamington. It was the date of the commencement of the Oxford Movement. At this time his novel 'Eustace Conway' saw the light of day. Some time afterwards the pamphlet which we have mentioned appeared. Such was the beginning of a prolonged literary and clerical career of an incessant activity. He began to write for the *Encyclopædia Metropolitana*, projected by Coleridge, who very much liked his novel, and became Chaplain to Guy's Hospital, a post which he held for many years with "a gentle, shy, and depressed manner." His other appointments may here be noted. In 1839 he was appointed Professor of English Literature at King's College. In 1845 he was Boyle and Warburton Lecturer. The same year he became Professor of Theology at King's College and Chaplain at Lincoln's Inn. The King's College appointments he was obliged to relinquish. In 1860 Mr Cowper gave him the Incumbency of St. Peter's, Vere-street. In 1866 he was elected to the Knightsbridge Professorship of "Casuistry, Moral Theology, and Moral Philosophy" at Cambridge. Later he gave up London, and resided almost entirely at Cambridge, accepting the living of St. Edmund's, to which no emolument was attached. These modest preferments were all that he ever held in the Church. We find him writing to his friend Bishop Ewing (of Argyll and the Isles), who told him—we imagine quite fancifully—that there was a vow registered against his promotion:

"If, as I trust, that is so, I accept it as an answer to prayers which I offered from my inmost heart last autumn, when my friends talked to me about Canonries and such things, that I might not be led into temptation by receiving offers which I felt that I ought to refuse. Supposing that I could be of any service to the Church, it ought to be much more by enduring something for her—an honour of which I am not worthy—than by receiving olive-yards and vineyards from her. The Prime Minister, who represents the lay as well as the clerical feeling of the country, would, I think, be utterly wrong if he promoted me."

This was written in 1870. In less than two years he died.

We will now endeavour to look more closely into the personal characteristics of this remarkable man, and his relation to the great social, intellectual, and religious movements of his age. Let us first take some graphic delineations of his personal characteristics, using some condensation:

"By nature he was the most hospitable of men. From all parts of the world people who had heard of him through others were always asking to be introduced to him. His universal habit on these occasions was to say, 'Could you come and breakfast with me to-morrow morning?' He was always at his best at a breakfast at which he had gathered various friends. The very variety, and sometimes almost incongruity, of the guests who came to him gave scope to the unlimited sympathy and sympathetic power which enabled him to draw out the best of each. Usually after breakfast—which often, when he was free from lectures, ran off into long talk and discussions till a

late hour in the morning—he began dictating to his wife. Often when his subject had been worked up, and on a day on which he had not some other engagement, he continued dictating the whole day, with only the interruption of luncheon, till dinner at 6.30, which was his usual hour. It was a very great relief to him to compose his books by dictation, and to avoid the labour of mechanical writing. His usual manner of dictation was to sit with a pillow on his knees hugged tightly in his arms, or to walk up and down the room still clutching the pillow, or suddenly sitting down or standing before the fire, with the pillow still on his knees or under his left arm, to seize a poker and violently attack the fire, then to walk away from it to the furthest end of the room, return and poke violently at the fire, not unfrequently, in complete unconsciousness of what he was doing, poking the whole of the contents of the fireplace through the bars into the fender. The habit of holding the pillow whenever he was engaged in exciting talk dated from such early days. . . . When, however, he took into his own hands and for correction a passage which he had either written or dictated, the chances were very strong that half at least of it would be torn out, or erased, or re-written. All his manuscript is full of verbal corrections, erasures, and re-writings on each separate page, and whole sections of each MS. book are completely torn out. He never could be satisfied with the expression he had given to the thought he wished his words to convey. If any one called to see him, no matter who it might be, he instantly stopped his work, whatever it might be, and went out to see the callers. We find him writing to a friend: 'My doctor told me I was to keep my mind at rest. I can only say that if a clergyman's mind in these times is to have the kind of rest he supposes, the devil must consent to let him alone, which I do not fancy he will to please any physician. But it is also true that God will not let him alone, and he may find the true rest in Him.'

Nothing was more remarkable than the intense personal charm that belonged to Mr Maurice. Those who, like ourselves, have been brought within his range could hardly analyse or describe this deep and noble influence. The man was made up of kindness, sympathy, and sincerity. There was something in the peculiar vibration of his penetrating voice, in the earnest purpose and goodness of his beaming expression, that was irresistibly attractive. At times there might be a trace of bitterness, but only when something elicited moral displeasure. We will venture to say that when people went to hear Mr Maurice take the service on the Sunday afternoons of term time in Lincoln's-inn Chapel, they would carry away more from his reading of the service than they would from his sermon. Probably they might only vaguely understand the sermon, but they would carry away an enhanced sense of the meaning of the Scriptures and the beauty of the Liturgy. Those Sundays at Lincoln's-inn Chapel are much to be remembered, and will be for ever stored in the memories of many of us. There was something in the noble music, in the beauty of the painted glass, in the charms of the remarkable auditory, that harmonised remarkably with the striking face and figure, and the silvery utterances of the tremu-

lous voice. Those who had the pleasure of his society, and some knowledge of his personal relations towards men, found a character that exactly met the best conceptions they had formed of it. Mr Maurice's preaching was rather *caviare* to the vulgar. At Lincoln's-inn he addressed rather an esoteric audience, drawn together from a wide circle of cultivated followers; but at Vane-street he made very little impression. We have ourselves on a fine summer's day witnessed the Oxford-street attendants asleep, almost by the dozen, and the attendance very much fell off before he resigned his charge and settled finally at Cambridge.

Indeed, after all the years that have elapsed since his death, and all the illustration, which is not inconsiderable, that is thrown on his writings and career in these volumes, there is still much that is obscure and perplexing. We almost think that there was something of a flaw in that fine intellect, of a crotchety vein in that loveable disposition. He was essentially a man of independent mind, with a very scanty leaning on authority. At times he was almost an Ishmaelite, his hand against every man's, and every man's hand against his. He frequently contradicted others, and not infrequently contradicted himself. He was a man who loved to think and act for himself, and cared to involve no one in any responsibility on his account. With a natural chivalry he always felt a tendency to take the side of a minority. The line fitted him well:

"Victrix causa diis placuit sed victa Catoni."

He always tried to understand and do full justice to the point of view held by his opponent; to understand what was the good that was latent in his error. He did this sometimes in a way that obscured the relations and proportions of truth. His language, for instance, on the subject of Baptismal Regeneration was so clear, that the High Church party were prepared to bring him in as Professor of Political Economy at Oxford. As soon as this was arranged, he turned round and assailed Dr Pusey with words that very nearly approached virulence. On one occasion he attacked Nonconformists with something almost like absolute savagery, refusing to extend to them any hand of Christian fellowship. His friends often desired to bring him forward as a candidate for a high position. We have seen what he said about preferment; he always declined becoming a candidate for such, partly because he was one of the very few men who really do not care for position and emolument, and partly because he discerned better than his friends such preferment was extremely remote. It is much to be regretted that in his old age he did not find the comparative rest and dignity of a deanery.

(To be continued.)

Alice, Grand Duchess of Hesse.

ALICE—GRAND DUCHESS OF HESSE, PRINCESS OF GREAT BRITAIN AND IRELAND. Biographical Sketch and Letters. With Portraits. London: John Murray. Pp. 415. 1884.

This book, coming out so soon after the death of the Duke of Albany, will appeal to the sympathies of the English race in an especial manner. The Royal Family of late has had "sorrow upon sorrow." The Princess Alice, for so we love to call her, appears to have been especially fond of her brother Leopold. Writing to the Queen, from Darmstadt, on February 1st, 1868, when Prince Leopold had just had one of his dangerous attacks, she speaks of herself as "so dreadfully distressed for the dear darling," and prays that "God may spare that young, bright, and gifted life to be a comfort and support to his mother for many a year to come!" She chose him to be godfather to Prince Frederick William, called "Frittie" in these letters, the child who came to an untimely end by falling from a window. And Prince Leopold was the last of her family to visit her at Darmstadt in the autumn of 1878. To quote the beautiful words of Princess Christian: "He was the last of us to see my dear sister in life, so he was the first to follow her into the Silent Land."

The biographies of Royal Persons are not always attractive. They contain a portraiture of the position rather than of the person; and sometimes exterior greatness supplies a grim contrast with interior littleness. What is charming in this volume is the character, and not merely the surroundings. Princess Alice, we know, was distinguished for the shrewdness and sagacity of her opinions; but it is not her opinions but her virtues which give the special value to this volume. It is the revelation, apart from the accidents of birth and position, of a moral greatness, as daughter, sister, wife, mother, which we admire in these pages. Her love for the poor and outcast, manifested in the interest which she took in Refuges and Penitentiaries, was a marked feature of her character. The Grand Duchess was not the only one of the Royal Family who had a special devotion to Works of Mercy. We will give an extract from the account of her last visit to England:

"Although the Grand Duchess had, during all her former visits to England, shown her lively personal interest in all charitable institutions in London, visiting many herself, she seems on the occasion of this, her last, visit to her beloved native land, to have taken a more than ordinary interest in these matters, and to have also gone minutely into the subject of the exertions which were being made to relieve the pressing wants of the poor.

"The Grand Duchess had scarcely arrived at Eastbourne (an eye-witness tells us) when she at once made inquiries as to the condition of the poorer parts of that town, and determined to visit them herself. She loved to wander about that part of Eastbourne which is inhabited by the fishing population. She often entered their cottages, visiting the sick, and showing her

sympathy to all. The visits to the Sunday School were a great pleasure to her. The Princess often remarked 'how much good such instruction must do.'

"She attended Divine Service at a church some little way off, not because the Service was particularly attractive, but because the Church and its congregation needed support and help.

"Amongst those good works which from year to year had specially occupied her were the Refuges and Penitentiaries for those poor women and girls who most need our help."

The vicissitudes of her life—a brief one, but of thirty-five years—are vividly described in these interesting pages. No species of literature reveals the person and character so much as letters. Epistolary effusions which pass between close relatives, without an idea that they will ever see the light, are genuine manifestations of thought and feeling. We will endeavour to give our readers some idea of the contents of this volume. First, there is a Preface, which was written by Princess Christian. Then a short Memoir by Dr Sell, which is interwoven with the letters, and divided into the following periods: "Childhood and Girlhood," from 1843-62; the Life of the Princess "in her New Home," from 1862-65; thirdly, her Life "at Home and at Work," from 1866-1872; then her "Trials," from 1873-77; and "The End." As an appendix the sketch of "the beloved Princess" which appeared at the time of her death in the *Darmstädter Zeitung*, a translation of which, by Sir Theodore Martin, was inserted in the *Times*, forms a fitting conclusion to a volume of surpassing interest. It is the record of a Life, the grandeur of which was brought out by sorrow and trial. Five children and the husband of the Grand Duchess were struck down by a virulent disease, during which, amidst an agony of mind which her letters and telegrams to the Queen betray, she was courageously and calmly superintending the nursing. Few will be able to read the narrative unmoved. The telegram which contained the sad news of the death of Princess "May"—the flower of the flock—who used to be called "Sunshine," from her brightness of disposition, ran thus:

"... Our sweet little one is taken. Broke it to my poor Louis this morning; he is better; Ernie very, very ill—in great anguish."

Then in the letter to the Queen the heart of the mother is still more touchingly manifest:

"Our sweet May waits for us up there, and is not going through our agony, thank God! Her bright, happy, sunshiny existence has been a bright spot in our lives—but oh! how short! I don't touch on the anguish that fills me, for God in His mercy helps me, and it must be borne."

The end is too well known, the symptoms of diphtheria began to show themselves, and the heroic nature, already prostrated with strain and anxiety, succumbed. The preparedness of the soul of Princess Alice for admission into a brighter world may be gathered from the concluding sentence of the last letter but one, which is almost prophetic:

"Life is *not* endless in this world, God be praised! There is much joy—but oh! so much trial and pain; and as the number of those one loves increases in Heaven, it makes our passage easier—and *home* is there!"

Sorrow binds all classes together: "Our position," says the Grand Duchess, "does not separate us much from 'the poor people' . . . in death, danger, and sorrow the palace and hut are visited alike." Sorrow had the further effect of reviving faith in Princess Alice, who seems to have been tempted by doubt, and of binding her soul to God.

The book contains two portraits of Princess Alice, both engraved by F. Holl, and bearing respectively the dates 1860 and 1878. The Princess had always a great love for England. She showed this to the end, by the request which she made to her husband that the English flag might be laid on her coffin.

We have rarely met with a biography so full of interest and pathos. It is to be noted that the Princess, not satisfied with "the German Protestant form of Worship," died in the faith in which she was reared, though she retained a greater admiration for the "great spiritual hero," who was the author of the German Reformation, than we can accord him. Her life is worth reading, for in it she certainly illustrated the saying of "the great Fritz," Frederic the Great, in his *Antimachiavell*: "The rulers of nations must set the example of virtue to the world."

NOTICES

LECTURES ON THE HISTORY OF THE JEWISH CHURCH. By ARTHUR PENRYHN STANLEY, D.D., Dean of Westminster. In Three Volumes. New Edition. London: John Murray. Pp. 472, 510, 440. 1883.

We have received the above cheap reprint of Dean Stanley's 'History of the Jewish Church.' The three volumes now cost but eighteen shillings. We are no admirers of the late Dean's theological standpoint, which was that of attempting to account for everything by means of natural causes; and if this was unsuccessful of relegating the supernatural to the region of poetry. To take two instances. Speaking of the sun standing still on Gibeon, the author says of it, "How, or in what way" this took place, "we are not told; and if we take the words in the popular or poetic sense, in which from their style it is clear that they are used, there is no occasion to inquire." And again, "the Fall of Jericho" and "Passage of Jordan" may possibly be attributed to the effects of the "natural agencies of earthquake or volcanic convulsion." Many, however, will be glad that these Lectures are brought within their reach by this cheaper edition, because of the beauty of diction which marks all Dean Stanley's works, and the width of information which they contain. The books are printed in excellent type, with good maps and plans. A portrait of the late Dean, engraved by Francis Holl, forms a frontispiece. The lectures travel over Jewish History from the call of Abraham to the Christian era.

THE CHURCHMAN'S FAMILY BIBLE.—THE NEW TESTAMENT. The Commentary by various Authors. With numerous Illustrations and two Maps. London: Society for Promoting Christian Knowledge. Pp. 484.

The illustrated edition of the well-known S. P. C. K. Commentary is now complete, and forms a very handsome folio volume of close upon five hundred pages. Illustrated Bibles there are, of course, many; but in every point of view this is worthy the attention and support of Church-people. Whether we consider the sober learning and orthodoxy of the Commentary, the general beauty and good taste of the illustrations, and what is very much to the point also, the phenomenally low price at which it is issued, this volume is a marvel; and we trust that a very large circulation indeed will repay the venerable Society for the considerable outlay that it must have cost them to produce the work.

LECTURES, CHIEFLY EXPOSITORY, ON S. PAUL'S First and Second Epistles to the Thessalonians. With Notes and illustrations. By JOHN HUTCHISON, D.D., Bonnington, Edinburgh. Edinburgh: T. and T. Clark. 1884. Pp. 369.

The eschatology of the two Epistles to the Thessalonians has proved a matter of real and great difficulty to expositors, and one which many have failed to overcome: as for example, Lünemann's treatment of the subject is in our opinion altogether inadequate. We looked therefore at once, when perusing Dr Hutchison's Lectures, to the *loci classici* in 1 Thes. iv. 15-18, and 2 Thes. ii. 7-10, as a pretty sure index to the general perspicacity and vigour of the work. With regard to the former, nothing can be better than Dr Hutchison's exegesis,—but we rather wonder, with regard to the latter, at his taking the trouble carefully to develop anew the old theory that the "Man of Sin," in 2 Thes. ii. 3, will be one of the Popes. And we cannot profess to understand him when he expounds the passage as intended to direct Christians to look for the coming of one who shall combine in himself "the two elements of unbelief and superstition" (page 206), seeing that these two qualities are the exact antitheses of each other.

Nevertheless these expositions show much careful reading, a sound and discriminating judgment and clear spiritual insight. They will be useful, particularly to the clergy in writing their sermons.

LEIBNIZ. By JOHN THEODORE MEKE. Edinburgh and London: William Blackwood and Sons. 1884. Pp. 216.

This is a volume of Messrs Blackwood's 'Philosophical Classics for English Readers,' a series which deserves the great praise of affording to their readers clear and adequate views, so far as they go, of a number of very obscure and not a little difficult inquiries, no explanation of which, in most cases, exists in any work likely to be in the hands of ordinary English readers: beyond, that is to say, a brief article in each of some two or three Encyclopædias. We suppose it would hardly be saying too much to say that Leibniz was one of the three or four most original minds among all those men who have ever lived and become known to history; and that ordinary readers, so far from estimating him as his real intellectual stature deserves, know nothing at all of the subjects upon which his acute intellect was exercised, or even what they were. To any such puzzled readers is given in this little

volume a clear and intelligible statement of the views of this great thinker and of the nature of the hegemony which he exercised during his life among Continental *savants*. There is a good account of Leibnis' singular project for the reunion of the Catholic and Protestant confessions, and the negotiations between Archbishop Sharp and Dr Jablonski on the part of the King of Prussia for extending the Episcopal Succession to the latter countries is just mentioned, though no details are given, which is a pity.

THE HAND-BOOK DICTIONARY: A Practical and Conversational Dictionary, &c. By GEORGE F. CHAMBERS, F.R.A.S., Barrister-at-law. London: John Murray. Pp. 724. 1883.

This dictionary is designed for the use of travellers and students. It contains a very useful vocabulary of words and expressions which the tourist stands in need of. The words are printed in parallel columns in three languages—English, French, and German—so that, as the Preface says, the book serves for "two dictionaries in one"—an advantage to travellers in point of weight as well as utility. If the book is not perfect, it is in the passages we have turned to singularly free from error. We think a Table of the relative value of English, French, and German coins would be an advantage.

POLAND: Her Glory, her Sufferings, her Overthrow. By Professor KALIXT WOLSKI, Member of the Polish Literary Society, Paris. London: Kerby and Endean, 440, Oxford-street. 1883. Pp. 230.

A series of chapters on the History of Poland written in a popular manner, and from the patriotic Polish point of view. A very remarkable statement is made on p. 72, respecting Casimir III., who succeeded to the Polish throne in 1383, that "the King of Bohemia consented to waive his claim to the title of King of Poland, if the latter would cede to him the province of Silesia. Now, as the half of this province belonged to Austria, and the other half had been seized by Frederick the Great, King of Prussia, the loss of Silesia was but nominal for Poland." But as Austria did not become possessed of Silesia until 1740, and it was not ceded to Frederick the Great until the peace of Hubertsburg in 1763, there is an obvious anachronism in citing this foreign aggression as affecting what Casimir III. might do in the middle of the fourteenth century.

PROSPERITY AND PROGRESS: Or, a Brief Enquiry into Contemporary Social Agitation in England. By W. H. MALLOCK. London: Murray.

Mr Mallock has invaded several fields of literature, and in each of them has established his versatility and great intellectual resources. Having shown himself as a philosopher and novelist, in this little volume he becomes a Political Economist. The book consists of three papers reprinted from the *Quarterly Review*. These are respectively on (1) Progress and Poverty; (2) Socialism in England; (3) the Statistics of Agitation. It is unnecessary to discuss these papers, with which most of our readers are probably already well acquainted. The great object is to expose the monstrous fallacies of Mr George and his followers. The Essays are very well worth reading, instructive, impartial and in excellent tone and temper. Mr George's book has been reprinted in a cheap form, and it would be a good thing if this answer also appeared in a cheap form, that the poor might see the other

side of the question argued. We give ourselves the pleasure of quoting Mr Mallock's final paragraph:

"A dispassionate review of the history of the past forty years, as far as it relates to the economic condition of the people, will serve to show us that the Constitution is not superannuated, corrupt, or incapable of doing its work; that it is not dividing this country, as Mr Chamberlain says it is, into two hostile nations of millionaires and paupers, and will, if not radically altered, produce a fierce social revolution; but that, on the contrary, under this very Constitution wealth has been diffusing itself in a way unparalleled in any other country; that while both rich and poor have been gaining, the poor have gained the most; and that England, with her monarchical and aristocratic institutions, allows to the people a measure of freedom that is not tolerated for an instant in the lands of universal suffrage."

Some Recent Volumes of Sermons.

The first book of this class which we take up is **SERMONS ON UNUSUAL SUBJECTS**, by Dr J. M. M'CULLOCH, D.D., of Greenock (Edinburgh and London: W. Blackwood and Sons), which is a noticeable volume in several ways. Dr M'Culloch was a distinguished teacher and writer of educational and other books for the young. It would argue perhaps some temerity in any preacher to sit down with the express purpose of composing a volume of Sermons "on unusual subjects," though we remember that the present Dean of Exeter (if we recollect rightly) once did something like this, by publishing a volume of Lectures on 'The Difficult Passages of the Epistles.' But this volume is in fact composed of Sermons selected from the mass of the writer's discourses, on such exceptional subjects as "Balaam," "Saul and the Witch of Endor," "The Gift of Tongues," "Imprecatory Psalms," and other well known *cruxes* of the Biblical student. These are treated by a powerful and able mind and in a truly devotional temper; nor do we think that any of the clergy (to whom we would commend the volume) would turn over its pages without benefit to themselves. We should add that a memoir of Dr M'Culloch is prefixed to the volume from the pen of his son-in-law, Dr Rankin.

We are sorry to have the task of reviewing such a volume as **CHRISTIAN BELIEFS RECONSIDERED IN THE LIGHT OF MODERN THOUGHT**. By Rev. GEORGE HENSLAW, M.A., F.L.S., F.G.S., especially considering that it comes from the pen of a clergyman. The writer is of opinion that "the supposed Fall of Man was a mythological attempt to account for the existing depravity of the human race." (Page 81.) He says on page 97, "if I understand the Scriptures aright, if there be any one thing from which neither God the Father nor His CHRIST will save a man, nay *can* save a man, it is Hell, whatever is to be understood by that word." This is how he speaks of our Lord's Passion: "When therefore we turn our eyes to the Cross and ask in what way was CHRIST's death upon the Cross able to appease the Father, I think those who believe in the vicarious theory will find it very difficult to answer. Is it the amount of physical pain he underwent? Thousands of martyrs have suffered more. Even the thieves were more cruelly treated than He! Or is it the amount of mental pain? Who can gauge that, so as to base any argument upon it? It is true we read in many places that CHRIST died for, or instead of, mankind. No one would deny it. But when we know that by His death, and still more by His resurrection, Judaistic germs have developed into Christianity,

and that heathendom has joined hands with it also, and that the world has been regenerated, it is scarcely a metaphor to say we have been bought with the price of His blood, and redeemed by Him from all iniquity." *Quid plura?* We hope that the writer will one day regret publishing such speculations as these.

THE YOKE OF CHRIST In the Duties and Circumstances of Life. By ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester. (London: Wm. Isbister, Limited, 56 Ludgate-hill. 1884), does not seem very appropriately named. It is a series of essays on subjects of social and personal life: "Illness," "Letter Writing," "Friends," "Money," "Marriage," &c., admirably treated, in a religious spirit. Bishop Thorold modestly observes in his preface "in the absence of a living voice, even a dull book may sometimes be used as a friend." These pages are certainly not dull; but they are so true to nature and experience, and so tenderly sympathetic, that they will as certainly seem to all who read them as the voice of a friend speaking to their hearts.

THE WORDS OF CHRIST AS PRINCIPLES OF PERSONAL AND SOCIAL GROWTH. By JOHN BASCOM. (New York and London: G. P. Putnam's Sons. 1884), is a work which gives to the reader an unmistakable impression of power. It is a powerful, luminous mind with which he is conversing; and one from which much may be learned. The author says very beautifully:

"The exact facts of the Gospels may escape us: we may easily cast on them endless doubts, and raise with them endless difficulties. They are shrouded by the gathering mists of many centuries. Not so is it with the truths of the Gospels. These have lost nothing and have gained much by intervening years. *They are like light, which is light at every point which it reaches, and may be pronounced on without reference to its sources.*"

The italics are ours. It is well, however, to bear in mind that the "verifying faculty," the intuition of the human mind, to which appeal is made here and elsewhere throughout the book, has been to a considerable extent injured, and cannot be relied upon to give results which shall be absolutely certain. It is this fact which vitiates, as we must think, some of the author's brilliant reasonings: and as we meet with it continually, so it is continually entering (in our opinion) as an unsound element into his arguments. Take for example the following passage, which is a typical instance both of the strength and weakness of the book:

"Take as a single example, the doctrine of Inspiration. Though it has become a very vague doctrine by being held in so many ways, and by being loosened again and again at some new point of pressure, the religious mind is not willing to yield it wholly. The anchor has been dragging these many days, yet the timid sailor does not dare to weigh it, and commit himself to the winds—even though they be the winds of heaven. Yet inspiration, so far as it means anything beyond the rational and spiritual hold of Truth on the human mind, is putting authority in the place of reason, and blind obedience in place of insight. Euclid does not need to be inspired, because it has the final seal of manifest truth. It is only doubtful things that can be helped by inspiration, and timid minds that can be transiently sustained by it. Profound spiritual truths, like the love of God and the love of man, do not appeal less directly to our reason than those of mathematics; nor do they owe their authority less to their inherent rightfulness. Spiritual truth is luminous in itself, and does not wait on exterior light."—(Page 28.)

This argument evidently ignores the sinfulness of human nature, which has injured man's power of discerning spiritual

truth, and interferes seriously with the play of the moral sense. Even had the Fall of Man never taken place, surely man's power of *discovering* moral truth is a different thing from his power of *appreciating* it when presented to him. The former power is limited in its degree; and thus man would still be dependent on the *revelation* of spiritual truth to him from some external source; which can, ultimately, be only the Divine Power. And Inspiration is just a word for describing the method by which this spiritual truth is communicated. We think, therefore, Mr Bascom's argument given above, to be altogether ill-founded; and as we said just now, it seems to us that this error vitiates in a considerable degree a discussion which is otherwise undoubtedly full of vigorous and suggestive thought.

Recent Sermons and Pamphlets.

At the Church Congress last year Bishop Perry preached a Sermon on **THE DOCTRINE OF THE LORD'S SUPPER** (Hatchards), which rises scarcely above the Zwinglian view of the Sacrament.—An answer and an antidote to this kindly but weak discourse is to be found in a vigorous pamphlet by the Rev. D. Radford, entitled **THE THEOLOGY OF CHRISTIAN ORDINANCES** (Rivingtons). The writer in the most respectful manner shows the inconsistency of "Evangelicals" in retaining the use of Sacraments while they deny their power, and the confusion of thought which leads them to consider faith in ordinances as a disparagement of CHRIST's work upon the Cross.—We must claim a high place for **THE PRESENT DAY TRACTS** (R. T. S.). The last portions of this series that we have seen are one by Dr Blaikie on "The Vitality of the Bible," in which the Word is regarded as effecting a certain work without the witness of the Church; and another, by Prebendary Row, on "The Unity of CHRIST's Character in the Gospels Considered as a Proof of its Historical Reality." The latter is very interesting and effective. Such works are, indeed, necessary to meet the ever-recurring attacks on the very heart of Christianity.—A writer has put forth **A REVIEW OF THE FOUR GOSPELS** (Williams and Norgate), in which he maintains that there was nothing miraculous in the birth of our Blessed Lord, resorting to the easy method of attributing to interpolation the passages that militate against his theory. The reasoning is ingenious in other particulars; and it would be a good exercise for a young theologian to confute each erroneous statement and inferences in this most unhappy treatise.—Under **THE PARABLE OF THE LOCK AND KEY** (London: Bickers and Son), Dr Huntingford has illustrated the truth of Scripture by the fulfilment of prophecy. Certainly no key but that of historical Christianity opens the lock of prophecy satisfactorily, and the argument, as far as it goes, is sound and convincing; but there are many men in these days who do not believe in the possibility of prediction, and find means to evade the statements of Scripture. On such minds, of course, this argument is wasted. But even these might read with profit Mr R. Hayes Robinson's clever Lecture on **THE CREED AND THE AGE** (Simpkin, Marshall and Co.), which from the standpoint of an English Churchman regards the questions which agitate thinkers at the present time, and shows that "supernatural Christianity is a necessity for human nature."—Another Lec-

ture by the Rev. C. Druitt, under the title *ARE WE BETTER THAN OUR FATHERS?* (Parkstone: Miller), defends the English Church of the last century, explaining the causes which led to its shortcomings, and noting the good works which, in spite of all difficulties, it accomplished.—Mr H. Drummond's work, which was recently noticed in the 'LITERARY CHURCHMAN,' meets with an able opponent in Mr F. J. B. Hooper, who traverses the writer's opinions in many points, and names his pamphlet contentiously No 'NATURAL LAW IN THE SPIRITUAL WORLD.' (London: Elliot Stock.) Both writers have assimilated part of the truth; but what do we gain by teaching our children that by their new birth they are made "inheritors of the æonic life?"

Dr Westcott has published his sermon *FAITHFUL IS HE THAT CALLETH* (Macmillan and Co.), preached in Westminster Abbey at the consecration of Dr Barry to the See of Sydney. In it the preacher earnestly enforces the duty of obeying the Divine message which speaks to the nation, the Church and the Christian minister, and lovingly commends the new-made Bishop to a work in which no better scope could be found for his natural endowments, and in which the fruit of his earlier labours could have no more efficient application.—From Rangoon comes an excellent ADDRESS, delivered to the candidates for Ordination, by Dr J. F. Marks, who urges the young men before him to avoid the disastrous mistake of sinking all differences between clergy and teachers unordained, to have in heart and mind the definite teaching of the Church, and not to shun to declare the whole counsel of God.—In these days of "free thought," when men's minds are distracted by the revival of old heresies with new faces, it is comforting to find orthodox views stated so forcibly and unhesitatingly. This is the case also with Mr J. Jones' Sermon on *THE FOUR LAST THINGS* (Rivingtons), which we can commend as catholic and useful. No great number of pamphlets can be perused without meeting with some that are concerned with that unhappy piece of legislation—the Public Worship Regulation Bill. In a letter to his Bishop the persecuted Vicar of Prestbury naturally asks, *HAS THE LAW BEEN USED LAWFULLY?* (Kegan Paul, Trench and Co.) He replies boldly in the negative, and expresses his determination to remain as the Pastor of the flock committed to his charge, assuming that the Court which deprives him has no spiritual authority. We trust that this passive resistance of secular tyranny may lead to some solution of present difficulties.—In view of the attack on the Church in Wales lately made in Parliament, and doubtless to be repeated on the first opportunity, we recommend the study of the Rev. J. Morgan's *A RETROSPECT AND DEFENCE* (Rivingtons). Though written with the patriotic fervour which is natural to the educated Welshman, the pamphlet is correct in its facts and wise in its deductions, and we fully agree with the author when he says that "with her extinction as the national guide and teacher, a floodgate will be opened for enormous changes, and the mainstay of peaceful progress and contented industry will be thrown away."—It seems strange that any well-constituted Christian Church should be content with an imperfect organization, when the remedy is plainly in her own hands, and the Rev. J. Cowper has done well to call attention to the need of the RESTORATION OF THE OFFICE OF METROPOLITAN IN THE SCOTTISH CHURCH. (Aberdeen: Brown and Co.) The writer deals first with

the history of the Office, which is well sketched, and then gives his reasons for wishing to see it revived, and makes suggestions as to its title, prerogatives, and the methods of appointment.—An ACCOUNT OF A VISIT TO THE CHRISTIAN CHURCH IN EGYPT, published by the Association for the Furtherance of Christianity in that country, is interesting, and would be satisfactory if one were assured that the visit to the Coptic Patriarch in Cairo did not offend the feeling of the Orthodox Greek Patriarch in that city who was also visited. It behoves us to be very careful in the matter, as the Coptic Church is suspected of holding Monophysite doctrine, and is not in communion with the Catholic body.—In connection with Egypt we may mention the issue of a penny *LIFE OF CHINESE GORDON* (Kingdon and Co.), by Mr C. H. Allen, which is a wonderful picture of unselfish conduct and of an unlimited trust in an over-ruling Providence. That the "Good Pasha," as he is called in the Soudan, may return in safety from his perilous mission is the prayer of friends both here and in all parts of the world.

⇒ Parochial Column ⇐

For distribution in localities where Dissent is rife we can strongly recommend a little dialogue, called *CHURCH v. DISSENT* (Griffith and Farran). It is very plain and well argued.—Under the same title the Rev. T. Vincent has entered into the question more fully, and states uncompromisingly *WHAT THE BIBLE SAYS ABOUT THE CHURCH* (Parker and Co.) If dissenters were open to argument, the above tracts might prove convincing; but, unhappily, modern non-conformity is sentimental or political, and not a matter of reasoning.—We are indebted to the S. P. C. K. for an excellent little Tract on the question *WHY MAY I NOT MARRY MY WIFE'S SISTER?* It puts the case simply and practically.—The Religious Tract Society has issued some *NEW TRACTS ON CHRISTIAN EVIDENCES*, which, for the most part, are simple enough to be useful for parochial distribution; some, however, are too hard and dry to be available for this purpose. Highly educated men do not read half-penny Tracts, and yet a few of them are suited for no one else.—*WHAT THE BIBLE SAYS ABOUT HOLY COMMUNION* (Mowbray and Co.), is simply a collection of Texts in large print, arranged under certain heads. We fear no amount of bare texts will ever persuade a non-communicant to better ways.—*PRAYERS FOR FAMILY USE* (J. Masters and Co.), are from "ancient sources" and simply arranged. They will be found useful by those who have hitherto used one long prayer for Family Devotion. But to call the thirteenth and seventy-seventh "Penitential Psalms" is incorrect.—We have already noticed the *Devout Christian's Manual, BEFORE THE ALTAR* (A. R. Mowbray). This excellent book of devotions is now published in three sizes, the "Abbreviated Edition" being small enough for the waistcoat pocket.—A *PLAIN GUIDE TO THE HOLY COMMUNION* (The Church Sunday School Union), by Christopher Smyth, M.A., Rector of Woodford S. Mary's, Northampton, is a book we can thoroughly recommend.—*PRAYER MANUAL* (Hodder and Stoughton), by Rev. F. B. Procter, M.A., is a series of amplifications of the Collects, intended to help those

"who are somewhat lame and whose hands hang down, &c." when they approach the Throne of Grace. The beauty of the Collects is in their terseness, which by these "amplifications" is destroyed. They are, though piously conceived, but lame productions.—**EARLY TEACHINGS ABOUT HEAVENLY THINGS** (A. R. Mowbray), a volume of 'My Sunday Friend Bible Stories,' with its fifty-six illustrations, we are glad to see has attained a second edition. It contains excellent food for children.—**CELEBRATION OF THE HOLY COMMUNION ON GOOD FRIDAY** (George Bell and Sons), by Rev. A. Wilson, M.A., Prebendary of S. Paul's and Vicar of Tottenham, is a Paper in which he contends that to Celebrate on Good Friday is "the Rule" of our Church. He says, if the Church of England intends "that there should *not* be a consecration" on that day, "she is the only one of the three great divisions of historical Christianity, viz., the Anglican, Greek, and Roman, which holds such a view." This statement is simply the reverse of true. Take the *not* out, and the argument would be valid.—**THE COMMUNICANT'S DAILY HELP**, by Walter Abbott, M.A., Vicar of Paddington (S. P. C. K.), is rather a misleading title, as there is scarcely anything on the Blessed Sacrament in the book. The suggestions for intercession, however, are pious, but the whole tone is too subjective.—**THE GOLDEN CHAIN** (Suttaby and Co.), by H. W. Miller, M.A., Vicar of S. John's, Richmond, is a Manual of Intercessory Prayer, which is well-arranged and will be found useful. We do not find the practice of saying the Lord's Prayer, ora Collect, for a special person or intention, noticed, which some think a less distracting mode of intercession than the use of prayers specially arranged. 'The Golden Chain' is prettily got up, but the rep paper makes the eye dizzy.—**NO NIGHT** and other Verses, by K. E. V. (Church Printing Company), have a pathos and devotion about them which will commend them to many.—**A FEW WORDS OF ADVICE TO BOYS AT SCHOOL**, by E. A. I. (Longmans), would be useful if heeded. Bullying is a vice which should be strongly condemned; and might with advantage be made a greater point of in advice to boys.—**CHARACTERISTICS OF TRUE DEVOTION** (Suttaby and Co.), from the writings of Père Grou, is a capital book as a present to those who think themselves devout. It shows what devotion really means and is.—**DAY AFTER DAY** (S. P. C. K.), compiled by A. T. C., is a reprint. It contains a text and a piece of poetry for every day in the year, the Festivals being duly marked. The extracts are well chosen and provide each day with a thought which, if retained in the mind, might impart a fragrance like S. Francis's flower from the "nosegay." But such readings must not take the place of meditations.—**THE SOLILOQUY OF THE SOUL** (Suttaby and Co.), is, as far as letter-press and red lines are concerned, a nice edition of the less-known work of Thomas a Kempis.—**DEVOTIONS FOR HOLY COMMUNION** (Walter Smith) has reached a second thousand. It is dedicated to Dr Pusey, "with a daughter's deepest affection," and it has an introduction from his writings and a Preface by Canon Jelf, so that there is a combination of attractions.—**GOLDEN THOUGHTS FROM THE SPIRITUAL GUIDE** of Miguel Molinos (T. Fisher Unwin) is likely to attract because it comes out under the auspices of the author of 'John Inglesant'—a book which puzzled many as to its religious tendencies. There is a brief and interesting account of the celebrated Quietist, together with Mr Short-

house's remarks on this species of mysticism. The extracts from Molino's book are well arranged and printed in excellent type, but Mr Shorthouse has no grasp of the distinction between the mysticism of Hugo and Richard, of S. Victor, or S. Theresa, and the system founded by Molinos and espoused by Madame Guyon.—**HERE AND HEREAFTER** (Walter Smith) is the title of eight brief sermons on "the continuity of the endless life," which are vigorous and truly Catholic.

✠ SERMON ✠

The Building of the Temple.

WHITSUNTIDE.

1 KINGS vi., part of verse 7.

"There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

Our day of Pentecost has come again; and with it the tidings which it bears of the Comforter who was sent to teach God's faithful people, and to fill their hearts with light and love. To Christians it should be a day of rejoicing, since upon it the Apostles received those miraculous gifts which enabled them to spread abroad the message of salvation. And it is also a day to be much remembered, because on it the first fruits of the Gospel harvest were gathered in, even 3,000 souls, in response to the eloquent address of S. Peter. To this beginning we owe the publication of the doctrine of a crucified and risen Saviour; and the conversion of the nations that were once far off, but are now "made nigh by the blood of CHRIST," having "access by one spirit unto the Father."

The outpouring of the Holy Spirit upon that memorable occasion was the direct fulfilment of the promise made by Jesus to the disciples that on His departure He would send the Comforter to supply His place, to abide with them for ever, and to guide them into all truth. It is through His unseen and hidden influence that believers are transformed into temples of the Holy Ghost (1 Cor. vi. 19); and it is He alone who can impart the virtues which adorn the Christian character, and supply the grace needed to resist the temptations to which we are constantly exposed. In this conflict we must all take part; weaknesses and failures there may often be; but strength to resist will be given to those who seek it; and for their encouragement we have the glorious promise—"Him that overcometh will I make a pillar in the temple of my God." (Rev. iii. 12.)

But the question now arises, how is the construction of this spiritual temple brought about; and after what fashion is it built? Are we to look for flaming clouds and mighty thunderings, as when God in the olden days came down upon Mount Sinai? Or will there be outward signs and manifestations, while sounds as of a mighty rushing wind proclaim His presence near? Nothing of the kind. The outpouring of His Spirit in these days is a quiet and a secret work. And the heart is made a "temple of the

Holy Ghost" by a process exactly similar to the erection of Solomon's temple, of which we read in our text, "There was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

Now observe this remarkable statement. The sacred structure in which God had chosen that His name should dwell; and within whose hallowed precincts the visible token of His presence should blaze upon the mercy-seat; must differ from all other temples made with hands. Dagon and Baal, Nisroch and Rimmon, might have noble edifices erected in their honour; but they were not built as was the temple in Jerusalem. It was to be unique, and dedicated to the worship of the Most High. Accordingly the stone or marble was squared and dressed in the mountain quarries far away; the timber was prepared and fitted in the pine and cedar forests where it had grown; and all the other materials were made ready by artificers in the same manner. Consequently, when brought to their destination the various portions of the structure had only to be laid in their respective places, and the work was done. There was none of that din and tumult and confusion which mark the progress of an ordinary building. Nothing to arrest the attention. The sound of the axe and hammer was not there; the plane and chisel had been laid aside; and yet surely, though silently, the glorious temple rose from the ground with pillar and portico and battlement, daily increasing in height and splendour as if called into existence by the waving of an enchanter's wand, like the weird palaces of some eastern fairy tale. No sound was heard! but silence everywhere. And yet the work went on apace, towering high above everything else, a house of glory and of beauty; a dwelling for the Lord of hosts; a holy place where His people might praise His name. And thus in accordance with His own directions the temple of Jehovah was completed almost imperceptibly. Gradually, but at the same time rapidly, it was constructed without any of that noisy clamour which causes the traveller to stop for a moment, and inquire what is going on. And yet it was none the less a real and a lasting work. It was no frail or flimsy structure, hastily and heedlessly put together; but wrought with the greatest care, both in its seen and in its unseen parts, for the eye of God could penetrate it all. With its foundations resting upon His holy hill, it was destined to continue throughout many ages; pointing heavenward with its lofty pinnacles, and reminding the Jews of Him who had brought their forefathers up out of Egypt, and whom they were bound to serve and to adore. For centuries it stood, the hope and pride of the nation, as a testimony and witness before their eyes; sometimes indeed laid waste and destroyed by the spoiler's hand, when the people would forsake the commandments of God, and would turn aside after the abominations of the heathen; but again built or restored until the final destruction of the Jewish kingdom. And even this did not occur until after the Lord Himself had visited in

person His holy temple; and there in Zion had laid "a stone, a precious corner-stone, a sure foundation." For He founded upon a rock the Church that should endure long after the temple had been swept away; a building which no earthly foe could ravage or destroy, nor should the gates of hell prevail against it.

But we must now proceed to trace out the connexion between the statement given in our text, and the subject which calls for our attention this morning. Just as all the rites and ceremonies of the old dispensation had a symbolical meaning; so the quiet and noiseless building of the temple has its silent story to convey. For in this narrative we can easily discern a type of the operations of the Holy Ghost, and the erection of His kingdom within the hearts of men. Let us notice the chief points of resemblance.

1. The material must be *prepared beforehand*. The stones for the temple were dressed and polished in their distant quarries; the timber was hewn and planed upon the slopes of Lebanon; while cunning workmen in other places made ready the gold, the iron, and the brass. Otherwise the desired result could not have been accomplished. In like manner when we turn to the Gospel story, we may learn from the parable of the sower how needful it was for the soil to be carefully prepared. For it is a noteworthy fact that of the seed which was sown, only that which fell upon the good, or properly cultivated, ground brought forth fruit to perfection. And it is just the same with regard to the Kingdom of God. If the grace of the Holy Spirit is to spread abroad and exert an influence within the hearts of men, those hearts must first be softened and fitted to receive it. A changed nature is what is required; and to effect this, the sinner "must be born again" of that new and heavenly birth which proceeds from God alone. Hence in one of our Collects we confess our inability to "do anything that is good" without Him; while in another we pray that we may be enabled "to obey His godly motions in righteousness and true holiness." Solomon's temple could not be built until the materials had been made ready and were brought there. And in precisely the same way our bodies cannot be fashioned into "temples of the Holy Ghost," unless God who commanded the light to shine out of darkness, shine in our hearts, and move them to turn to Him. He must begin the work, and carry it on, until the soul is washed pure from sin; and another polished stone is gently added to the temple's wall within the new Jerusalem, the city of the living God.

2. The next point to be noticed is that the temple was erected *gradually and progressively*. Though the building was urged forward rapidly and zealously, yet it was only by piling stone upon stone, and beam upon beam, that it was completed. In the fourth chapter of S. Mark we have our Saviour comparing the Kingdom of God to seed which was cast into the ground, and sprang up and grew, "first the blade, then the ear, after that the full corn in

the ear." The same system of development by stages is everywhere apparent in the works of nature. This earth, on which we dwell, was not created in a moment in obedience to some sudden command. But vaporous clouds and darkness and confusion were slowly moulded under the influence of the Holy Spirit into the form and order which rendered them suitable for the habitation of mankind. In like manner the child grows up into youth, and thence advances to manhood and old age. The tiny spring, starting like a silver thread from the foot of some moss-grown rock, soon swells into a gurgling brook, then becomes a tributary stream, and finally as an important river rolls headlong to the sea. And it is just the same when we come to trace the history of Christianity. After the descent of the Holy Ghost upon that memorable day of Pentecost, a few fearless and devoted men went forth into many lands, and there upraised the banner of the Cross, and planted the seeds which since have grown and magnified into the Christian Churches of the world. And once more, we can discern precisely the same law or system with regard to the work of grace within the heart. Its effect is not accomplished all at once; but gradually, and often slowly. One step is gained now, and another at some future time. A faint gleam of light penetrates the soul; gradually the doubts and darkness are cleared away; until at last bursts forth the radiance of celestial fire. Hence the Apostle exhorts us to "grow in grace, and in the knowledge of our LORD and Saviour." For it is only by patient endurance and by constant prayer, it is only step by step, that we can reach the end of that narrow pathway "which shineth more and more unto the perfect day."

3. Finally let us observe that the temple was built *silently*.

"No workman's steel, no brazen anvil rang;
Like some tall palm the noiseless fabric sprang;
Majestic silence!"

No sounds broke in upon the ear, save perhaps the subdued hum of whispering voices, or the muffled tread of eager feet. No noisy demonstration, nor the clang of axe and hammer to call attention to the mighty task that was in progress. But quietude and stillness everywhere. In like manner our blessed LORD declared—"The Kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the Kingdom of God is within you." And from this we may learn that the operation of the Holy Ghost upon the soul is an inward and a hidden work; as noiseless as the dawn of day, as gentle as the falling of the dew. There is nothing to attract the eye of the observer any more than in the silent growth of the seed, or in the secret action of the leaven, which in another parable was mingled with the meal. And thus the spiritual temple is constructed within the heart. There is no need of any din or clamour when a person turns to seek after God; he may even for a time be himself unconscious of the gradual change which is

going on. But none the less certainly and surely does the Holy Spirit act, and make His influence felt. He

"Bends the stubborn heart and will;
Melts the frozen, warms the chill."

Each day may witness some progress; some slight advance upon the preceding one. And so the work progresses, until at last the transformation is complete, and the graces which mark the believer's character shine out with more purity and lustre than even "the polished corners of the temple." Neither axe nor hammer is heard while that house is being built; and yet the result is none the less certain and real and lasting. Let us have no fears or misgivings upon the matter; let us not tempt nor grieve the Holy Spirit of God; but rather let us feel confident "that He who hath begun the good work in us will perform it unto the day of CHRIST JESUS;" and that trusting in Him, when "our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

EDWARD BELL.

The Next Number, June 6, will contain a Plain Sermon.

Current Facts and Notes.

The Salvation Army is sweeping all lands, but as that is not wide enough scope, a Salvation Navy is to be started, and a ship of war to be launched in a fortnight.

We are exceedingly glad that the difficulty which prevented the London Gregorian Choral Association from holding their anniversary service in St. Paul's Cathedral last year has been removed, and that the Festival Service took place in the Cathedral of the metropolis last week in the presence of a very large congregation. The Dean of Manchester, in his sermon, ably insisted on the value of cathedrals as centres of Catholic worship.

The Carlisle Church Congress include "Free and Open Churches" in its programme. The Bishop of Southwell has been elected a patron of the Association. There is to be a meeting of the Association at Whitehaven, under the presidency of Earl Nelson, at Michaelmas, instead of the meeting which usually precedes the opening of the Church Congress.

Canon Boyd-Carpenter is to be the new Bishop of Ripon. His rapid promotion will in one way be a subject of regret to the large congregations which his eloquence has attracted to St. George's Chapel, Windsor. Rev. Capel Cure, Rector of St. George's, Hanover-square, succeeds him in the Stall at Windsor.

The House of Lords have made a great mistake in throwing out the "Cruelty to Animals Acts Amendment Bill," which in shorter form is a measure against pigeon-shooting. It is a pity to come into collision with the other House of Parliament for the sake of upholding a practice which is associated with cruelty. The Archbishop of Canterbury justly stigmatised the sport as one "which brutalized the population."

The funeral of the Rev. C. O. Goodford, late Provost of Eton, took place last week in Eton Cemetery. The service was divided

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PARABLE SERMONS FOR CHILDREN.

An entirely new Volume.

By the Rev. H. J. WILMOT BUXTON.

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Evening Communions.

The hour at which the Holy Eucharist was celebrated in the earlier centuries varied considerably. The exact time of the Institution was not observed for long. It might be expected that it would have been otherwise. Such must have been the reverence felt for every detail of our LORD's appointment—such the sense of the sacredness of this first celebration in every particular—that only very constraining reasons could have led to even the least change. Nor could a change have been effected except under commanding authority.

There is evidence that the strongest possible reasons were felt, and little less than divine authority exercised, in finally determining the change from the evening to the morning. We have S. Augustine as a witness, that the immediate occasion of the change was the scandal that arose at Corinth (1 Cor., xii.), and that the point in question was among the things which S. Paul was to "set in order" when HE "came."

It is, at all events, certain that when Pliny wrote to inform Trajan of the customs of the new sect which then perplexed the world, he stated, among other characteristics, that "they were wont to assemble together before the light (*ante lucem convenire*), and this on account of the *sacramentum*" (LX. Ep. 97), which, though it has been disputed, we may fairly assume to be the title by which a Roman would represent the Holy Eucharist, it being the special sacred bond of allegiance, like the soldier's oath. This letter is generally allowed to have been written A.D. 104. It represents therefore a use which must have prevailed before the last Apostle had passed from the earth. The reader may refer to the article, the "Hour of Communion," in Smith's 'Dictionary of Ecclesiastical Antiquities,' for the further evidence of celebrations taking place during those first ages "before daylight," in the "night time;" in Tertullian's language, "*antelucañ cæstus*" (De Corona, c. 3). A later hour in the morning was avoided while persecution lasted, or was to be apprehended.

It was the prevailing belief that the cause of the change from the evening to the morning lay deep in the meaning

of the Mystery itself—that the evening hour of the celebration in the “Upper Chamber” at Jerusalem was exceptional, occasioned by the fact that the Holy Eucharist arose immediately, as the antitype, out of the Paschal Feast, and because it was necessary that it should be shown to be in as close connection as possible with the Sacrifice of the Cross. S. Cyprian adds, that it took place in the evening, as “foreshadowing the evening of the world.” It was felt that the Holy Eucharist was, moreover, to be identified with the Resurrection, and the newness of our life in CHRIST. The safeguard for reverent use, by securing the Communion of our LORD’S Blessed Body and Blood, as our spiritual food, before the regular meals of the day, was not the only cause of the change. The question of time for Holy Communion, as in the similar case of age for Holy Baptism, was evidently left for the Church to determine under the guidance of the Holy Spirit.

Moreover it was evidently soon revealed to the mind of the Church, that there was no essential connection between the Holy Eucharist and the Agapé, or Love Feast, which had given occasion to the unhappy scandal at Corinth. Mr Conybeare and Dean Howson (*Life of S. Paul*, c. xiii.), show how, although the Agapé originally preceded the Holy Eucharist, it subsequently followed it, and finally was totally separated from it.

It is inconceivable that so great a change, as is implied in these facts, could have been made, and become universal, except through the influence of Apostles, to whom, under the guidance of the Holy Ghost, it was left to organise the Church, and fix its main principles and practice.

It was natural that when liberty and peace were granted to the Church, a later hour in the morning than what had previously prevailed, would be chosen. After the third century, the time ordinarily fixed upon was the third hour, or 9 o’clock. This specially was the case on Sundays and Festivals. On ferial or ordinary days celebrations took place more commonly at the sixth hour, or 12 o’clock, probably as being most convenient for persons engaged in their several worldly employments. In certain cases the hour chosen was as late as the ninth hour, or 3 o’clock. But this was only during Lent, or on other Fast Days, the reason given being the “unwillingness to introduce the joyful Eucharistic Feast into the early hours of a Fast Day, and because on such days it was not thought too onerous to continue fasting until 3 o’clock in the afternoon.”—(*Martene de Rit. Antiq. I.*, p. 108, quoted in *Smith’s Dictionary*.)

This custom, which had always been exceptional, or at least confined to particular places, gradually died out, and the rule which at last prevailed throughout the Church, and which has descended to our own time, is that the Holy Mysteries should be celebrated at any hour between sunrise and noon; but not after noon.

A remnant of early usage still lived on in the form of a midnight celebration at certain great Festivals. In

some places this was customary at the Epiphany and at Easter. More commonly the use was confined to Christmas, as it has continued down to our own time.

There was one exception only to the general rule, and in one portion of the Church only—an exception which bears immediately on the subject of this Paper. In Africa it was the custom to commemorate the very hour of the original Institution on Maundy Thursday by an evening celebration. It was noted at that time as a marked exception to the general rule. A certain *Januarius*, on a visit to Africa, was perplexed on finding this use, and, being accustomed to early and fasting communion, which then prevailed everywhere, consulted S. Augustine as to what he should do. To this inquiry we owe the important letter so often referred to (*Ep. 56 to Januarius*). S. Augustine’s advice, after stating the ground of the exceptional use, was “that it would be best to communicate early; but that if he preferred to wait till the evening, he ought not to take the usual full meal (*prandium*), but only the slight refectio common at 3 p.m.” It is to be noted, however, that the third Council of Carthage (*Canon 25*), decreed that this was to be regarded as “the single exception” to the general rule (“*excepto uno die anniversario quo coena Domini celebratur*”). Even this exceptional use, however, always confined to Africa, was regarded with increasing disfavour, and at last was prohibited by the Quinisext or Trullan Council (*Canon 29*), with express reference to the above-mentioned Canon of the Council of Carthage. It should be observed that the term “*missæ vespertinæ*” (*e.g.*, *Conc. Agath. c. 30*) is sometimes found, but the term does not necessarily imply a celebration, it was applied also to the hour offices.

Nothing, in fact, can be clearer or more convincing than the witness borne by the Church with a growing and universal consent against the use of Evening Communion. The sole exception allowed, and this for a special purpose, and, when allowed, carefully guarded against being extended beyond its purpose, and after a time forbidden, intensifies what may surely be not unfitly called a law of Christianity. It is not too much to say that the introduction of the novel practice into our Churches is the most startling deviation from Apostolic use that we have ever known, and this unhappily supported even by certain of our Bishops.

One is happy to think that there have been solemn and earnest appeals against the practice. Bishop Wilberforce, in his Charge of November, 1861, stated that he could “not allow that any difficulties warranted the innovation;” that it was “contrary to the usage of the Church, certainly from very early, and more probably from Apostolic times;” and that it “directly tends to the desecration of the highest rite of our holy religion.”

Among the Bishops of the present day, the Bishop of Lichfield has dealt with it, and this in his primary Charge of 1879-80, as among the first matters on which he thought it necessary to express his mind. He “certainly feels

that it is contrary to the mind of the Church, guided, as we profess to believe, by the promised help of the Holy Spirit;" that "his own experience as a parish priest leads him to believe that it is not impossible for certain classes of our parishioners to come either at mid-day or morning;" and that "the practice is likely to further, even if it does not indicate, a somewhat imperfect and languid condition of spiritual life, the very reverse of that which is likely to be quickened and sustained by the dedication of the earliest hour of the day to those holy mysteries."

The Bishop of Ely says: "I doubt the legality, I have no doubt as to the inexpediency (of Evening Communion). Their tendency is, I feel persuaded, to harden into a new source of division, and to bring about a diminished reverence for this Holy Sacrament, and a less devout reception of it." (Charge of 1881.)

The one argument urged by those who have ventured upon this innovation is, that there are certain persons—notably domestic servants—who cannot get to church at the ordinary times to make their Communion. The Bishop of Lichfield's testimony is specially weighty as to the force of this argument, because of his extensive pastoral experience in the very quarters where the supposed difficulty would, if anywhere, be likely to be felt. His ministerial work has made him familiar with the condition of our people at Paddington, St. Marylebone, Ealing, Kensington, and Kennington. Yet he sees no cause for any such change in the circumstances of any of the people in such parishes.

In the face of such reasons as have been adduced, it is surely astonishing to note the rapid progress which this startling innovation has made in the course of the last few years. It began to feel its way as early as the year 1850. By 1860 it had become the use of nearly 50 churches within the metropolitan area. By 1880 it had reached the formidable number of 267 churches. The numbers had risen to 285 by 1882, and according to the final estimate of last year, to 289.*

It would appear that, although there has been a continual increase, and the advance specially rapid between the years 1861 and 1881, its force has, since that year, somewhat diminished. Is it to be supposed that it has now reached its maximum? Is there any possible hope of a decline?

It is difficult to speak, as one feels, of this modern development. One cannot question but that among the hundreds of Parish Priests who have committed themselves to it, there must be many who have been moved by the pure desire to provide so that no one among their parishioners should be debarred the blessed privilege and necessary sustenance of Holy Communion. One ought not to doubt that this constraining motive has in their minds over-balanced every other consideration. But, at the same time, even if the witness of ages, and the

highest authorities which have hitherto guided the Church's action, can be supposed to have no weight, there are abundant testimonies from various quarters to show that willing persons could find their way to church, if Parish Priests were only self-denying enough to meet their needs, though it might be at an unusually early hour. Many instances might be quoted of successful efforts made in this direction if only there be an accommodation to the necessities of our working population. And are there not moral considerations to be taken into account, as to, we may almost say, the possibility of any real fitness for a due participation in the great Mystery of the Blessed Sacrament of the Body and Blood of CHRIST, under the supposed circumstances? Putting aside any question of doctrine, it surely comes with a shock to a Christian's instinctive consciousness to think of communicating after the distracting intercourse, the full meals, the throng of thoughts and incidents that possess the mind unavoidably, more or less, even on Sundays. Considering the concentration of thought which we connect with any idea of preparedness for Holy Communion, the reverence that cannot be rightly separated from joining in the highest Mysteries of our Faith, one can hardly conceive a really devout person falling in with such a novel practice. The whole idea of the service must be altered. All the circumstances of a late evening service are at variance with what has ever been entertained as to the devotion proper to such an act. It cannot but be feared that the introduction of the practice is but a compliance with the general tendency to sloth and ease, which marks the present age, and which is thus establishing its hold, under the plea of popular convenience, even in the innermost sanctuary of a religion which is founded on self-denial and self-sacrifice. It is not a question of fasting or unfasting Communion. This Paper does not profess to deal with that matter. It is a question of simple reverence, of regard to the ordinary laws which affect the human mind, the suitableness of times and seasons, the conditions of thought and the influences that affect devotion, the moral fitness for taking part in that special act of our religion in which, above all, we are taught to "lift up our hearts unto the LORD," to bring of our best and holiest in order to join in a service which lays most demand on our spiritual capacities, and for which we should select the occasion and the circumstance most favourable to a rightful observance. If the voice of the great body of devout Communicants of the Church of England could be heard, there can, I think, be no doubt as to what the judgment would be.

T. T. CARTER.

Sermons.

KINDLY INTERCHANGE OF FEELING.

AD CLERUM.

A great many sermons are composed without much thought of those who are to hear them. Very good they are, but

* Mackeson's 'Guide to the Churches in London' is the authority for the numbers given.

they do not touch anything in the hearts of the congregation as a whole. It is something like two trains entering a station together. They move alongside each other without communication. The passengers of the one get out and go their way, so do those of the other. They have been very near each other for a time, but there was no connection, no intercommunication. Even so, too often, when the sermon is over, the preacher goes his way, and the congregation go theirs—and that is all.

One remedy for this clearly is to have the wants and feelings of one's people in mind during the preparation of a sermon, which is more easily recommended than done.

Another is such changes of manner and words during the sermon as are suggested by looking at the people and noticing their demeanour and expression of countenance.

There is an intellectual gift, which the philosophers called *δύξις*, readiness, quickness of thought, tact, which helps many public men and many preachers; but it is only an intellectual power; it wants grace. A higher, safer, and more effectual aid is sympathy; to feel with our people and speak to them as feeling with them, not merely running parallel, still less which will be the end of such a beginning, diverging; but uniting, preacher and hearer, in one religious exercise. This would be an unspeakable happiness and benefit. Is it unattainable? Now, if there ever was a deep thinker, also a preacher, one who followed out hard trains of thought, lofty trains of thought, it was S. Augustine. One might naturally have supposed that his sermons would have been calm expositions of his own deep meditations, proceeding equably and unalterably from beginning to end; that his hearers would not have much to do with him, nor he with them—but only with his subject; but it was not so; it was distinctly not so in the Cathedral Church of Hippo. S. Augustine took the people into partnership with him, asking their prayers at the beginning, and even breaking off in the middle and asking for more prayer in order to solve a difficulty; and as it were working out the difficulty, point by point, with them, and they with him, *Fratres, ante dico, si non potuero ergo explicare, non rationem putetis sed hominem defecisse. Itaque vos hortor et deprecor ut oretis.* S. 117 de v. Ev. Johan. 1. He noticed when they caught the meaning *Vocem Psalmi in vobis affectus pietatis agnovit; scitis, nostis, agnovistis.* S. 156 de v. Ap. Rom. 8. He asks them, in the middle of his sermon, to bear with him because his voice is weak, *Compatimini nobis, quia vocem meam sentitis obtusam.* S. 134 de v. Ev. Ps. 8. He apologises for keeping them standing so long as hearers, whilst he as Bishop was sitting, S. 355 de v. *et moribus clericorum*, and in most touching words at the end of the same sermon, *Multa dixi, date veniam loquaci senectuti, sed timide infirmitati. Ego, sicut videtis, per etatem modo senui, sed per infirmitatem corporis olim senui. Tamen si Deo placet quod dixi modo, ipse det vires, non vos desero. Orate pro me, ut quantum inest anima in hoc corpore, et qualescumque vires suppetunt, in verbo Dei serviam vobis.*

These are only a very, very few instances. Those who read the sermons of this great divine will know how few they are in proportion to those which constantly occur, and will gladly give their sanction to the assertion that the preaching of S. Augustine was a kindly intercourse and intercommunication

of teacher and taught; an interchange of confidence and affection; each observing and responding to the other, as is the wont of those that love and trust one another, in glance, and tone, and expression. The interchange involved change, the changing of words and manner suitably to each change of thought and feeling.

How far is this happy state of things possible to us? This is a question which no one can answer for his neighbour, nor need he wish to do so. How far is it possible to himself? that is all that need be asked. Well, 1. It is only possible gradually. 2. It is only possible to love. 3. One hindrance to it is want of trust in God for Whom, and it may be by Whom, the preacher speaks, and want of confidence in his dear people to whom he speaks.

This, at any rate, seems certain to me, that so far as this loving and trustful interchange and the variations which it causes are wanting, we are much lessened in our usefulness; and so far as we enjoy it, we are like different beings in the pulpit; our preaching is a simple pleasure to us, a loving converse with those we love on the subjects which all have most at heart. Of course not all sermons require or even admit any definite manifestation of that which is here pleaded for, and familiar formulæ and mannerisms would soon weary and disgust; but the sympathy and intercommunication of thought and feeling should be habitual.

O! with what freedom, ease, simplicity, and force friends speak to one another, when constraint is put away, and heart joins heart in sympathy!

It certainly looks as if natural endowment had something to do with this matter, when two brothers are at this time remarkable for this same felicity—Canon W. King, of Leigh, less known, and Canon E. King, of Ch. Ch., much known; but then how many natural gifts are wasted! how much they all require sanctification! how sure it is that no good gift will be withheld from those who ask for it and seek it carefully, for the glory of God and the good of man!

W. E. HEYGATE.

CURRENT TOPICS

Church Work in the East of London is now attracting much attention. The annual meeting of the "East London Church Fund," which recently took place in the Mansion House, and the Mission which is fixed for November next, are events which are calculated to interest all who have the well-being—present and eternal—of those large masses of people which throng the courts and alleys of Whitechapel, Bethnal-green, &c. That Christianity can be brought home to the lowest and poorest denizens of the East-end has been proved by the zealous and successful labours of "Father" Lowder, who was the pioneer of this sort of work in those regions. The Mission to the West-end, which is not to take place till February, will be, we believe, a more difficult work than the one in November, but no less a necessary one. A preacher in All Saints', Margaret-street, during this last Lent, is said to have remarked that perhaps if angels

were to measure the relative needs of the two ends of London, *their* "Bitter Cry" would be excited by the spiritual condition of the wealthy classes rather than by the suffering poor. However, as both are to have their Missions, we may hope that the success of the East London Mission may have a stimulating effect upon the West.

The Archbishop's remarks at the meeting to which we have alluded were especially noteworthy. We fully agree with him that "work in London" is "ten times as important as work in the country." The stream which is set going in London filters into the provinces. The Church Movement has ever made London its head-quarters, though its origin was in Oxford. Missionary efforts in East London stimulate similar enterprises in our cities and towns. Such a speech as Dr Benson made at the Mansion House sends its echoes out far and wide. The Salvation Army is always claiming a monopoly in the work of reaching the very low and the outcast. But the Primate rightly asserted that the Church was herself doing the same thing. It is not always those who make the most noise who do the most work. The Bishop of Bedford, and those who are labouring under him, are beginning to make their influence and presence really felt. The statistics of Baptisms, Confirmations, and Communion are the best proofs of that fact. The East London Fund is used not for building churches but for supplying living agents, and is deserving of all support. We trust those who are eager for Disestablishment and Disendowment will lay to heart Dr Walsham How's concluding words at the Mansion-House meeting, which we cannot do better than repeat. He said—"The amount of misery which would follow Disendowment was incalculable. The rich West-end parishes might do very well; but the poor country parishes and the poor town parishes would suffer most terribly." Nothing is so likely to stave off Disestablishment as the winning the hearts of the poor, and of those who will soon be invested with the responsibility of using a vote. The Church must become the Church of the Nation if it is to abide as the Established Religion; and such Missions as that of East London not only confer inestimable benefits on the souls who are reached by them, but also have an importance in their bearing on the destiny of the Church of England herself.

We notice in the pages of a contemporary that a flourishing Mission at Newport, in Monmouthshire, is likely to be stopped by the Vicar of the Parish, the Rev. W. C. Bruce. The Mission has a church which holds more than 400 people, out of which the remarkable proportion of 250 are Communicants. We believe the Mission was started at the instance of a zealous layman in the neighbourhood, who supplied the "sinews of war," and has taken a lively interest in the good work, which has gone on well under the previous Incumbent. That the congregation showed their appreciation of the services and the spiritual instruction they received may be gathered from

the collections, which amounted last year to 270*l*. We hear that an appeal has been made by the layman in question to the Bishop, who, it is said, had not the courtesy to grant him an interview. Bishop Lewis has such a good reputation amongst Churchmen that, we trust, he will reconsider the matter and heal whatever difference may have arisen between the Mission Priest and the Incumbent. There are few men, we think, who would like to burden themselves with so grave a responsibility as that of closing a Mission which for seven years has existed in a town of forty thousand people and has been only too prosperous. The Bishop of Bedford is calling out for laymen to help. But if they are treated as Bishop Lewis seems to treat them, they are hardly likely to come forward in large numbers.

The Bishop of Oxford presided at the first great meeting of the "Church Army," which was held in Prince's Hall last week. His lordship admitted that the "Church Army" was an imitation of the "Salvation Army," and that therefore it was open to the objection "that it was an imitation of a bad pattern." He, however, endeavoured to show that it avoided the bad points and appropriated the good ones of its original. We agree with Dr Mackarness that the Salvation Army has become a sect, and that 'after the removal of its Founder, who is its living principle of cohesion, it may become half-a-dozen sects, as similar movements have after awhile fallen to pieces. The great defect of the Salvation Army is that it offers to mankind as the means of salvation the Word without the Sacraments; or rather a *portion* of the Word, for it is impossible to teach the whole counsel of God without at least teaching the necessity of Sacraments. There are other faults which we have often noticed as to the *methods* of General Booth's Army, but the radical error is the severance of the Word from the Sacraments. Of course this is a necessity in a movement which is external to the Church, at least it ultimately becomes one; as was the case with Wesleyanism. Does the Church Army avoid this error? Do those who adopt "this new mode of attack upon evils" lead up to the ministrations of the Church, or is the doctrine of *sensible* conversion a part of their teaching? We are glad to forward every effort which aims at mitigating the crying evils of the day. But no movement will prove a match for the Salvation Army, with all its excitements and notoriety, which does not teach the doctrines of the Church in all their fulness and the means of grace in all their power. If the "Church Army" does this, we may look forward to its gaining a *lasting* hold upon the degraded masses whom it seeks to reach; if it touches the evil of sin at its very core in the conscience and follows up the preaching of the Word by the application of grace through the Sacraments as St. Peter did on the Day of Pentecost.

REVIEWS

The Life of Frederick Denison Maurice.

(SECOND NOTICE.)

THE LIFE OF FREDERICK DENISON MAURICE, Chiefly Told in his own Letters. Edited by his Son, FREDERICK MAURICE. In Two Volumes. London: Macmillan.

What was once called Mauricianism has ceased to exist except, perhaps, in one or two instances. Mr Maurice founded no school and has left no disciples, nor would he have wished that such should have been the case. The men who worked with him did so in the love of the man, and in sympathy with some of his aims and methods, but hardly with any idea of condensing and supporting a body of opinions. Colonel MAURICE has a natural desire to give distinctness and definiteness to his father's lines of thought and action. This he has succeeded in doing to a considerable extent in some specific instances. He shows how singularly unjust was the outcry against Maurice as a "Christian Socialist." But part of this outcry was Maurice's own fault in not clearly defining what he meant by Socialism in contrast to what Socialists meant by Socialism. The late Frederick Robertson, of Brighton, without any avowed combination with Mr Maurice, worked hard on precisely the same principles to the same ends, but with a directness and logical power that, in our opinion, far exceeded Mr Maurice's. Neither of them sufficiently bore in mind that revolutionary principles forboding the most direful practical results were in the air, and occasioning uneasiness and panic even in moderate, well-balanced minds. Their sympathies were naturally with the poor and suffering. They saw that so many Christians, or those "who profess and call themselves Christians," altogether ignored the law of Christian love and sacrifice. They discerned that there was a true idea even in Socialism and Communism, which, translated into religious language, meant that men were brethren, that the rich should be stewards of God's mercies, that in a sense all things should be held in common as in the early Christian Church. They desired to translate the religious terminology into human accents and into practical forms. Both Mr Maurice in London and Mr Robertson in Brighton worked in the self-same way, forming schools and colleges for working-men and dealing with them as friends and neighbours. Where they erred was in flinging an air of novelty and politics upon the simple performance of the old-fashioned Christian virtues. Indeed, from time to time, we constantly find Mr Maurice proclaiming, in a mysterious yet exultant way, as if it were an entirely novel discovery, something that is perfectly familiar in the Christian life. He has a peculiar art of confusing things clearer than daylight, which often leads him into singular injustice to his brethren in the ministry. Singular injus-

tice was done to himself in the matter of "Christian Socialism." He was accredited with supporting doctrines which it was his whole effort to disprove and extinguish. Mr Croker did him great injustice in the *Quarterly*. Croker has an unenviable reputation in reviewing, and it is hard to see how he can honestly have read Mr Maurice's writings on the subject. Mr Maurice was a true friend to the working-classes; his object was always to serve and not to flatter them. Political agitators among the poor distrusted and attacked him, because they discerned that by reason of such men as he their craft would well-nigh be gone. He advocated strongly the system of co-operation, which is more effective and more Christian than the principle of competition. He worked very hard in this cause, visiting many towns and being very active in its organisation. "The regeneration of the working-classes," he argued, "is not to be given up by Christians into the hands of infidels." The result, as his son points out, is very remarkable:

"It would be well to record here the enormous success which now (1883) attends the co-operative movement among working-men. There are now 660,000 heads of families, representing it is said a twelfth of the whole population of the kingdom, members of Working-Men's Co-operative Societies. The whole movement is avowedly Christian, orderly, loyal. It is steadily growing. As an illustration of its beneficial effects it has been noticed that in those towns in which it is established distraining for small debts hardly exists. Strangely enough, our modern English historians, with all their interest in social movements, have devoted no word to this one."

In another direction Mr Maurice has been able to attain to great practical results. This was in his work on behalf of female education. When Mr Maurice, the father, lost his fortune, one of his daughters became a governess, and both she and her brother became greatly interested in the Governesses' Benevolent Institution. He had always taken a deep interest in the subject of female education, and it occurred to him that it would raise the status of governesses if some test of their qualifications and means to raise their standard could be devised. This led to the formation of Queen's College. He and many of his friends gave lectures at the new institution. Hence followed that remarkable movement for promoting the higher education of women that has spread over the country, that has resulted in two ladies' colleges at Oxford and two at Cambridge, in the creation of High Schools for girls throughout the country, that has both raised the level of female education and has provided a staff adequate to carry it on. This movement refers its origin to Mr Maurice more than any one else. "Though many have watered and tendered the plant," writes Archbishop Trench, "the vital seed in which it was all wrapt up, and out of which every part was unfolded, was all his own."

The controversy with Dr Jelf was a very painful one, and almost unavoidably ended in depriving him of the two offices that he held at King's College. It must be

remembered that Dr Jelf had appointed him with a single eye to the interests of the great Anglican institution which were confided to him, and in that spirit he deprived Mr Maurice of them. "I am afraid," wrote Maurice, "that it has done my good friend Dr Jelf more harm than me. He is ill in bed, and I am afraid I have some of his nervous feelings to answer for. One is sorry to be the cause of keeping worthy people in a fever, but this comes of their inviting such dangerous explosive reformers to enter their quiet orthodox schools . . . Jelf is behaving very fairly, even kindly, but the issue is quite certain." At the meeting of the Council of King's College Mr Gladstone proposed that the Bishop of London should be requested to appoint competent theologians, who should personally examine how far the statements of Mr Maurice were conformable to or at variance with the creeds and formularies of the Church of England. It would have been much more satisfactory if this had been done. As it was, the matter seems to bear the aspect of being decided with a simple reference to the pecuniary interests of the College. Mr Maurice seems to have been much misunderstood, though by no means to the same extent as in regard to Socialism. We now come to another great controversy :

"It was whilst Mr Mansel's lectures were in course of delivery at Oxford that my father's attention was first directed to them. Dr Thomson, the present Archbishop of York, at that time Preacher of Lincoln's Inn, came up from Oxford at the beginning of each term to preach at the morning service. In those days he sometimes walked back to luncheon at Russell-square between the services. At the beginning of one of the terms of 1858 he came full of the subject of the Bampton Lectures, of which two or three had already been delivered. He described the crowded audiences eagerly listening to discourses of which it was certain that at least large portions were wholly unintelligible to the great majority of the hearers. He spoke of the matter as in its essence the most unalloyed atheism that had been heard in England for generations. He described the immense popularity which the lectures were nevertheless acquiring, because they served as such an admirable excuse for laughing at all troublesome German and English thinkers, enabling all those who thought at all to feel their own superiority to the fools who sought after wisdom. The subject, touched on in the vestry, was discussed throughout the walk home, and was begun anew at the luncheon-table. My father's attention having thus been drawn to the matter, he heard much of it from other friends at Oxford. Mr Mansel was described to him as best known in Oxford as a common-room wit and joker; the lectures, one of them in particular, were spoken of as scarcely serious despite the tremendous nature of the subjects they handled. There can be no doubt that all these circumstances affected considerably the attitude and temperament with which my father entered upon what he himself regarded as the most important controversy of his life, the one which from this time forth was to colour all his subsequent work. Here, as it seemed to him, was that definite setting up of 'religion' against God which he had always been expecting as the clear manifestation of the evil tendencies of the time."

We are afraid Mr Maurice threw much bitterness into the discussion, and that the bitterness is continued in the passage which we have just quoted. The Editor is very unjust towards the late Dean Mansel. We wonder if the paragraph has been submitted to Archbishop Thomson. The character of the late Dean is far above any such sneer; and, without entering into the general argument, we may say as a fact that Mansel's Bampton Lectures had a powerful religious effect on the minds of many who heard them.

There are many striking sayings of Mr Maurice's in the work. People sometimes make an invariable demand for simplicity in sermons, even when the subject-matter does not admit of simplicity.

"What is the worth of simplicity if it does not account for facts which we know; if it does not satisfy wants which we feel; if it does not lead us up to the truth which we desire." This strikes at the root of much superficial preaching. Other sentences we read with some measure of amazement. He dwells strongly on "the necessity of an English theological reformation as the means of averting an English political revolution." In what is this "theological reformation" to consist? There are numerous practical reforms wanted in ecclesiastical matters, but on the doctrinal side, where is to be the theological reformation? We cannot modify the faith once for all delivered to the saints. Mr Maurice goes on to say, and it is a thought which he is constantly reiterating :

"We have no right to talk of Atheistic France, Atheistic Germany, true as the charge may be even now, fearfully as it may be proved hereafter. Are not we Atheistic? Is not our Christianity semi-Atheistic? We have theories of sin, of justification, of apostolical succession, schemes of divinity, Protestant, Romish, semi-Romish, Anglican, Dissenting. But where is God in them all? Not first at least, not a Father; but merely the provider of a certain scheme for our deliverance, the setter-up of a Church system which is to go on without Him by help of popes, kings, doctors; the great assertion is that everyone is to think as he likes."

Now this language is vague, wild, and strikingly unjust. To Mr Maurice's queries we give an emphatic negative. We are *not* Atheistic. Our Christianity is *not* semi-Atheistic. Religious-minded men do not exclude God from the Church system. It is a sweeping and cruel charge, such as Mr Maurice was wont at times to bring. Here is another very singular expression. "CHRIST's life on earth was the continual recognition of good in and imputative of good to those among whom he dwelt." Now, is this a real definition of CHRIST's life on earth? Is it historically or theologically correct? CHRIST pointed out to Society, to the Pharisees, to the nation, to His own disciples, the ignorance, and sin, and unbelief that was among them. It was the sin of the world, not "the good that was in people," that He came to declare and to heal. Acknowledging much of beauty and use in his writings, from time to time we meet with much to vex and irritate.

Such an uncertain sound does he give at times that even able men have doubted whether he really believed in a future world, a monstrous misapprehension.

Mr Maurice was a really learned man. His industry and attainments were enormous. Few men worked more hours in a day. He never took any exercise for the sake of exercise. The Editor is, however, surely mistaken in saying that he obtained all necessary volumes from the Bodleian, "which is especially generous as a lending library." At the present time there is some relaxation of the rules, but at the date given, about '56, we question if the Chancellor himself could have taken out books. Mr Maurice was a man wrapped up in books and thoughts. On the rare occasions on which he visited foreign countries he has nothing to say about scenery and society, he dwells entirely on religion and institutions. His references to his personal friends are few, and they are full of interest. We especially notice those with Sterling, whose sister-in-law was his first wife. There came at last an utter divergence in their views, a cessation in their intellectual intercourse. "I went over with Trench to Lavington (Manning's rectory). I have had much pleasant refreshment, both bodily and spiritual. Manning is one of the completest, perhaps the completest man I ever met with. I know not where one would look rather for a wise and true bishop in these times. Wilberforce is far less finished, but therefore more suitable to me, of the greatest geniality and cordiality, open to receive any truths and with singular capacities for imparting all he has received." "The post one morning brought him a letter containing the Poet Laureate's lines of sympathy, and the invitation to visit his young godson, which Whewell declared to be the most perfect specimen of its kind in the language." Colenso, in the height of the storm against Maurice, had dedicated a book to him. This pleased Maurice very much at the time, but there was a painful scene afterwards. Maurice thought that Colenso was wrong, and strongly urged him to resign his see. Maurice visits his friend Mr Erskine, of Linlathen, "delightful here as everywhere, with the same fresh sympathy and deep intuitions, from which one has derived so much help and teaching."

No man's character for personal holiness and active goodness stood higher than his. It is said, and we can quite believe it, that he would pass whole nights in prayer. He seems hardly able to write any letter without using the deepest language of earnestness and devotion. We are told very little of the character of his work at Guy's Hospital, but it would have brought out strongly the sympathetic side of his nature. He greatly delighted in Bible classes, Bible classes for professional men, for working men, for young ladies. Julius Hare writes respecting him: "It is impossible to know Maurice as I have done intimately for thirty years without admiring and loving him; indeed, taking him altogether, his head and his heart, he is incomparably the grandest example

of human nature that it has ever been my happiness to know." The account of his last moments is very touching. "I am not going to *Death*," he said, "I am going into Life. . . . He seemed to make a great effort to gather himself up, and after a pause he said slowly and distinctly, 'The knowledge of the love of God—the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you—amongst us—and remain with us for ever.'" He never spoke again. His son, with filial exaggeration, thinks there has been no funeral like Maurice's since that of the Duke of Wellington. Since that time, if the study of his works is less frequent, the estimate of his character has grown. The present volumes will enable men to understand his unique character, and his exceptional position in the English Church. Whatever we may think of his "pious opinions," he held steadfastly by the cardinal doctrine of the Atonement of the Lord, and was a zealous upholder of the Athanasian Creed. The volumes are admirably edited by his son, who has evidently spared no pains and trouble, and will be an addition of permanent value to the religious biography of the country.

Fasti Apostolici.

FASTI APOSTOLICI; a Chronological Survey of the Years between the Ascension of our Lord and the Martyrdom of SS. Peter and Paul. By W. H. ANDERTON, S. J. London: Kegan Paul, Trench and Co. 1884.

An outline of the events of thirty-six years; the years of the infancy of the Church. Mr ANDERTON takes each year by itself, and gives the events that occurred, or are believed to have occurred in it. Of course much of this chronology is arbitrary, and in some cases the facts are not well established. Thus, under the twenty-fourth year, we have "Pomponia Græcina daughter of a Consul, and a relative of Cicero's friend Pomponius Atticus, is accused before the family council of abandoning the religion of the Empire, and embracing a foreign superstition. She is acquitted by her husband, Plautius, the conqueror of Britain under Claudius, and is henceforth able to practise the Christian religion unmolested. She afterwards converted T. Flavius Sabinus, the elder brother of Vespasian, and gave him her daughter Plautia in marriage. Plautia became the mother of T. Flavius Clemens, afterwards martyred under Domitian, and to Plautilla, mother of S. Flavia Domitilla. S. Flavia was educated by her uncle Clemens, and martyred on the Island of Pontia, at the same time with her two chamberlains, SS. Nereus and Achilles, by whose exhortation she had consecrated herself to the Lord." Now this is an odd mixture of history, conjecture, and fable. Tacitus does mention the charge brought against Pomponia Græcina, and Eusebius says that "Flavia Domitilla, the niece of Flavius Clemens, one of the Consuls of Rome, was transported to the Island of Pontia." The rest is taken from the very late and utterly apocryphal acts of SS. Nereus and Achilles. There is

no evidence worth a rush that S. Flavia suffered martyrdom. As a specimen of the Acts which Mr ANDERTON leans on as his authority, we may say that they give the story of the contest between Simon Magus and S. Peter, in which the sorcerer turns himself into a dog, whereupon S. Peter conjures up another dog to tear the transformed magician. Under the thirtieth year, Mr ANDERTON says, "this year, probably, S. Lazarus was martyred, whether at Marseilles, as Bishop of that place, or in Cyprus is uncertain." In a note he lets us understand that he means S. Lazarus, the brother of Mary and Martha. But, indeed, the Roman Martyrology identifies the two; on December 17, it has "at Marseilles, S. Lazarus, bishop, who, according to the Gospel, was raised from the dead by the LORD." Mr ANDERTON allows the possibility of mistake in the Martyrology as to the place of martyrdom; he would have been wise to allow also the possibility of doubt as to the identity of persons. Actually the first Bishop of Marseilles known to history is Orestius, A.D. 314, and it is possible there may have been a Lazarus, bishop before him, but absolutely no evidence can be produced to substantiate the assertion that this bishop—if he ever existed—was the same as the Lazarus raised by CHRIST, or that he suffered martyrdom. Under the 16th year, *i.e.*, A.D. 49, Mr ANDERTON asserts, "this year is assigned by some as the date at which S. Mansuetus, a British convert, and disciple of S. Peter, was by him consecrated to the See of Toul." In a note he does allow that the Bollandists and Gams put him later, in the 4th century. Indeed, it is so certain that S. Mansuetus did not live till that century, that it is astonishing Mr ANDERTON should have inserted such a passage in the text. In the order of incidents from S. Paul's life, Mr ANDERTON may be trusted, that is, when he could hardly go wrong. In his introduction he lays great stress on Gams' "Series Episcoporum." "A work of great importance and interest will be constantly referred to in the notes to these pages; the Series Episcoporum Ecclesie Catholice, edit. P. Pius, B. Gams, O. S. B. Ratisb. 1873. Though in part very terse, the book is full of valuable notices of persons and places, and has tended to confirm more than one ancient account that might otherwise have been rejected by the hypercritical as an unauthorised tradition." This is one of the most astounding statements we have met with for some time. Terse, of course Gams is, as his book is solely a list of names and dates, some conjectural, others well established. The valuable notices are confined to name and date. How Gams could confirm ancient accounts passes our comprehension, as he simply summarises ancient accounts and numerous unfounded traditions by inserting names, sometimes of apocryphal early bishops, without giving them their dates. Moreover, Gams never advances an argument; all he does is to compile and state his authorities. In the case of S. Mansuetus of Toul, he is too conscientious to endorse the claim of the See of Toul to a sub-apostolic founder, and he gives unhesitatingly as the date of his consecration

338, and as certainly the date of his death, 3rd September, 375. No man should attempt an historical work who is destitute of the faculty of appreciating evidence, and weighing the value of authorities.

NOTICES

S. AUGUSTINE: HIS LIFE AND TIMES. By the Rev. R. WHEELER BUSH, M.A. London Religious Tract Society. 1884.

A disappointing book. Few saints have such material provided for striking portraiture as S. Augustine. There is his own marvellous book of 'Confessions' for the early part of his life, and the biography of Possidius for the latter part, beside which are his voluminous writings for the study of the inner man, the development of his ideas. But Mr Bush is not the man to take such a life in hand. He has no power of portraiture, no graphic pen. The delicate and scholarly touch of Canon Bright in his 'Church History' gives us the poetry and the historic fact at once. His account of S. Augustine's conversion and baptism, and of the death of S. Monica, though short, are full of beauty. Mr Bush is heavy, and his style is bad.

What sentences are these! "Not long had the Church of Milan begun to use this kind of consolation and exhortation, the brethren 'zealously joining with harmony of voice and hearts.'"—(Page 81.) "Count Boniface, the general of the Roman forces,—a Christian, and formerly a friend and correspondent of S. Augustine,—being led into a position of almost inextricable difficulty, in relation to the royal family, by the artful stratagems of his rival Aëtius, adopted the cruel and unrighteous expedient of calling in the Gothic forces from Spain to aid him in his contest with his opponent."—(P. 107.) "A dark gloom" on the same page is bad; as tautologous. We never encountered a gloom that was other than dark.

Small faults in style might be forgiven if the author showed a power of appreciation of his hero, but he does not. He takes his opinions second hand. There is too much of scissors and paste. Dr Shedd is quoted largely, indeed the chapter on Augustine as a systematic theologian is little else but alices of Shedd. Principal Tulloch's article on Augustine in the 'Encyclopædia Britannica,' Neander's 'Church History,' Robertson's 'Church History,' Smith's 'Dictionary of Christian Biography,' all are had recourse to for opinion, and the 'Voice of Christian Life in Song'—a book of which we never heard, is much referred to. Mr Bush has to go to Gibbon to learn about the election of S. Ambrose to the See of Milan, and to Lady Herbert to ascertain the conduct of S. Monica in her own house.

S. Augustine is, of all ecclesiastical writers, the one who paramously requires his biographer to be a man of original research. He should be read, and not quoted at second-hand. There is no doubt that his views underwent considerable change. There is no doubt, also, that he never shook himself wholly free from the influence of early Manichean instruction. We much regret that the book under review is valueless as a contribution to a critical history of Augustine's theological ideas, and it is too dull to interest any one seeking a graphic life of a great hero.

THE GOSPELS. DISTRIBUTED INTO MEDITATIONS FOR EVERY DAY OF THE YEAR. By L'ABBE DUQUESNE. Translated from the French, and adapted to the use of the English Church. Vol. III. London: Walter Smith. Pp. 693. 1884.

The practice of meditation is becoming more and more to be regarded as an important part of the devotional life. To some the act of *making*, as it is called, a meditation is an exceedingly difficult one. To such, books like the one which is before us afford invaluable help. Some can meditate upon the letter of Scripture, form their own considerations, and call out various affections; but others require the subject-matter of the meditation prepared for them. This volume, which contains meditations from the one-hundred and seventy-third day of the year to the two-hundred and seventy-eighth, seems to us an improvement upon the previous ones as regards the English. The points which are given for every day on the Gospels are well-chosen, and the prayers at the end of each meditation excellent. Duquesne's meditations have not the terseness of Avancini, nor the diffuseness of De Ponte. Each meditation covers six or seven pages of the book, but a single point may be used alone, and will often prove sufficient. As meditation is an exercise of the whole soul, each faculty should be laid under contribution in the action. Spiritual writers, therefore, recommend that the meditation be read over the night before, and the memory employed the next morning without the book, so that memory, understanding, and affection may all be used.

THE DEAD HAND IN THE "FREE CHURCHES" OF DISSENT. By the Author of 'The Englishman's Brief on Behalf of his National Church,' &c. Abridged, Revised, and Cheap Edition. London: Walter Smith (late Mozley), 34 King-street, Covent-garden. 1884. Pp. 186.

The author of this volume has, our readers will remember, "flattered the dovescotes" not of Corioli, but of Dissent, in a marvellous manner. To have shown that they who had boasted of their freedom from State control were in precisely the same condition of responsibility to the Law Courts as is the Church, and were as much bound by the antiquated doctrinal definitions of their trust deeds as the Church by the Acts of Uniformity, was no small feat of logic and argument; and we do not wonder at the sensation the book has caused.

The present edition is smaller and cheaper than the first, but it is not small nor cheap enough. There ought to be an edition at a penny or twopence, and it ought to be circulated through the country by tens of thousands. Why does not the S. P. C. K. or the "Church Defence Society" take the matter in hand?

THE PRIEST'S PRAYER-BOOK; with a brief Pontifical. Sixth Edition, Enlarged. London: J. Masters and Co. Pp. 384. 1884.

It speaks well for the condition of a Church when books which are used in pastoral visitation are in requisition. This is the sixth issue of the Priest's Prayer-Book, and it has additions in the shape of sundry Offices, amongst which we note "Benediction of a civil marriage," and "of a single grave," and an office for the "admission of a Deaconess." Further, the book has undergone careful revision, and one important and most useful feature of it, the *Bibliotheca Sacerdotalis* has been considerably expanded. The character and contents of 'The Priest's Prayer-Book' are by this time too well known to need description.

LAZARUS, and other Poems. By E. H. PLUMPTRE, D.D., Dean of Wells. Fourth Edition. 6s.

MASTER AND SCHOLAR, &c., &c. By Same Author. Second Edition, with Notes. 6s.

THINGS NEW AND OLD. By Same Author. 6s. All published by Griffith and Farran, St Paul's-churchyard, London.

These three elegant volumes contain the collected poetical works of one who has unquestionably no mean portion of the poetic gift, and still more perhaps of the culture and learning which are able to do so much to facilitate and heighten the working of such a gift. Of the two earlier volumes we need say little. The one is in its fourth edition, the other in its second; and both are probably as well known to our readers as they have long been to ourselves.

The third volume is made up of fugitive poems—the *parerga* of a busy literary life, fully occupied with the writing of prose of various kinds, and subsiding into poetry by way of occasional change and solace. It is natural enough that under these circumstances there should be some loss of intensity and force in the poems produced. The tints have lost their old freshness; the poet's meaning is frequently too much diluted, and he tends to prose on and on through a score of lines when his meaning would have been better expressed in three or four. The two longest poems in the volume, "Chalfont St Giles" and "Bedford," are examples of what we mean. Well and forcibly conceived, especially the former, they are too much drawn out; though the description of the blind poet on page 14 is nothing less than exquisite. "Adrastoe" contrasts unfavourably with Mr William Morris's "Bellerophon" in 'The Earthly Paradise.' The series of memorial verses are for the most part happy in thought and graceful in expression. We give a portion of one of them as a specimen of the volume; hardly so much, we must allow, for the sake of the poetry as for the ingenuity which the writer has shown in describing the various characters he had in his mind. We append Dr Plumptre's note* in mercy to our readers, who, if they are at all in the same case with ourselves, would be hardly likely to discover who was meant by "the bold young Luther of our later days." We should have thought Erasmus, the ironic and scholarly, a fitter prototype of the suave and literary-minded A. P. Stanley than the rough *bourgeois* Luther:

"And round them gathered such a band of friends
As the world knows but few, the noblest names
In the great host of truth's advancing ranks:
The full-orbed sage who spake of all things well;
The friend of early years, of equal aims,
With passionless calm insight, tracing out
The tale of Hellas old, and mastering all
The Teuton guessed of great Rome's cradled youth;
The seer who through the Tuscan artist's tube
Called all the stars by name; the wayward moods
Of Him who bade the dead to speak once more
In fancy's drama; and the genial heart
That, from the flinty rocks he loved, drew forth
The milk of kindness; one well skilled to trace
The deep thoughts lying hid in homely words,

* "Many readers will recognise the names of those who were frequent guests at Hurstmonceux Rectory in the time referred to. For those who know less I give the list: William Whewell, Connop Thirlwall, Sir John Herschel, Walter Savage Landor, Adam Sedgwick, Richard Chenevix Trench, Henry Edward Manning, Carl Josias von Bunsen, Arthur Penrhyn Stanley."

The secret treasures of the Word divine;
 And one, the pale ascetic, swift to speak
 The thoughts that burn, who since in alien creed,
 Those hot thoughts driving on, has sought for peace;
 The man of lordly brow, and lordlier soul,
 The myriad-minded marvel of our age,
 Friend of all hearts, and counsellor of kings,
 Threading all mazes of the tongues of earth,
 Gathering all treasures of the songs of Heaven,
 With bold yet loving hand adventuring still
 To bridge the yawning chasms of our time,
 Now failing, now succeeding; last of all
 (For time would fail to tell the goodly list,
 The workers and the thinkers of the land),
 The bold young Luther of our later days."—K. T. L.

THE LIFE OF GENERAL GORDON. By the Author of 'Our Queen,' 'New World Heroes,' &c. London: Walter Scott, 14 Paternoster-row. 1884. Pp. 319. With Photograph.

At a time when General Gordon's name is "as familiar in our mouths as household words," it is not surprising that many biographies of the hero are issued from the press. The book before us is thoroughly well done. The story of Gordon's eventful and romantic life is told clearly, graphically, and without unnecessary padding. Truly says the author: "One man against fearful odds, but with God on his side, that has been the story of General Gordon's life." When a cadet at Woolwich the following anecdote is related of him: "You are incompetent; you will never make an officer," said his superior in rebuke to him one day; and with flashing eyes and flushed cheeks, the lad tore from his shoulders the epaulettes which he wore, and cast them down at his reprover's feet." It is curious to think how differently the history of the last few years would have been written if Gordon had never resumed his epaulettes. He first saw active service in the Crimea and, as usual, came in for the post of danger and difficulty. He was employed in making rifle-pits between the English and the French sentries, and in his dangerous position he was shot at both by friend and foe. Gordon's men and sentries grew frightened, and deserted him. He, however, went on with his task, and left the Crimea with the French Legion of Honour. The history of the outbreak in China, of the exploits of "the ever-victorious army," and of the skill, courage, and wisdom which gained for the General the name of "Chinese Gordon," is narrated in most interesting fashion.

We have not space to do more than refer to the adventures of Gordon in Abyssinia and the Soudan. The exact character and position of the latter place is very clearly described, a very necessary point in these days when every one talks about the Soudan, and often with very vague ideas as to its locality. Not the least interesting, though the least eventful, chapter of this volume describes General Gordon's life at Gravesend. Here the character of the Christian philanthropist was fully shown. He was not always wise in his benevolence, and did not invariably work on the lines of the Church, but of his large-hearted sympathy, his simple, firm faith, and his noble self-forgetfulness there can be no doubt. We can only devoutly hope that another chapter may not have to be added to Gordon's biography, describing the fate of one who put his trust overmuch in the promises of others, and loved his duty "not wisely, but too well."

PRIMROSES: The Beaconsfield Elegy. London: Griffith and Farran. Price 1s.

The best thing about this little volume is its primrose-decked cover, which is decidedly attractive. The verses it contains are mere *vers de société*, to be borne with for the sake of their good intention.

TERSE TALK ON TIMELY TOPICS. By HENRY VARLEY. London: James Nisbet and Co. 1884. Pp. 208.

"I have endeavoured," says the author in his preface, "to produce in 'Terse Talk' a cheerful, chatty, popular, and companionable book." It seems to us popular and chatty enough, but not very cheerful. There is, however, a certain degree of descriptive power of the scene-painting order, and London life produces, unfortunately, only too many subjects to occupy it. Mr Varley is apparently a Baptist, at all events he says (p. 206): "I have no agreement with the baptism of infants!"

THE LAST PROPHECY: Being an Abridgment of the late Rev. E. B. Elliott's 'Horn Apocalypses.' Third Edition. London: James Nisbet and Co. 1884. Pp. 375.

An abridged edition of a work which once had, and we believe has even still, a great reputation as an exponent of the extreme anti-Papal school of exposition, a school we should have thought was dying out: but that is doubtful.

SOLITUDE AND SYMPATHY IN THE PRESENCE OF DEATH. A Sermon preached in Quebec Chapel on Sunday, March 30, 1884. (With reference to the Death of H.R.H. Prince Leopold, Duke of Albany.) By the Rev. E. B. OTTLEY, M.A., Minister of Quebec Chapel. Published by Request. London: Rivingtons, Waterloo-place. 1884. Price 6d.

A very able and thoughtful sermon. The *éloge* of the many high qualities of heart and intellect with which the late Duke of Albany was endowed, is gracefully and fittingly pronounced; and there are many truths dwelt upon which it would be well for all to ponder, with regard to the general subject of human loneliness in life and death. Mr Otley rightly remarks that "there is no ultimate characteristic of our human souls, no fact of our nature more absolutely universal, than our deep and ever-deepening sense of our aloneness, casting an abiding shadow, though not necessarily other than a calming and refreshing shadow, over a life which leads us gradually on into the solitude of death."—(Page 9.)

REPORT OF PROCEEDINGS OF THE REPRESENTATIVE BODY. Laid before the General Synod of the Church of Ireland at its Fourteenth Ordinary Session. 1884. Dublin: Hodges, Figgis and Co. Price 1s.

In the present unhappy and distracted state of the sister island, it is a surprise, though a most pleasant and welcome one, to find that the Church is going on and prospering, so far as to recover some of its lost ground. At all events in a pecuniary sense, the statement which the Representative Body had the pleasure of presenting this year shows considerable advance upon former years, there being an increase under every head of "receipts," except the two comparatively unimportant ones of "London Sustentation Committee," and "Subscriptions to General Sustentation Fund," the latter a by-channel, into which, however, an increase of *capital*, amounting to 5,931l., has flowed during the year from "Subscriptions and Donations." But the total of the whole is 178,444l. 16s. 2d. against 154,486l. 10s. 1d. of last year, showing the very substantial increase of 23,958l. 6s. 1d. The

annuities to clergymen, too, are beginning to be less; a diminution of 11,747*l.* during the year being reported, so that the temporal affairs of the Church of Ireland are prospering. We hope its spiritual interests are showing not less advance.

FOLK-LORE OF MODERN GREECE. Edited by Rev. E. M. GELDART, M.A. London: W. Swan Sonnenschein and Co. 1884.

A translation of twenty-nine Greek folk-tales out of the 114 in Von Hahn's admirable collection, but not from the German edition, but translated direct from the Greek originals published by Pio at Copenhagen in 1879.

Von Hahn says of himself:

"The author lived twenty-seven years in the Levant, and, during his seven years' residence in Eubœa as magistrate and landed proprietor, was brought into closest relations with the Greek peasant. He ate, drank, hunted, and travelled with him; he slept often for weeks in his hut and at his hearth; he spent many an evening in Greek, Albanian, Bulgarian chans, lying with other travellers about the same fires; he journeyed many days in small coasting boats crammed with men, and yet never once did he succeed in catching a single Folk-Tale. The conversation always went the same way, the events of the day, travelling experiences, anecdotes, and coarse tales—these two latter in abundance, but never a Folk-Tale."

The household story was only to be got from the women. As Von Hahn says, it is like the spare coin kept at the bottom of the purse, never put in circulation. It is there, but not produced till demanded.

Mr Geldart has given us in this little book quite enough as specimens of the Greek-folk tales, those who want more must go to Von Hahn for them. Von Hahn was, we believe, the first to show that all folk-tales can be reduced to certain formulæ. There is a stock of folk-forms, according to him forty in number, which are permuted and combined into as infinite a number of stories as can the twenty-four letters of the alphabet be permuted and combined into words.

Mr Baring-Gould afterwards divided these stock formulæ into Two Great Groups, and each group into four classes, and each class into several sections; and Mr A. Nutt has subjected the Highland Folk Tales to a system, but the entire subject wants taking up and working out very thoroughly.

We think Mr Geldart has been mistaken in translating the Greek *Drakos* into the English Dragon, for the Greek *Drake* was certainly our Ogre, and not a winged serpent. We heartily commend this little book with its pretty cover.

RECENT DISCOVERIES ON THE TEMPLE HILL AT JERUSALEM
By Rev. J. KING. Religious Tract Society. 1884.

This is a very good summary of the subterranean researches of the "Palestine Exploration Fund." It is interesting and stimulating,—interesting because it shows how much has been done to bring out the plan of ancient Jerusalem; and stimulating, because it shows how much may yet be done if only the money be forthcoming to prosecute the work. It is somewhat provoking that the Map of the Temple platform, with numerous numerical references, should be furnished with no key. Not only so, but portions of the map are variously shaded, and no clue is given as to what these variations signify—buildings of various dates, or buildings and subterranean chambers and passages. Among the discoveries made by Captain Warren, one of the most interesting is the chief corner-stone of the Temple, *in situ*. Mr King says:

"The foundation stone at the bottom of the south-east angle is the most interesting stone in the world, for it is the chief corner-stone of the Temple's massive wall. Among the ancient Jews the foundation

corner-stone of their great sanctuary on Moriah was regarded as the emblem of moral and spiritual truths. It had two functions to perform; first, like the other foundation-stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls. The sacred volume abounds in interesting allusion to this corner-stone. . . . The engineers, in order to ascertain the dimensions of this foundation-stone, worked round it, and report that it is three feet eight inches high and fourteen feet in length. At the angle it is let down into the rock to the depth of fourteen inches. . . . The block is further described as squared and polished with a finely-dressed face. . . . Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the 'Rock of Ages' that cannot be removed, but abideth fast for ever."

Beside this stone was found a hollow sunk in the rock, and in this hollow a small earthenware jar. What was the meaning of this? The hole had been scooped out of the living rock to contain the jar, and there it was buried beside the chief corner-stone. It has been conjectured that this was the vessel of oil used for the anointing of the stone when set. The mode in which "the holy anointing oil" was to be prepared is described in Exodus, and with it is given this warning, "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (Exod. xxx. 33). According to the Rabbins, the preparation of this oil was performed only once in the whole history of the nation. "The High Priest, his eldest son, and the Messiah Milchama or Deputy High Priest, were anointed on the head and between the eyebrows in the form of X. The Kings of the House of David were anointed in the form of a crown on their forehead. The holy oil failed in the reign of King Josiah, and the rite of unction has not been administered since that time." That this vessel had some connection with the corner-stone can hardly be doubted, and the suggestion that it was used in anointing it is probable. It was hallowed by this use, and therefore not removed, but sunk into the rock beside the stone which it had dedicated.

Another interesting discovery made is the use of an inverted syphon by King Solomon in bringing the water from the Sealed Fountain. The principle of the syphon was unknown to the Romans. The water was conducted by Solomon into the valley by Rachel's tomb, from a high level near Bethlehem. The problem to be solved was how thence to convey it to Jerusalem. The Romans would have constructed an aqueduct, but the ancient Jewish engineers knew better. "The water flows through an inverted stone syphon, and forces its way *up the slope* on the northern side of the valley. This syphon is constructed of perforated stone blocks set in a mass of rubble work. The blocks are firmly united by the fine jointing of the stone and the use of an extremely hard cement." The Romans never learned the law that water will rise to its own level, though they touched the verge of discovery. The writer of this review some years ago exhumed a Roman villa in the south of France. The impluvium was fed by a lead pipe from a fountain about forty feet above on the hillside. The pipe opened horizontally into the impluvium. Had the mason turned up the end of the pipe when laying it, he would have produced a jet of water, and a great natural law would have been discovered, which would have rendered unnecessary the enormous labour and expense of rearing aqueducts.

It will be seen from what has been quoted from this interesting little book, that it is well deserving of perusal.

New Publications of the S. P. C. K.

It is always a pleasure to note the energy, practical judgment, and good taste with which the publishing operations of the Society for Promoting Christian Knowledge are carried on; and the pile of new publications now before us certainly does no discredit to the reputation of the Society as a purveyor of good, wholesome, and valuable popular literature. From the various classes of publications before us we select first that of (as we may call it) *popular archaeology*. Few would be found to deny that it is well for the people to become acquainted with the early history and *origines* of the nation, and that it is a duty of high importance to help them to such a knowledge. In this point of view Professor Earle's book on **ANGLO-SAXON LITERATURE** will serve a very useful purpose. It is part of the series on 'The Dawn of European Literature,' a subject which is deeply interesting to scholars, an interest which it were much to be wished that the public at large would share. Very few men indeed are as competent as Professor Earle to write upon the subject of Anglo-Saxon language and literature, though we fear that Professor Freeman, at all events, would count the title of the book a misnomer. And here he has given a striking and interesting account of the institutions, the customs, the laws, and many of the great men of the Anglo-Saxon era. We would especially refer to his discussion of the origin of "trial by jury" (pp. 163-167), as of especial value. We are only afraid that the bibliographical details, in which the book is so rich everywhere, will be "caviare" to many of its readers.

Another very valuable volume of the same class is **NORMAN BRITAIN** by William Hunt, M.A. It is a history of the Norman Conquest, and the consequences which it wrought, couched in vivid nervous English, and evidently written much in the spirit of Professor Freeman's great work, to which the author frankly confesses his obligations. No one writing worthily on this subject, which a great writer has made his own, could avoid these; and we could scarcely give higher praise to Mr Hunt's work than by saying that it is worthy of its prototype. The map of 'Norman Britain' is instructive.

Similar, as having an historical subject,—different in all else,—is the Rev. H. B. Ottley's **MODERN EGYPT: ITS WITNESS TO CHRIST**. Mr Ottley explains that what we have in this volume is a "reprint almost *verbatim* of Lectures delivered week by week to a mixed and fluctuating congregation of visitors and residents in a Northern watering-place." He had, it seems, visited Egypt in 1883; and must have well employed his time to have acquired so much knowledge of his subject as is shown in these addresses. As an endeavour to popularise the more important results which the deciphering of the hieroglyphic records have added to the historical out-works of the Old Testament narrative, they are praiseworthy and useful. If they are discursive, and sometimes appear to be *de omnibus rebus et quibusdam aliis*, that is probably no more than was to be expected from the circumstances under which they were first delivered. We should not omit to mention that they are fully and appropriately illustrated.

Here is a book of which we hope our clerical readers will take note, to put into their parish libraries and get into the hands of their people in any way they can, **THE GUILD**

OF GOOD LIFE: a Narrative of Domestic Health and Economy. By Benjamin Ward Richardson, M.D., F.R.S. It gives simple, practical, and sensible directions as to cleanliness and healthful habits of life. Working men and working men's wives may learn much from it which will be to their benefit.

BUDDHISM IN CHINA, by the Rev. S. Beal, is another volume of that series on 'Non-Christian Religious Systems,' of which "Islam" and "Hinduism" have attracted much attention. Mr Beal's volume deals much with the later developments of Buddhist doctrine, and will be a highly useful manual for the use of Christian missionaries in that country. The following extract is curious as explaining throughout very clearly the attitude of Buddhist teaching towards the expectation of a future life. It will be seen that this is, in effect, denied; and what is curious is the difference of ground upon which this denial is made as compared with European materialism:

"This same assertion [that there can be no individual soul, either temporal or eternal] is found in the 'Brahmajāla Sutra,' and is argued there also at considerable length, the aim and upshot being to show that the *atid*, or individual self, has no independent existence; that the idea of such individuality is a fetter (a bond), and must be broken; that a necessary step towards the insight which Buddha claimed, not derived from sensation, but from direct intuition, was this knowledge of non-individuality, this overthrow of the *atta-vāda*, or soul theory. We are reminded hereby of the objection found in the 'Phædo' to the immortality of the soul, on the ground that the soul was but a harmony, which must perish with the destruction of the parts of the machine or instrument which produces it. So the Buddhists compare the body to a chariot, and the idea of soul to the name given it whilst its parts remained together in relative connection; but when the several portions of it are separated then the name, or the thing called a 'chariot,' disappears."—(Page 101.)

OUR MAORIS, by Lady Martin, is a series of autobiographical recollections of life spent in New Zealand. Pleasant, unaffected, chatty, and though thrown roughly into chronological order, not in much order of any other kind. Lady Martin is, it will be remembered, the widow of the late Chief Justice of New Zealand, Sir Robert Martin, an excellent and devoted Churchman, and the intimate friend of the late Bishop Selwyn. Two volumes of 'The People's Library,' **BIOGRAPHIES OF WORKING MEN**, by Grant Allen, B.A., and **THRIFT AND INDEPENDENCE. A Word for Working Men**. By the Rev. W. L. Blackley, M.A., are each skilfully adapted to the needs of the "hard handed," but intelligent, sons of toil.

THOUGHTS AND CHARACTERS. Selections from the Writings of the Author of 'The Schönberg-Cotta Family,' by a Friend, is a book of broken fragments, but there is in it much material for thought, and material of a valuable kind. We transcribe, as being an undesigned comment on the Buddhist dogma of 'Nirvana' commented upon above, the following from page 149:

"To be a bit of some great soul in the world! It were as well to be a bit of the dust of the world. This is the great terror."

Of story books there are, as usual, a great variety. **LETTICES**, by Mrs Molesworth, depicts the evil consequences of self-sufficiency and self-will.—**THE BARON'S HEAD**, by Francis Vyvian, has its scene laid in Germany, and narrates how industry and perseverance may succeed in reaching high rank in spite of difficulties, which are, however, somewhat under-

rated here.—**STOLEN FROM THE SEA**, by Austin Clare, is a story of reclamation of land on the coast of Brittany.—**THE CRICKET CLUB**, by Phoebe Allen, is for the benefit of working men's wives.—**A DESOLATE SHORE**, by Mary E. Shipley, describes peasant life on the by no means picturesque Lincolnshire coast.—**SEA BLOSSOM**, by Mrs J. A. Owen, has a far more interesting subject in the beautiful cliffs and bays of West Cornwall. The main incident, that of a mother deserting her little daughter, is a far from probable one and, at all events, altogether exceptional.—**THE LAST WOLF**, by Mrs Jerome Mercier, is a sketch of life in Lancashire, *temp.* Edward I.

Here, however, we must stop; though we have not exhausted the list.

✠ SERMON ✠

Lilies and Thorns.

A FLOWER SERMON.

SOLOMON ii. 2.

"As the lily among thorns,
So is my love among the daughters."

The King here speaks of a lily as growing among thorns; and in praising her, whom he loves, he tells her that as a lily looks beautiful, though surrounded with thorns, so his love looks lovely when compared with all other women. No doubt, as he was seated with her on the grassy couch, this thought was suggested to his mind by the many flowers growing near where they reclined; for the land of which this song speaks, had then, at least, beautiful wild flowers in profusion. It is not easy to say what species of lily is meant. Perhaps it was the scarlet Martagon or the white Amaryllis; more probably, it was the Anemone, which grows of various colours, and which is most conspicuous in Spring. However, it must not have been uncommon to see such a flower growing in the midst of a thorn bush, or a thorn hedge; and so the Bridegroom, looking at the floral treasures amid the thorns and brambles, tells his Bride that she is like the fair flower, and surpasses in beauty and excellence all the daughters of men.

Now **CHRIST** is the Bridegroom, and **He** tells the Bride His Church, that every boy and girl who is holy and true and good—every fair maiden and every brave youth that seeks to do His will, is more lovely in His eyes than all others—that, as the lily looks beautiful when contrasted with the thorns around it, so the humble and believing soul, the loving and gentle child, excels all the rough and selfish and unkind children of this earth.

Here then are two opposite things to be found in God's Church in this world, lilies and thorns. Go with me in thought outside this church and look at some thorn bush. What do you see? You see a large bush with some leaves and, it may be, blossoms. When you pass your hand up the stalk, you find some sharp pieces of wood which pierce

your fingers. On looking at the bush you notice it is not pretty, it is ugly. There is little or no beauty in it. It is not like the soft and lovely flower of the garden or field; and you notice too that it is very hurtful. If you take hold of it suddenly, it will make your hand bleed and tear the flesh, and give you much pain; and there is little or no beauty in it, for when God wished to tell Adam what useless things the earth could produce, **He** spoke of thorns, and said that thorns and thistles it should produce, as though **He** would point out the curse of barrenness it would inflict on the earth: The thorns in fact were only fit to make a hedge with, in order to keep out from the ground within, those who would do harm, and in the land of the East the thorn bushes were frequently cut down and set on fire, so as to light and heat the oven. Now the lily was neither ugly nor hurtful, on the contrary it was a flower of great beauty, as most of the wild flowers of the East were. It was soft and gentle to the touch, and **Jesus** tells us how the lilies of the field were adorned with a beauty to which Solomon in all his glory could not be compared; and then how sweetly scented it was—what a beautiful smell and fragrance it shed around, so much so that when God's prophet promised blessing to penitent Israel, he said that "he should grow as a lily." And this is not all. The lily is an emblem of purity, and its drooping head bids us learn humility and modesty. Here then are the two we have to speak about, the thorns, all unsightly and hurtful and useless, and the lily, all beautiful and pure and fragrant; and when the King was sitting with his beloved on the pleasant bank she said to him, "I am the rose of Sharon, and the lily of the valley"—I am but a wild flower of the field, an humble lily; and he replied, though an humble lily yet as a lily among ugly thorns, so is my love beautiful among all flowers. These, as I said, are the words of **CHRIST** the King—*His* children are as the lilies, lovely in His eyes, beautiful amid thorns, beautiful in comparison with all others around. Thus we have the world in which is the Church of **CHRIST**, and that world is divided into lilies and thorns, believers and unbelievers, holy and unholy, good children and naughty.

Now let each boy and girl ask, which am I in this world, am I a thorn or a lily? Am I in God's holy Church very unsightly and hurtful, or am I beautiful and fragrant?

We are all thorns by nature; we are born in sin, but by the grace of baptism we become as lilies,—that is, we become members of **CHRIST**, children of God, and inheritors of the kingdom of heaven. But alas, too many of us do not continue in that state as we grow up; too many of us fall back into habits of evil, and forget God and **CHRIST** and His Holy Spirit.

I. Some boys and girls are as *thorns* in this world.

There are what I call *unsightly* children. By unsightly, of course I do not mean anything of the bodily form that is defective or ugly, for that we have nothing to do with. But I mean a deformity in their character or manner.

For instance, the *selfish* child is unsightly. When we have no thought or feeling for others; when we only look for our own comfort, or ease, or pleasure, and like to keep all we have and spend it on ourselves, and grudge to give or do anything for others, then we are selfish. We love ourselves beyond everything, and this is to have an idol in our hearts and bow down to that idol, and God abhors a selfish child, and tells us not to worship idols of any sort. Well, sometimes we see a child not so much selfish as *ill-mannered*, and we say, oh, such and such an one is unsightly. There are no manners in him, no thankfulness for anything done for him; whatever you give him he takes, but there is no gratitude for your gift, no thanks for your kindness. I need not say that no ill-mannered boy or girl can be a favourite. What shall I say of the rough and noisy boys, and the boisterous and unmaidenly girls? God does not like such. God loves brave and noble boys, and gentle and modest girls; and when we meet with those who are rough and noisy, we speak of them as *bear gardens*, and that is, we mean they are rough, quarrelsome, spiteful, sulky, and unlovely.

2. Thorns are *hurtful*. Need I say that there are too many of this class around us? How many children give pain to their parents and friends by their ingratitude, by their unkind words, by their disobedience, causing them grief and sorrow. Our great poet tells us,

"How sharper than a serpent's tooth it is,
To have a thankless child."

And of all the great troubles of human nature, there is none perhaps worse than to see a thankless child, one whose wilfulness, unkindness, naughtiness, want of love, sends a pang through the bosom of parent or friend, a pang sharper than the barbed arrow of a thorn bush. To feel that all their past tenderness and affection and confidence has been betrayed, and only repaid by that which wounds to the quick, and is like the snake's fang and venom. Beware of being *hurtful* boys and girls—*hurtful* like the thorns—*hurtful* to all around who love you.

3. And then we have the *useless* children—those who do not help themselves—those who will not help others. God gives to each boy and girl work to do in this world. He will not have them indolent, and so to each he commits some talent or other, to trade on until He comes again and asks them to give an account. And no boy or girl, however small, can say, I am too young to work for God, my Heavenly Father; what can I do for His sake? Well, the little maiden in Naaman's house did not think so, for small as she was, she yet did a very great thing indeed—she told her master of a holy prophet who was the means of curing his leprosy; and Jesus in the Bible calls those, whether young or old, who do not do something for His sake, *unprofitable*—that is, useless for glory—no good for His happy and blessed Kingdom.

But all boys and girls are not thorns in this life. Let us see who are the *lilies*.

II. They must be *beautiful* children. Now by *beautiful* I do not mean the outward form and comeliness, I mean some *internal* loveliness, some beauty of heart and mind and character.

Without *holiness* no man shall see the LORD we are told, and the same writer also bids us follow after this *holiness*. So God would have His children be *holy* to wear a moral and spiritual beauty of holiness, to avoid what is sinful and disobedient, to try to do that which is pleasing and acceptable to their Father above. All sin and naughtiness makes us unholy, soils and stains our souls that ought to be clean, and Jesus would have us put on His beautiful *likeness*. He gave us an example, showed us how we should walk in this world, and He that was "fairer than the children of men," desires us to imitate Him and to live after His image; and what beautiful *ornaments* He gives us, to wear next our heart and to make us look lovely and of good report: these are the adornments of love, joy, peace, long-suffering, gentleness, meekness, truth; with these graces of His we shall be clothed with a beauty far surpassing all the lovely lilies of the field.

But the lilies must not only be *beautiful*, they must be *pure*. They must ask God to cleanse the thoughts of their hearts, for it is in the heart that impurity begins, and out of the heart we say words that others should not hear, and do deeds that we would not like others to know. Thus we must go deeply into our hearts and thoughts, and search and see whether anything impure or unclean, anything we would like to hide, is there; if aught of filthiness is found at the source of the stream the water is sure to be filthy, and so it is not enough to cleanse our manner and outward appearance, we must go to the source of all our acts, that is the heart, and, having prayed God to give us a clean heart, and having striven to avoid what is impure, then our thoughts will be occupied on things which are good, and not on things which are naughty. In short, we must watch our heart, our lips, our hands, and take care not to think, or say, or do that which we know is opposed to a holy and pure God. No lily that is not pure can grow in God's garden, for we are told that only the "pure in heart can see God." Fill the heart and memory then with good and pure words. Drive away wicked unclean thoughts. Let boys be ashamed to utter evil or filthy words, and let girls not listen to or play with those who use them; let one and all seek to be gentle, loving, and ready to utter good and kind words. Think of One Who amid rude men, amid insults and stripes, never spake an evil word, that actually men wondered at the gracious sayings, and said "never man spake like this Man." Think of the children who followed Jesus into the Temple crying, "Hosanna to the Son of David," and let your prayer be "May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O LORD, my strength and my Redeemer."

Not enough, however, for the lilies to be *beautiful*, not enough to be *pure*, they must be *fragrant* too. This makes them attractive to the insects of the field. What a sweet scent surrounds the boy or girl who is loving, obedient, gentle, and good and true. How it draws friends and parents closely to them. How it wins many hearts. How it begets love, and, wherever we go, our very presence sheds a blessing. What is it to be beautiful in your homes, dear children? Is it not to have JESUS as your guide and friend, and through Him to honour and love all those near and dear to you? Is it not to be patient and forgiving, gentle and quiet? Is it not to be as comforting angels when you see others in sorrow, to "rejoice with them that do rejoice, and to weep with them that weep?" Oh! this brings a blessedness on your homes, and gives others a delight in listening to your perfumed voice, a pleasure in watching all your loveliness—this indeed makes you as a flower in your home, and CHRIST the King can say of you as HE said of old, "As a lily among thorns, so is my love among the daughters."

Now each one ask, Am I a thorn or a lily in God's garden, the Church? Am I a source of joy to my Saviour JESUS CHRIST, and to all my friends on earth? Am I pure, and beautiful, and fragrant, or am I unsightly, useless, and hurtful? When wicked men wished to mock and give pain to your Saviour, they plaited a crown of thorns and placed it on his head; and every child that does not love CHRIST and do His will, is as one of the thorns in His crown, and gives Him pain, for we are told that all sin crucifies the son of God "afresh," and puts Him to an open shame. Strive, then, dear children, to grow up by the grace of God as fair lilies, and not as hurtful thorns. Love your Saviour JESUS CHRIST; love and honour your parents, and sisters, and brothers, and friends, and by-and-by God will take you and transplant you into His fair and eternal garden.

There was a king once who had to fly from his enemies, for they were too strong for him. But he had a little baby niece, and the name of this little child was Camilla, and he loved her so much that he would not leave her behind, but taking her in his arms, he rushed away from his foes. But by-and-by he came to a deep river. It was too broad to leap across, and the current was so strong, that he could not possibly swim over with the child in his arms. What was he to do? His pursuers were close upon him; already he could see them in the distance. He hastily snatched out his dagger and reaped down the reeds which grew by the bank. Quick as thought he folded the babe in the rushes, and with one great effort threw it across, and then, plunging in himself, he swam to the other side to find the babe unharmed.

Well, my older sisters and brothers, many of you have little children or little relatives, and by-and-by you may be called upon to part with them, and there beyond in the gloomy distance lies the river dark of death. You and

they must cross some time. Teach them to be innocent, loving, and pure. Teach them to look up to their Heavenly Father, and do the same yourselves, so that when you come to lose them and wrap them in white wraps, and close them from sight in the coffin, and cast them away over the river, you may in time be ready to follow, and when you swim over you will find your Camillas there smiling and as fragrant lilies in the garden of God; of each one shall the King say:

"As the lily among thorns,
So is my love among the daughters."

W. FRASER.

The Next Number, June 20, will contain a Plain Sermon.

Music.

On the eve of going to press, we can do little more than chronicle the most important event of this year's musical season, viz., the opening of the German Opera at Covent Garden, under direction of Herr Franke and the conductorship of Herr Richter.

The work wisely selected for last Wednesday, the opening night, was Wagner's "Die Meistersinger," his one comic and light opera if, indeed, a work can be called light of which the parts are frequently most complex and the accompaniments like a long lovely symphony from beginning to end. It was indeed a rare treat to hear these accompaniments played by the splendid orchestra under such a conductor. The light and shade of the delicate and fanciful orchestration received the most careful attention, and such a continuous outpouring of lovely melody is scarcely to be found in any other existing opera. The cast, though not calculated to impair our remembrance of that allotted to the work at Drury Lane, was on the whole efficient, the weak point being the thin unsympathetic voice and style of Frau Schuch-Proska, who conspicuously damaged the great Quintet of the 3rd Act. The chorus was beyond praise. The stage management, too, was excellent. The performances will be continued each Wednesday and Friday, Mr V. Stanford's "Savonarola" being announced for June 18.

Current Facts and Notes.

The death of the Dean of Bangor has shed a gloom over the Principality. The sad nature of the event intensifies the feeling of sorrow which is felt both by Churchmen and Dissenters throughout Wales. The Very Rev. H. T. Edwards was deservedly respected. He possessed great preaching-power. It will be remembered that he was on one occasion one of the special preachers for a week at the 1.15 Lenten Services in S. Paul's Cathedral.

We are glad to see that the Patron, Rev. Baghot-De-la Bere, sen., M.A., has offered the living of Prestbury to Rev. F. Gurney, M.A., who has done such excellent work at Plymouth. We trust Mr Baghot-De-la Bere's name will soon appear amongst the list of Preferments. The treatment which he has received has been too cruel not to have its nemesis.

The University of Cambridge has resolved to co-operate with that of Oxford in the establishment of a settlement for University men in the East of London. Prince Albert Victor of Wales addressed a meeting held in Cambridge, under the presidency of Professor Seeley, for that object.

The Annual Festival of the Confraternity of the Blessed Sacrament is to be held on the 12th of June. There will be Solemn Celebrations of the Holy Eucharist at S. Faith's, Stoke Newington; S. Agnes, Kennington; S. Mary Magdalene's, Munster-square—all at eleven o'clock. The need has long been felt of a Service on the occasion of the Festival for the convenience of those who are engaged in the City. One at noon at S. Edmund's, Lombard-street, has therefore been arranged for. The preachers are Rev. R. J. Ives, Rev. N. W. J. Mant, Rev. G. E. Redhead, and Rev. G. M. Oustance. At the Te Deum at 5, at S. Thomas's, Regent-street, the preacher will be the Rev. G. C. Ommanney.

The congregation of S. Mary Magdalene, Munster-square, may be congratulated on the completion of the north aisle, upon which, however, we believe there is still a considerable debt. It is a poor parish, but it has managed to raise 4,760*l.* towards this extension of the Church. The Church was built in 1849 mainly through the liberality of the Rev. E. Stuart. The high ritual which is in use at S. Mary Magdalene's, Munster-square, has remained the same for thirty-five years without complaint or molestation. The reason for this, the *Guardian* seems to think, is that in this parish there is a Church-Committee, the members of which are elected by the Communicants, and that the Vicar does not act without their advice.

Whilst speaking of ritual we are reminded of the increase in that direction, which is indicated by the statistics of the *Tourist's Church Guide*. According to the new issue of that useful volume, which may be obtained at the Office of the E. C. U., there are now 396 churches in which the Eucharistic vestments are worn, 22 in which incense is used, 749 in which the two lights are used at Celebration, 2,054 in which the Eastward position is used, 1,812 in which the seats are free, and 1,335 which are open for

private devotions. Persecution seems to have borne its usual fruit.

The York Diocesan Conference will hold its fifth meeting in the Victoria Hall, Goodram-gate, York, on Oct. 29th and 30th. Members of the Conference are asked to send in to the Rev. Canon Rowsell, S. Paul's Vicarage, Hull, before July 26th, any subjects which they wish to have discussed at the meeting. This plan is an excellent one, and if properly carried out in some other dioceses would prevent the programme of the Conference from becoming dry and uninviting. A Conference which fears to face the "burning questions" of the day will never command a large attendance.

The Wyclif Commemoration has had the effect of eliciting various and opposite estimates of the Reformer's opinions and their effects. It is well that the subject should be thoroughly investigated. To our mind there can be but one result from the process. But we fully admit the impossibility of reconciling some of Wyclif's statements with others.

BOOKS RECEIVED.

Barker.—Through Auvergne on Foot	Griffith and Farran.
Benham.—Sermons for the Church's Year	Griffith and Farran.
Farnesht.—Contes De Fées	Macmillan.
Geary.—The Vicar of Newton	Church Printing Co.
Gubbins.—Traveller's Joy	Griffith and Farran.
Jackson.—Missioner's Hymnal	Livingtons.
Nash.—Guide to Nice	Kerby and Endean.
Platt.—Idyls and Lyrics	Kegan Paul.
Statham.—Free Thought and True Thought	Kegan Paul.
What to do and how to do it	Kegan Paul.
Wordsworth.—Christian Womanhood	Livingtons.
Young.—Concordance	Adam, Young & Co.

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FINANCIAL INFORMATION, 1st JUNE, 1883:—

Total Funds	£3,002,005
Total Annual Income	333,138
Total Amount of Claims upon Death	
Amount of Profits divided at the last Quinquennial Bonus	437,347

NO AGENTS EMPLOYED AND NO COMMISSION PAID.

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Professor of Chemistry to the Pharmaceutical Society of Great Britain, and Public Analyst for the County of Middlesex.

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"Feb. 1882.

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The Bishop of Exeter's Charge.

We have received a copy of the Bishop of Exeter's Charge, which he delivered at the Visitation of the Arch-deaconry of Barnstaple. He deals in it with four important topics, viz., the Proposal to remove the Bishops from the House of Lords, the Report of the Commission on Ecclesiastical Courts, Lay Readers and "Special Deacons," and Parochial Councils.

With regard to the first, Dr Temple is careful to remind the advocates of the episcopal exodus from the Upper House that they are proposing "a change in the Constitution of the country." Such a revolutionary change could only be made by Act of Parliament, and could not be effected even by a joint resolution of both Lords and Commons: The recent proposal, which we commented upon at the time, is only the thin end of the wedge. The public must be familiarised with the idea of the removal of the Bishops from the House of Lords. Meanwhile, we shall be treated with paragraphs in the papers in which the uselessness or hurtfulness of the spiritual element in the legislature will be loudly asserted. Thus, the relative anxiety of the episcopal mind on such subjects as pigeon-shooting and on matters of ecclesiastical importance has been recently made the subject of much comment. The Bishop of Exeter argues that if the Bishops are ejected from the legislature, on the ground of their politics, the whole House of Lords ought to go with them. We cannot agree with Dr Temple in this view. Spiritual and Temporal Peers occupy seats in the House of Lords for different reasons. In case of Disestablishment the reason for the Bishops' presence in the legislature would cease. The Bishops are, or should be, the guardians of the Established Religion, and, therefore, they and they only of the representatives of Religion form a part of the highest legislative body. But if they were "removed," the reason why the House of Lords should still exist would remain the same. Neither can we agree with Dr

Temple that it would be better to admit "the heads of Nonconformist bodies" to the House of Lords than suffer the loss of the Bishops. The *raison d'être* of the Bishops' presence would be gone, if the chief ministers of the sects were allowed to sit with them.

On the other hand, the Bishop of Exeter thoroughly disposes of the disingenuous plea that Parliamentary duties take their lordships too much away from their respective dioceses. The Bishops, he well says, have other calls besides Parliamentary which oblige them to spend some time every year in London, and the Church would suffer from lack of concerted action if they met less seldom. "There can be no doubt," says Dr Temple, "in the mind of any one who knows the facts, that if the Bishops no longer sat in the House of Lords, not a single Bishop would be able, consistently with his duty to the Church, to spend one day less in London than he does at present."

Dr Temple illustrates the principle that an Established Church ought to be represented in Parliament, by reference to the Deceased Wife's Sister Bill. The Bishop shows in a clear and forcible manner that legislation on this question would touch the clergy in a way in which it would not affect dissenting ministers, in that "the clergy can be legally compelled to celebrate marriages, other ministers cannot." We may venture to affirm that the clergy as a body would certainly refuse to celebrate marriages within the prohibited degrees, even if a Bill which gave them no option should ever become law.

The Bishop of Exeter's remarks on Disestablishment are thoughtful and wise. The ultimate question which must come is—"Is the Church among all the Christian bodies the largest?" Therefore the future of our Church depends upon winning "the hearts and souls" of the people. The further, but indissolubly connected question of Disendowment is solved by a matter-of-fact argument which appears to us unanswerable. It is briefly this: Is it not "self-contradictory" for Churchmen and Dissenters to be earnestly striving every day to raise money for religious purposes, and to invest money in endowments, and at the same time to divert funds held for religious purposes, and to turn them to secular uses?

We can understand that obnoxious individual, "the political Dissenter," wishing to deprive the Church of her property, and the secularist who thinks that money spent for religious purposes is wasted or spent injuriously; but the man of genuine piety who really cares that the poor should have the privileges of religion without cost, and who yet urges on disendowment, is beyond our comprehension. Those who are of opinion, as Wyclif was, that the Church has gone wrong ever since the days of Constantine must have, we should think, considerable difficulty in reconciling their view with the belief that she is divinely guided. Of course, if the Church is only a sort of concentrated reservoir of contemporary religious opinion, there is nothing inconsistent in her actions in one

century being in opposition to her actions in another; but if she is a supernatural kingdom, we are justified in turning to the history of the past for the discovery of what should be her constitution in the future.

We cannot refrain from quoting the Bishop of Exeter's definition of "a good Churchman." He is one who "loves the Lord's Church, because there he finds the Lord's teaching, there he finds the Lord's worship, the Lord's Sacraments." Dr Temple has condensed much into this brief but pregnant description, which lacks only "there he finds the Lord's people" to make it complete.

Dr Temple is unconsciously unfair in his estimate of the strong and widespread opposition to the existing "Church" Courts. He thinks the discontent arises more from the nature of the decisions which have emanated from these Tribunals, than from the defects in their constitution. It may be natural to him to think so, as he is apparently satisfied with the existing state of things, and does not evince any great amount of jealousy for the Church's inherent rights of jurisdiction. He considers the revival of the Courts of First Instance, &c, a "difference of detail," "adding one more link to the chain of ascending appeals." Churchmen value the Recommendations of the Commissioners under this head very differently. With regard to the Final Court of Appeal we have not much to complain of in Bishop Temple's view. We think he exaggerates the directions of the Prayer-Book concerning Ritual, as though the clergyman could put himself unconditionally in the hands of his Bishop respecting questions as to ceremonial which are not of diocesan but of national importance; especially as the words of the Preface are not without a qualifying addition. We have always advocated the policy of toleration, as the only possible one under existing circumstances. Bishop Temple rightly says, "the State Court decides whether 'a clergyman' has conformed himself to the formularies of the Church," not whether a doctrine or practice is in the abstract right. But, unfortunately, the Final Court does not assign to itself the same limits, as may be proved by comparing the statements in Bishop Temple's Charge with the wording of the Grahamstown Judgment.

The third point in Bishop Temple's Charge is one upon which we have recently expressed our opinion, the employment of "special deacons." We have already said that for once we are of the same mind as the Bishop of Liverpool. The best solution of the difficulty is the revival of the sub-diaconate, and it is one in accord with ecclesiastical tradition. With regard to "lay-readers," we cannot go so far as to give in our adhesion to the proposal that they should conduct services "in consecrated buildings," and we are thankful to see that the Bishops have rescinded that part of the resolutions which were agreed upon by the Upper House of Convocation in February, 1883. "We want more men," Dr Temple says, and no one will dispute the fact. We think that this want would be supplied if some concordat could be devised between

the different schools of thought which have hitherto presented the unattractive spectacle of a sort of internecine struggle; and if young men felt that "the Church" offered the same encouragement as other professions, and that merit and not merely interest would be fairly rewarded. It may be said that this last is a temporal consideration. We grant it, but temporal considerations, though occupying a lower place, have to be taken into calculation by those men who have no private means; and in an Established Church and with a marriageable clergy, such considerations will always be found to have some weight. It is useless to say that they should not, the fact will remain the same, they will. In a wider toleration and a fairer system of promotion, or at least in some security against poverty, will be found in some degree the remedies for the present condition of things when "our ministry does not keep pace with the increase of population."

On the question of "Parochial Councils," Dr Temple thinks the best plan is to use the sidesmen for the purpose, for the election of whom the canons make provision. The only Parochial Council we know of which has proved of real benefit to the parochus is that at St. Mary Magdalene's, Munster-square, the members of which, we believe, are elected by the whole body of communicants.

The Bishop of Exeter's Charge, we would add, is one which is marked by thoughtfulness, candour, and clearness throughout, and well worth an attentive perusal.

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and approve in thy works what thou believest in thy heart." The laying on of the Bishop's hands was not required; but the laying on of the hands of the Priest by way of Blessing (*Paedago*: III. 11. 63) was probably never omitted from A.D. 200, the time of St Clement of Alexandria.

III.—A Singer.

In the Prayer-Book it is taken for granted that the Church's Ordained Ministers are able to sing the Church's service. Bishops, Priests, and Deacons are frequently entitled "Clerks in Holy Orders" to distinguish them from Clerks in Minor Orders. To help in the Church's Service there have always been unordained males specially trained. The word *Singer* is not found in the Book of Common Prayer, although mention is there made of "places where they sing." The persons who sing are called in the Prayer-Book nothing but "clerks;" a word which has been derived from the Greek *cleros*, and is used to signify that the Singer has taken the Lord to be his inheritance. (Ps. xvi.)

IV.—Choir-leader.

1. In recent years it has sometimes been found convenient in large choirs to have choir-leaders, and to select as such two of the most useful boys and two of the men. The choir should all be standing, ready to begin singing, before the tone or the tune is completely played through. There should be no awkward pause. The musical duty of the choir-leader is always to be prepared to *lead the singing* from the first note of the intonation or the first syllable of the hymn. They are to be distinguished from the choir-rulers of Mediaeval times.

2. As a choir-leader fills an office of some difficulty he will probably look for some help to the choir-master, and will naturally receive it. He especially needs to be truthful, earnest, and trustworthy.

3. If there be no such person as a Church-keeper to see to the office-books of the Church, it may well fall to the duty of some choir-leader, supposing him to be trustworthy, to prepare the books used on Sunday, and wanted also for practice, putting them away afterwards in order.

While no opportunity is lost to discourage the hateful practice of tale-bearing (Prov. xxvi. 20), as also of bullying those that are younger, the need should be pointed out to choir-leaders of their guiding their words with discretion (Ps. cxii.), and that they by their office represent the Precentor in his absence, being as it were his *Oculus* or Eye, and should conscientiously inform him in a proper place and time of such conduct as is either to the credit or to the discredit of the choir.

4. If any other than a choir-leader is so bold as to give an order to another; or, not being asked, to correct another, he is himself in the wrong. He should mind his own behaviour, and leave such a task to those to whom it belongs.

V.—Personal Appearance.

In a singer, who has so conspicuous a seat in Church, there is nothing that is likely to escape the observation of others.

1. Without, therefore, thinking much, or indeed anything at all of himself, he should not omit to attend to his personal appearance; duly seeing to the buttons of his cassock, and the neatness of his surplice.

2. As a singer's dress should surpass that of others in order and suitableness, so should his person surpass others in clean-

liness. "Who shall ascend into the hill of the LORD, or who shall rise up in His Holy place? Even he that hath clean hands and a pure heart, and that hath not lift up his mind unto vanity." (Ps. xxiv.)

Lavipedium. JESUS set an example, not only of humility, but of cleanliness when HE Himself washed the feet of the Twelve Apostles and wiped them with the towel wherewith HE was girded.

8. As it is a shame for a man to have long hair (1 Cor. xi.), the Christian singer has his hair cut short; which is on all grounds desirable. In this way he helps to promote in the ranks of the choir that uniformity which is so pleasing to the eye.

VI.—Good Manners.

All noises, which cannot but disturb Divine Worship, should be carefully shunned out of consideration for the officiating minister, and that all things may be done decently and in order. Loud sneezing should be avoided; gaping too. Coughing should, if possible, be stopped during the sermon, or until a pause in it occurs. Good singers seldom find it necessary to clear the throat. When needed, they clear the voice as quietly, and as imperceptibly as possible.

The ungentle gentle is known by his rough ways, loud talking, slamming the door, or throwing a book noisily on the book-desk. The gentle gentle is known by moving about and doing things quietly, and being ever careful not to annoy his neighbour, or to hurt another's feelings.

VII.—Qualifications.

Every singer should be confirmed as soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism. In the Prayer-Book a singer is termed a clerk; and every clerk in the Church of England is expected to be a communicant. A singer, who has been confirmed and is not a communicant, must be characterised as an anomaly.

VIII.—A Sense of Duty.

A singer must keep alive in his mind a *sense of duty*, which is a feeling of what is due as regards various persons and tasks.

1. His conscience will be his guide, and tell him what is right to do or avoid doing. An example may be given. A singer has occasionally to be dismissed from the choir in consequence of some fault known, perhaps, only to the Precentor and to God. The dismissal may, however, not be final, but temporary, and by way of punishment in the hope of the offender's bringing forth fruits worthy of repentance (S. Luke iii. 8). If any obey not our word, note that singer, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother (2 Thess. iii.).

2. In particular the sense of duty will make a singer regular at every choir-meeting, and punctual at the beginning of each practice; courteous towards equals, respectful to superiors, and beyond others reverent in the worship of Almighty God.

IX.—Vesting for Divine Service.

When Divine duties are immediately required of us, worldly

matters may well be postponed for a little while.* The vesting should go on in perfect silence. Singers should be especially courteous to each other—making room for each other, assisting each other, and so forth. When vested they should face each other in two lines, so as to leave the middle of the vestry for the use of the Clergy, and arrange themselves close together, but only so as not to disorder each other's surplices. Perfect silence should be kept.

W. H. SEWELL.

Yaxley, Suffolk.

(To be continued.)

CURRENT TOPICS

The Church Association seems very much out of heart, if we may judge from the tone and many of the utterances of the Spring Conference. The Secretary, Dr Fleming, viewed the toleration accorded to ritualism by the hierarchy as certain to "bring about a catastrophe." Another speaker described himself as "downcast," for whilst the Church Association had been using every effort in its power to put down ritualism for the last nineteen years, "ritualism had been spreading all the while," and there was more of it now than ever. We are not surprised, considering the vast sums of money which have been squandered upon legal prosecutions, that the retrospect should be a melancholy one to a Church Associationist. It must be a sad reflection for every unprejudiced mind, that money has been wasted which might have been profitably used in building churches or given to missions, or spent in some other charitable work.

There seemed to be only one point upon which the Church Association was unanimous, that of abusing the bishops. Mr Wainwright said, amid cheers, that what was wanted was "to lay hold of a bishop and bring him to book in an Ecclesiastical Court." The Church Association had better begin their crusade upon some bishop who does not obey the Privy Council Judgment by wearing a cope in his Cathedral when he is ordered to do so. The same disconsolate gentleman asserted that to "petition" bishops was useless—"they would snap their fingers" at such measures. There was, however, one wise thing which this speaker said before he had done, and only one—"Let us never go in for Disestablishment." Altogether the Conference was a cheerless, hopeless gathering. One clergyman asked whether he might accept the Bishop of Lichfield's invitation to attend the diocesan synod, and he was advised "to have nothing to do" with it. We hope the synod did not suffer. George Eliot, in 'Silas Marner,' refers to an angel who records the sorrows of men "that spring from false ideas." We think the recording spirit must have had a busy time of it during the late Conference of the Church Association.

* "Quando Divina mandantur paulisper sequestrentur humana."—S. Ambrose.

Hospital Sunday has now become quite an institution. In 1873 the first collection of this kind was made in the metropolis, and amounted to 27,700*l*. The fund last year reached the sum of 34,000*l*. If the ratio of increase is maintained, we may look to Hospital Sunday as a most valuable source of income to a charity which must ever command the sympathy of all persons. There are some religious charities which appeal only to those who have particular convictions or prejudices, but the sufferings of the body cannot fail to call out the interest and beneficence of humanity at large. The Lord Mayor, in a letter to the *Times*, states that out of the four millions which form the population of London, 950,000 are obliged to turn in time of sickness or accident to gratuitous assistance. Hospitals owe their origin to the impulse which Christianity has given to charity; and to that sense of the sacredness of the human body, which results from a belief in the Incarnation and the indwelling of the Holy Ghost. Moreover, corporal works of mercy have received a new meaning and value from the precepts of the Gospel. We trust the collection on Sunday last will show a satisfactory increase on its predecessors.

To support institutions for the sick and suffering by liberal contributions is one way of practically protesting against those enemies of humanity who resort to dynamite and to train-wrecking in order to inflict pain and destroy life and property. The poor are the sufferers from these diabolical attempts, and the Hospitals have afforded them the treatment and shelter of which they stand in need.

Between four and five hundred of the clergy of the diocese availed themselves of the invitation of the Bishop of Lichfield to attend a diocesan synod in his cathedral. The subjects which were considered were such as might have been anticipated, and were those which Dr MacLagan has ever at heart, "the Evangelistic work of the Church," and "the Spiritual Life." It will be remembered that some time since the Bishop of Lichfield formed a new society, entitled "the Pastoral Order of the Holy Ghost," which, we believe, is growing and flourishing.

A few clergymen were sufficiently wrong-minded to send a protest against the revival of diocesan synods, chiefly on the ground that "the laity are shut out." We wonder whether those gentlemen, when they are ill, will decline to accept the opinion of their physicians on a similar ground, or when they are in legal difficulties will decline to accept the advice of those whose business it is to be conversant with the law, because those who have received no legal training have not been consulted. These clergymen had the impertinence to advise their diocesan to take counsel with his "Episcopal brethren." If they had said of the Church Association, it would have been nearer the mark. But there are some men who would rather make themselves ridiculous, than remain in obscurity.

REVIEWS

The Reign of Henry the Eighth.

THE REIGN OF HENRY VIII. From his Accession to the Death of Wolsey. Reviewed and Illustrated from Original Documents. By the late J. S. BREWER, M.A., Professor of English Literature and History in King's College, London, Preacher at the Rolls. Edited by James Gairdner, of the Public Record Office. In Two Vols. London: Murray.

In the interesting memoir prefixed by Dr Wace to the 'Historical Studies' of the late Professor BREWER it was stated that, with the consent of Government, Mr Murray would issue an edition of the prefaces written by Professor BREWER to the series which he edited under the Master of the Rolls. The necessary consent having been obtained, the four prefaces to the four volumes of State Papers of the reign of Henry VIII. now make their appearance in two handsome portly volumes. In their former condition these wonderful papers were literally buried alive. No writer of history in this century, not Macaulay, not Froude, was better acquainted with the original authorities for this reign than Mr BREWER. For many consecutive years he had laboured at all attainable public records. There is a report, the accuracy of which we do not guarantee, that Mr Froude gave up his work in despair when he found out the amount of work that was to be done at the Record Office. Mr BREWER has fairly grappled with and mastered the whole of his materials. He writes, moreover, with a singleness of purpose and judicial impartiality, which are only faintly reproduced by these eminent historians. Mr BREWER himself modestly says that these prefaces to the "Calendars" of the Roll Series are not so much history as so much new material for history. It is true that Mr BREWER did not address himself to a systematic chronicle of events. But in these busy days most readers will be of opinion that two bulky volumes are quite enough for the period between the accession of Henry and the death of Wolsey. Mr Gairdner, most accurate of our living historians, than whom there could not be a better and more appropriate editor for the present series, says that "no historian ever addressed himself with so much preparation for his work as Mr BREWER." In addition to this we have to bear in mind the pathos and eloquence which we often meet in these pages, the large philosophical insight, and the admirable literary form.

The work itself, for literary and historical students, will conveniently occupy a place between Bacon's noble fragment on Henry VII. and the twelve volumes of Mr Froude. The last portion of Mr BREWER and the first portion of Mr Froude necessarily overlap each other. But Mr BREWER does not at all view matters from the point of view of Mr Froude, and we confess that we

give a much larger degree of confidence to the former. Mr BREWER does full justice to the striking and noble qualities of Henry VIII., but he evidently regards him as an apostate spirit who surrendered all nobler motives to his own passion and self-will. The historian, speaking of the first years of Henry's reign, thus describes him :

"His delight in gorgeous pageantry and splendid ceremonial, if without any studied design, was not without advantage. Cloth of gold and tissue, new year's gifts, Christmas masquerades and May-day mummeries, fell with heavy expense on the nobility, but afforded a cheap and gratuitous amusement to the people. The roughest of the populace were not excluded from their share of enjoyment. Sometimes, in a boisterous fit of delight, he would allow and even invite the lookers-on to scramble for the rich ornaments of his own dress and those of his courtiers. Unlike his father, he showed himself everywhere. He entered with ease into the sports of others, and allowed them with equal ease to share in his. To this hearty compliance with the national humour, which no subsequent acts, however arbitrary or cruel, could altogether obliterate ; to the impression produced by his frankness and good humour ; to his unquestionable courage, and ability to hold his own against all comers, without the adventitious aid of his exalted position, Henry VIII. owed much of that exalted popularity which seems unintelligible to modern notions. In fact it is almost impossible to exaggerate his popularity during those early years, or the fascination which he exercised over the minds of his subjects. From the Venetian Ambassador Giustiniani, in a secret despatch in which he described the King at the age of twenty-nine, we learn that his Majesty was exceedingly handsome. In fact, he says, 'nature could not have done more for him. He is much handsomer than any other king in Christendom ; a great deal handsomer than the King of France ; very fair, and his whole frame admirably proportioned. He is very accomplished, a good musician, composes well ; is a most capital horseman ; a fine jouter ; speaks good French, Latin, and Spanish ; is very religious ; hears three masses daily when he hunts, and sometimes five on other days. He is very fond of hunting. . . . and extremely fond of tennis, at which game it is the prettiest thing in the world to see him play.' In these modern days no English king appears in a blacker character than the eighth Henry, and yet besides his varied attainments and his profession of religion here spoken of, for we can call it nothing more, we are told that with regard to the business of the State he was, with the exception of Wolsey, the most assiduous man in his dominions. 'He read and noted the despatches of his ministers and ambassadors without the aid of a secretary or interpreter ;' also, 'that nothing could exceed the regularity and despatch in every department of the State, as shown by the documents now preserved in the Record Office.'"

There are many points on which it would be a great pleasure to exhibit and discuss Mr BREWER's views. Speaking of the alleged corruption of the monastic system, he says, "that the corruption was either so black or so general as party spirit would have us believe is contrary to all analogy, and is not supported by impartial and

contemporary evidence." No monk could be so bad as the immoral, rapacious, and guilty king who lavished the abbey lands on worthless favourites or threw them away on the cast of the dice. Very often in the limits of a note he suggests and deals with some interesting subjects, such as the premature age at which men grew very old in the Tudor days ; King Henry's medical knowledge, points in his character and that of Charles V. Some chapters are purely literary, such as the chapters on the Greek Testament of Erasmus, and on the Utopia of Sir Thomas More. The infamous character of the execution of the Duke of Buckingham is clearly brought out. Many of the chapters are occupied with contemporaneous foreign events. Such are the descriptions of the sack of Rome and the Field of the Cloth of Gold. While allowing for the influence of great men, he clearly indicates the tides of the resistless tendencies of the age :

"My readers will have perused the events related in these pages to little purpose, if they think that this new epoch in the world's progress depended upon the election of a Pope or an Emperor, the disappointment of an Augustinian friar at Wittenberg, or the misconduct of a papal nuncio. When life is ebbing, and the advent of a new existence is at hand, advancing as noiselessly and yet as certain as the dawn, blandly tolerant of our small cares and griefs as it sweeps along, but not the more to be diverted from its benevolent and irresistible course, we are apt to think that its progress might have been stayed had our wisdom devised different measures, and adopted in due time other remedies than those on which we relied. So is it with the death and the new life of the world. We mistake its causes ; we misread its meaning. True love, and not less wise than true, will shed a tear, and strew the dead with flowers ; then turning its face to the grey and shivering dawn, bind up its loins for the new race, though different to our seeming, not less full of life, not less divine than that which has passed irrevocably away."

The real hero of Mr BREWER's work is not Harry of England, or Francis of France, or Charles of Spain and Germany, but Cardinal Wolsey. The great Cardinal desired to be Pope, but "it was only the political side of the Papal orbit which presented itself to Wolsey's vision." Wolsey was the great minister of England. "He had that sense of ministerial obligation, now happily grown into an axiom, that no member of a cabinet has a right to save his own reputation at the expense of his colleagues. His acts are their acts, their acts are his." Towards Henry himself Wolsey seems to have felt a genuine and intense loyalty. Henry seems to have felt some affection for him as far as was possible for that selfish and narrow nature. But, as Mr BREWER says, Henry's "gleams of a better nature, which occasionally broke out, were every day becoming more fitful and more feeble." We cannot do better than quote Mr BREWER's concluding summary :

"So fell the great Cardinal ; and the greatness and the splendour of Henry's reign departed with him. . . . From a third-rate kingdom of little account in Europe, Wolsey raised this nation to an equality with the highest. For a time

at all events, peace and war depended on its fiat. It held the scales between the two great contending powers; and if that was any satisfaction to a proud and ambitious prince, Henry had the satisfaction of seeing the two most powerful monarchs of Christendom contending for his favour. No nation ever yet achieved greatness by its internal policy alone. It is only by mixing in the wide theatre of the world, by its external relations, by measuring its strength with others, that any nation attains to eminence; and without greatness even its virtues are apt to reflect the littleness of its views. With all its faults—and they were not few—in all true nobleness, in all that exalts a people, the reign of Henry VIII. was incomparably superior to that of Henry VII.; yet in all the virtues which exalt the man, in temperance, moderation, self-control, and political sagacity, Henry VII. was far superior to Henry VIII. But able as were the ministers of Henry VII., they have been completely obscured by the brilliant abilities of Wolsey. Yet, in spite of all these heavy imputations on his memory, in spite of all this load of obloquy, obscuring our view of the man, and distorting his lineaments, the Cardinal still remains, and will ever remain, as the one prominent figure of this period. The interest concentrated in his life, character, and actions is not eclipsed by any of his contemporaries. The violent calumnies resting on his memory have in some degree been already lightened by juster and clearer views of the events of his time, and the character of the chief agents. It needs not apprehend an examination still more rigid and more dispassionate. Not free from faults, by any means, especially from those faults and failings the least consistent with his ecclesiastical profession, the Cardinal was perfectly free from those meaner, though less obtrusive vices which disfigured the age, and the men that followed him—vices to which moralists are tolerant, and the world indulgent. Magnificent in all his designs and doings, he inspired a grandeur and a loftiness into the minds of Englishmen, of which he himself was a conspicuous example, such as has not been found in this nation from the days of Henry V. He extorted deference and respect for his master and his country, from kings, popes, and emperors, when they were as unwilling as they had been unused to grant it. . . . when historians insist on the greatness and energy of the Tudor sovereign, it should be remembered that it was Wolsey who led the way; it was the reign of Henry VIII. that was present to the mind of his most energetic successors."

We must now turn away from these fascinating volumes, assuring our readers that they will find them fraught with interest and instruction. They will doubtless take their place in the classics of history.

Dean Burgon's "The Revision Revised."

[FIRST NOTICE.—THE GREEK TEXT.]

"THE REVISION REVISED." Three Articles, Reprinted from the *Quarterly Review*. I. The New Greek Text. II. The New English Version. III. Westcott and Hort's New Textual Theory. By JOHN WILLIAM BURGON, B.D., Dean of Chichester. London: John Murray.

We are glad to welcome Dean BURGON's exhaustive and incomparable exposures of the Revisionists' errors in

renderings, and in textual criticism, now collected and published in a permanent form, for the benefit of all who have at heart the integrity of the Written Word of God. The general scope of Dean BURGON's masterly criticisms may be thus indicated. He shows beyond the shadow of a doubt that the New Greek Text, which is the foundation of the new Revised Version, is utterly untrustworthy, made up as it is for the most part on erroneous principles of textual criticism; condemned as it is in so many cases by such textual scholars as Prebendary Scrivener (who has branded it as "visionary and precarious"); self-condemned as it is so often by its own self-contradictions; at variance as it is so frequently with the most ancient versions; at issue as it is again and again, not only with the almost unbroken traditions for eighteen centuries of the Church which is the Keeper of the Word, but even with the teaching of the Church, and contradicted as it is so repeatedly by the writings of the Fathers of the Church. The Text adopted by the Revisionists on the sole authority of Dr Westcott and Dr Hort "has been," writes Dean BURGON, with perfect truth, "the ruin of the present undertaking:"

"It has been the ruin of the present undertaking—as far as the Sacred Text is concerned—that the majority of the Revisionist body have been misled throughout by the oracular decrees and impetuous advocacy of Drs Westcott and Hort; who, with the purest intentions and most laudable industry, have constructed a Text demonstrably more remote from the Evangelic verity than any which has ever yet seen the light. 'The old is good,' say the Revisionists: but we venture solemnly to assure them that '*the old is better*;' and that this remark holds every bit as true of their Revision of the Greek throughout, as of their infelicitous exhibition of S. Luke v. 39. To attempt, as they have done, to build the Text of the New Testament on a tissue of unproved assertions and the eccentricities of a single codex of bad character, is about as hopeful a proceeding as would be the attempt to erect an Eddystone lighthouse on the Goodwin Sands."

The question may well be asked how it has happened that the New Testament Company of the Revisionists, comprising as it did so many scholars, was abandoned to the misleading and mischievous critical guidance of Dr Hort and Dr Westcott. The truth is: (1) That some of our ablest Greek scholars such as Bishop Wordsworth, for the best of reasons, refused to co-operate with heretics and schismatics in the solemn and responsible task of revising the Word of God, of which the Catholic Church alone is the divinely authorised keeper and expounder. (2) The ablest textual scholars of the Company, such as Prebendary Scrivener, protested against the spurious text adopted, and in this he was joined by the scholarly Bishop of St Andrews (Dr Charles Wordsworth). (3) The Bishop of Salisbury and Archbishop Trench, amongst the most learned of the Company, scarcely ever attended the Revision meeting, from their growing infirmities and from other causes.

As an example of Dean BURGON's textual criticism of

the Revisers' recension, and of the mischievous tendency of the latter, we quote the following passage :

"II. The first three Evangelists are careful to note 'the loud cry' with which the Redeemer of the World expired. But it was reserved for S. Mark (as Chrysostom pointed out long since) to record (xv. 39) the memorable circumstance that *this particular portent* it was which wrought conviction in the soul of the Roman soldier whose office it was to be present on that terrible occasion. The man had often witnessed death by Crucifixion, and must have been well acquainted with its ordinary phenomena. Never before had he witnessed anything like this. He was stationed where he could see and hear all that happened: 'standing' (S. Mark says) 'near' our Saviour,—'*over against Him.*' 'Now, when the Centurion saw that it was *after so crying out* (κράζας), that He expired' (xv. 39) he uttered the memorable words, 'Truly this man *was* the Son of God!' 'What chiefly moved him to make that confession of his faith was that our Saviour evidently died *with power.*' 'The miracle' (says Bp. Pearson) '*was not in the death, but in the voice.* The strangeness was not that He should die, but that at the point of death He should *cry out so loud.* He died not by, but with a Miracle.' . . . All this however is lost in *κ ε λ*, which literally *stand alone* in leaving out the central and only important word, *κράζας*. Calamitous to relate, they are followed herein by our Revisionists: who (misled by Dr Hort) invite us henceforth to read,—'Now when the Centurion saw that He *so gave up the ghost.*'"

As it is here shown, the real source of the mischief in the textual recension is the gratuitous theory of the correlation of manuscripts, and their comparative value as authorities, adopted by Dr Hort and Dr Westcott. The intrinsic weakness of such a theory and standpoint is, we assert, the strongest possible contrast to the impregnable strength of Dean Burgon's standpoint, namely, that his test of the *authenticity* of any particular reading is twofold; namely, its *harmony* with the spirit and letter of God's word written, or its *harmony* with consentient Catholic antiquity. In recognising and relying upon such a criterion of truth, and such alone, lies the real strength of the Dean's position; and here, too, we find the real cause of his triumphant success in demolishing so utterly the theories and arguments of his opponents.

On one or two points, however, of textual criticism we must confess, we are at one with the Revisionists, because we have some reason to believe they are right, and Dean Burgon is altogether in error, because in such cases he departs in some considerable degree from his own strong standpoint. For example, at page 106, Dean Burgon brands the Revisers' reading of S. Matthew xix. 17, *Τί με ἐπετάς περὶ τοῦ ἀγαθοῦ*, as "*a stupid fabrication.*"

This is very strong language, and utterly unjustifiable by the facts of the case. In truth the Revisers are right here, and Dean Burgon wrong. For these reasons: (1) Not only has the Revisers' reading the greater preponderance in its favour of the most ancient and most trustworthy manuscripts, but their reading is confirmed by some of the oldest versions and by the testimony of the Fathers. (2) The

Revisers are supported by a host of critical authorities such as Mill, Bengel, Griesbach, Lachman, Tischendorf, Tregelles, Alford, Davison, Scrivener, and by the Commentators, Weiss, Keil, and Meyer. Here we must note that many of these authorities are quoted and appealed to by Dean Burgon himself in his crusade against other revised readings and renderings. (3) Even so strenuous an antagonist of Revision as Dr Caesar Malan, admits that Origen quotes the new text of the Revisers, and that "the Armenian, Ethiopic, Memphitic, Old Latin, Vulgate, and the Anglo Saxon, are in its favour." Again, Dean Burgon is very severe on the Revisionists for their proposal to eliminate the Doxology from their Revised Text. Here, too, we think the Revisers in the right and Dean Burgon in the wrong, supported as they are by the following facts: (1) The Doxology is omitted by the Latin Church, and by the Memphitic, Anglo Saxon, Latin, and Persic Versions. (2) Even most of the manuscripts which have it, give it as *doubtful*, written as it is in red ink, to distinguish it from the *undoubted* text; in other words, it has only a secondary or a *marginal* recognition. (3) The Uncials of the fourth, fifth, and sixth centuries, *aleph B, D, Z*, omit it and *all* the Cursives of exceptional value. (4) Lastly, the *silence* of all the Early Commentators on the Lord's Prayer, such as Origen, Cyprian, and Tertullian, goes to show that they did not accept it as an integral part of the Lord's Prayer,—an argument which ought to have special weight with Dean Burgon if he is at all inclined to be consistent with that consistency on which he evidently plumes himself, and admit here, as he does elsewhere, the authority of Scrivener, who declares he can "no longer regard the Doxology as certainly an integral part of S. Matthew's Gospel," and thinks it "probable that it was interpolated from the Liturgies." In our second notice of Dean Burgon's most valuable though not infallible work, we shall call attention to some of his own errors in renderings, as well as to his admirable exposure of the erroneous renderings of the Revisers.

(To be continued.)

Dr Schaff's Religious Encyclopædia.

VOLUME III.

A RELIGIOUS ENCYCLOPÆDIA; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyclopædie of Herzog, Plitt and Hauck. Edited by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York. Three Volumes. Twenty-four Shillings each. Volume III. Edinburgh: T. and T. Clark, 38 George-street. 1884. Pp. xviii. 916.

The first volume of this learned work was issued in the early part of last year, and the third and concluding volume is now before us, so that very considerable industry and promptitude has been shown in the issue of it. What we said in reviewing Vol. II. last year (*L. C.* for 1883, page 206) fully applies to that before us. The

literary execution of the Encyclopædia has greatly improved during its progress; there is a larger amount of good and original work in the present volume than in either of its two predecessors; and the completion of the work marks it as one of very considerable value to all who are interested in the study of the Scriptures, and of theological literature generally. We have pointed out before that what, to our mind, is the great weakness in the Encyclopædia, arises from the point of view of its conductors having been a different one from our own. In the department of biography, for instance, which is perhaps the largest in the work, we should say that, as a rule, the little men have monopolised the lengthy articles, and the great men of past ages have to be content with short and inadequate ones. Then with regard to the great divines belonging to the Church of England, it might have been well (though we do not impute anything consciously unfair in the articles relating to them), that the rule of which we see other religious communions have had the advantage should have been followed here also, viz., that their lives should have been written by co-religionists as far as possible. Those distinguished persons who are written upon thus obtain the advantage of a more kindly and appreciative judge, and readers benefit through a completer understanding by the writer of his subject than is otherwise possible. For instance, scant justice is done to the great Bishop Pearson by setting down *sans facon*, and without qualification, the harsh statement that he "was remiss in his episcopal duties" (page 1783). Another and more striking instance occurs in the article on Bishop Jeremy Taylor, in which the author is said to speak "extravagantly of Baptismal regeneration," and his important work *Ductor Dubitantium* is described as a treatise of which "the usefulness is more apparent than real, and supplies little that is of much practical value." The Bishop having complained of the Presbyterians in his diocese as incendiaries, and complained that "they robbed him of his people's hearts, and threatened to murder him," his biographer retorts "the first charge probably was true: in the second we may detect the exercise of his vivid imagination;" and we cannot think it fair thus without any ground to charge the Bishop with falsehood. Nor is there much judicial calmness in the taunt which follows immediately after, that "he no longer advocated liberty of prophesying." Clearly the writer sympathises with the Presbyterians and does not much love bishops. He is quite at liberty, of course, to give utterance to partisan views, but it is hardly the place for them in the pages of an Encyclopædia.

On the other hand the memoir of Dr Pusey is satisfactory, though brief; that on "Ritualism" (by Canon H. Scott Holland), is excellent, as might be expected. Among other fair and helpful articles may be mentioned "Thomas of Aquino," by Landerer, which contains an unusually good account of the *Summa Theologica*, which, however, he calls '*Summa Theologiae*.' The memoir of Tischendorf,

by his pupil Caspar René Gregory, is the best we know anywhere. "Tractarianism" is, on the whole, fair, though of course adverse.

The editors are certainly to be congratulated upon having completed a work of wide scope, considerable erudition, and general sobriety and steadiness of view, though all things are evidently viewed from the Protestant side. It will have, we do not doubt, a considerable sphere of usefulness, and make the original work of Herzog accessible to a great many students and readers who have hitherto only known it by name. And this is no small gain to the English-speaking public.

NOTICES

JUDAS ISCARIOT: an Autobiography. By the Rev. JAMES W. T. HART, M.A. London: Kegan Paul, Trench and Co. 1884.

Mr Hart well says in his Preface, "It may fairly be assumed that no man ever reached the highest point of excellence, or sank to the lowest depths of degradation—suddenly. The final development of either may appear to be sudden, but it is not so in reality." This is very true, and we may be sure it was the case with the Traitor. We are not given, in the Gospels, much out of which to build the inner history of Judas; but we may fairly judge that he was a man who had been really impressed by our Lord's teaching, who had in him a real craving for the light; but that he was a disappointed and embittered man. Surely the Lord would never have chosen him unless He saw real good in the man; but we may suppose that he was one whose good was poisoned by a discontented temper. He was a grumbler, he picked holes in everything set before him, and so lapsed into a spirit of grumbling hostility to his Master. Mr Hart, in spite of what he says in his Preface, in his first chapter shows us Judas as a fully-developed villain, a man without noble aims, grasping and selfish. He is dazzled by our Lord's promises of founding a kingdom, and making His Apostles Princes in His Kingdom, and he joins the band out of ambition. The holy teaching of CHRIST makes a sense of something better in him, but it passes. He is constantly looking forward to the coming in triumph of the kingdom, and when he is disappointed of this, he betrays out of an angry revulsion of feeling.

We do not see in the book any true insight into the complexity of the human soul, the battle of motives, and the warping of good intentions, because the result does not meet the views of the individual. It is a shallow book, presenting no striking points,—a book almost any educated man might have written, and which leaves no impressions on the mind like the striking essay on Judas by De Quincey.

OUTLINES OF CHURCH TEACHING. By C. C. G., with Preface by Rev. FRANCIS PAGET, M.A., Vicar of Bromsgrove, and Examining Chaplain to the Bishop of Ely. London: J. Masters and Co. Pp. 288. 1884.

We have seldom seen a book of this kind which we can so unreservedly recommend. In its form a series of brief notes, illustrated by references to Bible and Prayer-Book, it contains

a mine of wealth which may very profitably be worked both by teachers and preachers. Under the several heads of "Faith," "Obedience," and "Grace," it provides a course of instruction on all the chief points of the Church's teaching; and, while full of suggestive help to the teachers, it will be found in the words of the Preface, that "the great commendation of the book is that it does not save the teacher any trouble; indeed if the teacher be conscientious and thoughtful, he will probably find that it will lead him to increase the time and trouble spent in the preparation of his lessons."

We may add, that while the author does not shrink from declaring the whole counsel of God as revealed to the Church, the teaching is given with such moderation of tone as to avoid any reasonable ground for offence.

We observe at page 265, where the author is speaking of "the Seal" of the Spirit, he says "our care must be so to live. . . . that the seal may never be effaced." The practical advice is excellent in this passage, but it is not theologically accurate, as the seal *can* never be effaced. In those who are unfaithful, it will remain as an additional ground of condemnation.

A DAILY TEXT-BOOK: gathered from 'Sermons for the Christian Year,' by the Rev. JOHN KEBLE. By E. H., and F. H., with Preface by Rev. PETER YOUNG, M.A., North Witham. London: Walter Smith. Pp. 818. 1884.

If any one is looking out for a book for a birthday present, the 'Daily Text-Book' is a most suitable volume for the purpose. It is got up in gift-book style, crimson cover, gilt crosses, red lines, etc. Keble's Sermons, as Mr Young observes, do not easily lend themselves to this process of dismemberment. The extracts, however, are well made, and are long enough to contain some definite thought for each day. The words of one who lived continually in the presence of God, and in imitation of the One Perfect Life, have an unction of grace about them which must be helpful to all who read them. The book is arranged according to the Church's Year, beginning with Advent, and the Festivals are duly provided for.

THIRTY THOUSAND THOUGHTS. Vol. II. Edited by the Rev. Canon H. O. M. SPENCE, M.A., Rev. JOSEPH S. EXELL, M.A., and Rev. CHARLES NEILS, M.A. (containing sections 6-10)—VI. Man's Nature and Constitution.

VII. The Laws by which Man is Conditioned.

VIII. The Epistles to the Seven Churches in Asia.

IX. The Seven Sayings on the Cross.

X. Virtues, including Excellences (First Part).

London: Kegan Paul, Trench and Co. 1884. Pp. 501. Price 16s.

This work, like the 'Pulpit Commentary,' grows apace; and this volume appears to us better than its predecessor. The last three headings seem to us admirably executed, and calculated to be very useful to preachers; especially the section on the 'Seven Sayings.' The compiler has taken all the chief works on the subject that have been published in our generation, and has simply picked all the best parts out of each, leaving what was dull or pointless, or wanting in impressiveness. The consequence is, that he has formed a commentary which is in every way striking. No less than twenty-five authors have been laid under contribution in these pages; and not the least valuable page of this section

of the book is the 'Index of Quoted Authors,' among whom we notice the names of Alford, Antonio de Guevara, Bellarmine, Bristow, Butler, Carter, Capel Cure, Fales, Fra Thomé de Jesu, Baring-Gould, Hanna, How, and other well-known authors. Excellent, too, is the section on the 'Epistles to the Seven Churches,' and the oddly-named division entitled 'Virtues, including Excellences,' will unquestionably be most useful to the preacher. He will probably turn less often, if he turn at all, to Section VI., on 'Man's Nature and Constitution,' and Section VII., 'The Laws by which Man is Conditioned,' which do not approach so near the general subjects of addresses from the pulpit, and will, as it seems to us, serve the lecturer rather than the preacher.

The general usefulness of a work of this kind seems to us unquestionable. Pulpit helps of this kind are needful and needed, because the field of theological and general literature has grown so wide—too wide to enable the ordinary reader to keep himself acquainted with the whole, or even with any considerable part of the whole. Even reviewers succeed in doing so only by making themselves slaves to their work. Yet it must not be forgotten that the intelligence of congregations is constantly advancing, and that they have become vastly more exacting on the matter of sermons than used to be the case. The sermons must be vastly more frequent than in old days, and they must be *better*; must be fresh and unhackneyed in style, affluent in illustration, worthy in treatment of their sacred themes. There are Retreats and Missions, Three Hours' Services, Meditations, and many another form of pulpit teaching of which the easy-going clergy of a former day did not dream. Such an extraordinary demand necessitates extraordinary helps, and that very much of the kind that is here presented to those who need them; for assuredly, as we have said, they are needed, and there is a legitimate way of using them. We expect to see such books multiply; and if they are good of their kind, as this is, we shall not be sorry for it, because we shall know that it means the supply of welcome help to wearied brains.

BIBLICAL LIGHTS AND SIDE-LIGHTS. Ten Thousand Illustrations. With Thirty Thousand Cross-References. By the Rev. CHARLES E. LITTLE. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 632.

This work, which is of American origin, differs from most Biblical Dictionaries of Illustration in confining its matter entirely to Holy Writ. It is intended to furnish preachers, public speakers, school-teachers, and others with an appropriate text or reference in illustration of their remarks. We think the book fully answers this purpose. In the preface the author says, "the Bible dignifies the address in which it is reverently quoted. While the repetition of other illustrations weary (sic) the reader, those from the Bible are fresh for ever. Familiarity often increases their effectiveness, as when a lawyer illustrates the insufficiency of circumstantial evidence by reference to Joseph's bloody coat." In this volume are collected and alphabetically arranged, under suitable topics, ten thousand quotations of Biblical facts, incidents, and striking statements. We give a specimen of the manner in which the book is arranged. Opening at the word "Choice," we find nineteen quotations, e.g., "CHOICE, THE BETTER—*Mary.* Jesus said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful;

and Mary hath chosen that good part, which shall not be taken away from her." The DECISIVE—*Joshua* [shortly before his death], said "If it seem evil unto you to serve the LORD, choose you this day whom ye will serve . . . as for me and my house, we will serve the LORD." Such topics follow as the desperate choice illustrated by the case of Esther; the difficult choice, as in the case of God's offer to David of seven years' famine, three months' defeat, or three days' pestilence; a dangerous choice, for which Lot's decision to dwell in Sodom is the text quoted. There is a very full Textual Index, and the book would certainly be a useful addition to the clergyman's study-table.

AN EXPOSITION OF THE LORD'S SUPPER, &c. By A PRESBYTER of the Church of England. London: George Bell and Sons. Pp. 395. 1884.

This Exposition is said to be "new to the Nineteenth Century." The author, after stating that at "nearly every age of the Church" there have been disputes about the meaning of the words of Institution, an assertion which is historically incorrect, proceeds to give us his mind upon the subject in a chapter which he heads "the true explanation," in which he says:

"'The Bread is the Body of CHRIST,' 'the wine is the Blood of CHRIST,' in precisely the same sense as a 5*l.* note 'is' five pounds, or 20*s.* 'are' one pound; or 12*d.* 'are' one shilling, &c."

We confess to being disappointed. There is nothing new in this notion that the copula means "is equivalent to" except what to us seems a lack of reverence in the way of stating it. We very much distrust those who start with the idea that they are going to set all the world right, and a perusal of this work, not that it is really worth reading, is certainly calculated to deepen the feeling. We cannot understand how men can continue to be "Presbyters" of the Church of England who think that it is right to receive the Sacrament sitting round a table in the evening.

STEPPING STONES TO HIGHER THINGS. By Captain SETON CHURCHILL. London: Nisbet and Co. 1883.

There is much sound religion and solid good sense in this book; but the worthy author, if he read the Prayer-Book more carefully, would see that the Church connects regeneration with Baptism, and not with Conversion.

SUNDAY MEDITATIONS; Adapted to the Course of the Christian Year. By DANIEL MOORE, M.A. Religious Tract Society. Pp. 323.

A New and Cheaper Edition of these Meditations on some subject suggested by the services of the successive Sundays of the year. They are sensible, earnest, and pious, and would be found valuable for private reading.

MEMOIR OF CAPTAIN PRESBYTER WILLIAM STEPHENS, R.N., late of H.M.S. *Thetis*. By R. A. HEYWOOD, M.A. London: James Nisbet and Co. 1884. Pp. 304.

Piety in the naval service tends, as a general rule, to take a Low Church, or even a Nonconformist character (though there are bright instances to the contrary), and it is not strange that it should be so: for divine service on board a ship at sea must generally be carried on under considerable

difficulties of ritual. Suitable devotional helps of an *external* kind are manifestly beyond reach, in the absence of a chapel. Doubtless the prayers offered are as sincere and fully as acceptable to the Divine Hearer of prayer as if they ascended from the most reverently arranged of chancels. But the effect is that the sailor having to dispense with "ritual helps," becomes accustomed to their absence, and at length takes a strong and rooted dislike to ornateness of ceremonial. We have known many instances of it, and we find it was so with the subject of this memoir, Captain Stephens. He seems to have been a "hardworking seaman," who saw service in almost every sea, and whose preferment came late. He was careful for the well-being, spiritual and temporal, of his men and officers, as almost every page of his memoir bears witness. Evidently a good, sincere Christian man, faithful to the light that was in him. After serving three years in the South American Squadron, he died of a sudden attack of diphtheria, and was buried at Bella Vista, August 19, 1882.

THE GENTLEMAN'S MAGAZINE LIBRARY. By GEO. L. GOMME, F.S.A. Dialects, Proverbs, and Folk-lore. London: Elliot Stock. 1884.

A classified collection of the chief contents of the *Gentleman's Magazine* between 1781 and 1868, relative to the above subjects. It is a storehouse of interesting information, the explanations of current sayings not always being reliable, but for that Mr Gomme is not responsible. We think it probable that L. H. is right in his explanation of "An't please the Pigs." It has been generally supposed that "Pigs" stands for "Pyx;" but it is hardly probable that respect for the opinion of a monstern should be expressed. L. H. suggests that the "Pigs" were S. Anthony's scholars. The great school of S. Anthony was in Threadneedle-street, and turned out many scholars, among whom were Sir Thomas Moore and Whitgift. The saying meant, "such a thing may be done or allowed, if approved by such authority as the school of S. Anthony," the "Pigs" being the vulgar name for the scholars, the pig being the symbol of S. Anthony. The book is beautifully got up, printed in Mr Stock's best style, and bound in white and gold. It is an amusing book to take up at any time, sure to yield something of interest.

SCIENCE IN THE NURSERY; or, Children's Toys and What They Teach. By T. W. EBLE.

A new and cheap edition of a capital book, the working out of a good idea, the leading of children's minds from their toys to the principles of their construction. Thus we have chapters on tops, kites, the kaleidoscope, blowing bubbles, squirts, peashooters, and balls. An excellent book as a present to a thoughtful boy.

We have just received the Summer Number of the *Illustrated London News*, with its large coloured plate, "Happy Days." It seems a capital number, with both letterpress and illustrations excellent and well varied.

EASTWARD HO! A Monthly Magazine. London: Wells Gardner, Darton and Co. Number I. Price 6*d.*

This is the opening number of a magazine intended to be "a medium of thought between East and West" London,

and to make known the difficulties and the wants of the vast masses of poor east of (the site of) Temple Bar, to those richer and more cultured who may be able to sympathise and to help. It is a publication we must mention, therefore, because of the deep interest we feel in its object, and we hope to refer later on to some of the succeeding numbers.

Magazines of the Month.

Readers of the PORTFOLIO are very certain to find in the illustrations of each number something to arrest and strike the eye, and give food for thought. We never feel more the profundity and power of expression which belongs to etching, more, perhaps, than to any other form of pictorial art—oil-painting only excepted—than when we study the carefully-chosen and executed plates which come to us month by month in this admirable magazine. This month we have the "Head of a Girl," after Greuze, which is the feature of the number; also a "Study," after J. G. Rossetti, which is a mere outline, but possesses, like so many of the heads drawn by his pencil, a strange suggestiveness and charm. The article on the recent "Exhibition of Portraits at Cambridge" is interesting; and the sketches of the River Thames and the country on its banks, entitled "Wallingford, Streatley, and Basildon," by Mr Alfred J. Church, will be read with much enjoyment by many besides anglers.

Of the beautiful wood-engravings, which form the specialty of the MAGAZINE OF ART, there is a great abundance, as usual, in this month's number. The frontispiece is a reproduction of Mr E. B. Leighton's powerful picture, "The Gladiator's Wife." It is remarkable how the whole pathos of the scene is skilfully left to the imagination of the spectator to construct from the agonised countenance of the woman, turned towards him and shrinking away from the arena, whence the sounds of deadly conflict seem to be rising. Mrs Harrison's "Illustrations from the Antique of the Greek Myth of Theseus and Ariadne" is curious, and, like previous articles on other myths, well worth study. The "Fontainebleau Sketches" are continued, but the most effective scenes for illustration seem to have been already used up, though the letter-press is spirited as ever. "The Keramics of Fiji" seems to us *ne vaut pas la chandelle*: but a new and rich treasure of beautiful objects and views has been had recourse to by Mr David Hannay in the first of a series of articles on "The Marvel of the World," the city of Seville. We hope that in the next "chapter," as the magazine calls it, we may have as many views of the wonderful Cathedral. The Giralda campanile, one of the finest relics of Moorish art, is here figured. "Raphael on the Formarina," by Miss Julia Cartwright, will also be found interesting.

Coming now to the magazines "of fiction," we have a number of BLACKWOOD made up in about equal proportions of politics, stories, and reminiscences of travel, appropriate enough to the commencing tourist season. "The Baby's Grandmother" has come to its *dénouement* tragically enough; but notwithstanding the skill shown in grouping, and cleverness in description, it appears to us an ill-constructed story, and we hardly see how it can end satisfactorily. "Magda's Cow" is a sketch of life among the Polish peasantry; but it

hardly looks promising. The writer of "A Glimpse of the West" damps the enthusiasm of the well-born and well-taught young Englishmen who are going out in so great numbers to Manitoba and the Far West as agricultural "pups" (short for *pupil*) by suggesting that it is only unskilled labour they are set to do, or indeed are qualified to do, and that they would be far better off as clerks or artisans. It must be remembered, however, that this period of servitude is of the nature of an apprenticeship (far from pleasant, it must be allowed), and must be looked at with a view to the success and independence in life which unquestionably the industrious Canadian farmer will have within his reach. "On the Atlantic Seaboard" is one of those exquisite descriptive articles, redolent of the heather, of which *Blackwood* has well-nigh the monopoly.

LONGMAN is light, brilliant, and sparkling as ever. "Jack's Courtship" is one of the very best of the contemporary serial stories (and what a multitude there is of them, if we only count those in the chief magazines!) "Cricket Gossip," by Andrew Lang, will be welcome to all lovers of the sport. "Shut Out," by F. Anstey, is quite in the peculiar vein of the author of 'Vice Versa,' and is sad and pathetic with a quite peculiar power. Mrs Oliphant's story, "Madam," shows no trace of waning interest.

MACMILLAN has more than one thoughtful article; but first we must mention an exquisite little poem, "Juventus Mundi," by the late Charles Kingsley, which has been hidden, we suppose, among his papers, and but lately unearthed to delight the world. "Under the Shadow of the Sphinx" is a clearly conceived discussion, in dramatic form, of the great Eastern question. But, whereas the author of 'Tancred' was of opinion that the secret of harmonizing the jarring forces of modern civilization was to be learned from the East, the object of the present paper is to state the view that the East is now to be taught and trained by the nations of the West in modern civilization. Our success has not, at all events, been great in Egypt. "Art and Life" is a dramatic dialogue also; but is far from having so much power or distinctness.

Few and lengthy articles is the rule this month in the CORNHILL: but the articles are one and all good. The *pièces de résistance*, as usual, are the stories. "Dr Greatrex's Engagement" is powerful, but not pleasant; and "The Giant's Robe," which is at last approaching completion, seems to us rather spun out. No. 7 of "Literary Recollections;" a lively article on "June Fishing," which is timely, though there could hardly be much novelty in it; and a sketch of the ways and habits of the genus *gamin*, entitled "My Arab," complete the number.

The NINETEENTH CENTURY begins with a strongly-worded protest by Mr Moberly Bell against the vacillation and timidity shown by the English Government. "The result," he says, "of our eighteen months' occupation of Egypt is

"a government which is neither strong, just, nor equal; and for this government, disguise it as we will, England has become responsible before Europe.

"Where, then, is the fault?

"Certainly not in the people, easily taught and governed; not in the ruling classes, who, whether under pressure or no, have given us as much support as is consistent with their natures; not with foreign Powers, who have on the whole treated us with singular forbearance;

nor with the English officials, for no more conscientious men exist than those now struggling manfully under difficulties in Egypt.

"The fault is in the system, and in the system alone; we are wasting the precious months in trying to achieve the union of youth and crabbed age, of the old world with the new; we are trying to place new wine into old bottles, and because we have not the courage to adopt the one system or the other, we are making a contemptible failure between the two."

Mr Justice Fitzjames Stephen points out the extreme inconsistency of the Agnostics in objecting to Christian dogma, and yet claiming to retain the essential quality of religion. He argues, not as a believer, but from the merely intellectual, worldly point of view, that "theology is essential to religion, and that to destroy the one is to destroy the other." And no doubt he is right. Mr William Rossiter returns again to the charge against our English Sunday, pleading, though temperately, for the opening of libraries, museums, &c., on that day. But again we reply, it is not *that* we object to, but to the widespread, almost universal labour, to which that would be sure to lead. "The Art of Public Speaking," by Hamilton Aidé, has very many useful and valuable suggestions for all public speakers, and should be carefully read.

The EXPOSITOR begins with an ingenious and interesting "ideal biography" of the Prophet Ezekiel, by Dean Plumptre, which will repay perusal. Thoughtful also and suggestive is an article entitled "The Moral Aspects of the Mosaic Narrative of the Creation," extracted from a sermon by the late Rev. T. T. Lynch. "A Dream," by Carpus (a familiar name in this magazine), is pretty, but somewhat sentimental. And the so-called "text" of Scripture is but a cento of phrases from the Gospels; ten words only being original. These ten words certainly spoil the whole: and *any one* who has any feeling for the lofty and altogether unapproachable *fitos* of Scripture would be "much surprised to find it" there.

Among minor periodicals which call for notice we may mention the CHURCH PORTRAIT JOURNAL (London: W. Poole), which gives photographic likenesses and biographical sketches of clergy eminent in general estimation or in the eyes of their friends; the CHURCH SUNDAY SCHOOL MAGAZINE (Church of England Sunday School Institute), which has some papers of sterling quality but is still rather weak in Sacramental teaching; the BOYS' AND GIRLS' COMPANION (same Publishers), a nice little magazine not obtrusively religious; the CHURCH WORKER (same Publishers), which will be helpful to persons engaged in teaching or other parochial work; the CHURCH OF ENGLAND TEMPERANCE CHRONICLE, which contains the usual "awful examples" and Temperance tale, but is well edited and does not mar a good cause by blind bigotry or rabid denunciations; the Rev. C. Bullock's HOME WORDS and the DAY OF DAYS (7 Paternoster-square), which are mildly evangelical and generally interesting; the GOSPELLER (Mowbray and Co.), noted for its sound teaching and beautiful woodcuts; and MY SUNDAY FRIEND (same Publishers), which will please the little ones of CHRIST's flock and help to keep them in sound doctrine. Cassell's POPULAR GARDENING (Cassell and Co.), in Parts at 7d., commences well, being interestingly written and well illustrated; and the same remark may apply to another and similar issue by the same firm, GREAT INDUSTRIES OF GREAT BRITAIN, a periodical which ought to have a very large sale, on account of the intrinsic interest of

its subject, especially to the great industrial populations of the North. But Part I. seems to us somewhat *miscellaneous*; passing as it does from iron and steel to cotton, thence to ship-building, thence to hemp, flax, and jute, and so on. Would it not be better to make each paper in a measure a complete description of the particular industry? The ILLUSTRATED DICTIONARY OF GARDENING (L. Upcott Gill), is strictly a dictionary, in alphabetical order, well printed and abundantly illustrated. Parts I., II., and III. (ninety-six pages), carry the reader as far as "Apple." It will be invaluable, we should say, to gardeners. COOKERY FOR AMATEURS, by Madame Valérie (same Publisher, 1s.), is a collection of recipes for French dishes by a lady now the wife of an English clergyman, but French by birth. The book is worthy the attention of our lady readers.

Ordinations on Trinity Sunday, 1884.

PROVINCE OF CANTERBURY.

	Deacons.	Priests.	Oxf. Camb. Durh. Dub. & Lond.	Theol. Colleges.	Others.	Total.
S. Albans	4	4	7	1	...	8
S. Asaph	...	...	...	...	...	...
Bangor	...	4	1	3	...	4
Bath and Wells	2	2	3	...	1	4
Canterbury	9	8	16	1	...	17
Chichester	5	9	18	1	...	14
S. David's	3	...	...	3	...	8
Ely	7	7	13	1	...	14
Exeter	6	4	6	4	...	10
Gloucester and Bristol	4	5	4	5	...	9
Hereford	6	9	10	4	1	15
Lichfield	4	12	8	8	...	16
Lincoln	5	6	6	5	...	11
Llandaff	...	...	...	...	...	...
London	27	24	38	12	1	51
Norwich	5	10	11	4	...	15
Oxford	10	16	22	3	1	26
Peterborough	7	6	10	3	...	18
Rochester	19	20	34	5	...	39
Salisbury	10	8	7	10	1	18
Sodor and Man	...	...	...	...	...	...
Southwell	9	11	10	10	...	20
Truro	14	3	11	5	1	17
Winchester	...	...	...	...	...	...
Worcester	11	18	20	8	1	29
TOTAL FOR SOUTHERN PROVINCE	167	186	250	96	7	353

PROVINCE OF YORK.

Carlisle	9	4	7	5	1	13
Chester	5	5	7	3	...	10
Durham	5	9	12	2	...	14
Liverpool	14	11	11	18	1	25
Ripon	...	...	...	...	...	...
Manchester	9	7	7	5	4	16
York	12	19	23	7	1	31
Newcastle	5	8	7	6	...	18
TOTAL FOR NORTHERN PROVINCE	59	63	74	41	7	122
GRAND TOTAL	226	249	324	137	14	475

✠ SERMON ✠

The Rock that is higher than I.

PSALM lxi. 2.

"Lead me to the Rock *that* is higher than I."

This is a cry of weakness and helplessness, but, at the same time, of conquering faith. Observe first the individuality of the Psalmist. He ventures into the audience chamber of the Almighty. Every sight and sound of earth is hushed. The soul is alone with God. For a moment he concentrates all faith and prayer in his own personal experience. His cry is, "Lead *me*." True religion, brethren, never loses its individuality; it is always soul by soul and heart to heart. The prayer is for guidance; for guidance in that path which leads to the Rock of Ages. It is the happy peculiarity of God's people that they are a led, a guided people. They are led as the Israelites by the cloudy and the fiery pillar; led as wayfarers by an unerring guide; led as soldiers by the Captain of their Salvation; led as children who are safe and happy in the clasp of a Father's hand. This is the thought so constantly expressed in the hymns of the Church which reflect the desires and aspirations of God's people, as in the hymn "Guide us O Thou great Jehovah, Pilgrims through this barren land;" or, to take another instance,

"Lead, kindly Light, amid th' encircling gloom
Lead Thou me on."

The LORD JESUS CHRIST is given as the Leader and Commander to the people. The prayer is a cry to CHRIST to lead us to Himself. "Lead me to the Rock that is higher than I."

The imagery of the Rock is one that pervades Holy Writ. The order of ideas associated with it varies. It is the rock on which the fortress is enthroned, the emblem of protection and safety. It is the rock that extends a grateful shadow to toil-worn and weary men. It is the rock to which we cling for dear life, when storms and waves go over us. All these emblems suggest the multiplied needs of God's people. In the wanderings of the Exodus it is the tradition of the Jews, which is probably a safe one, that a rock followed the camp from which flowed the stream of living water. "They drank of that spiritual rock," or, as it has also been translated, that "miraculous rock that followed them, and that Rock was CHRIST." In the Christology of the Old Testament, where Psalmist and Prophet speak of the Rock, "that Rock is CHRIST." Take, for instance, that exquisite prophecy of Isaiah: "And a Man shall be as a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." Many of us, as myself, may have felt the force of this image in far southern lands, when from the glare and dust we have come into the tender massive shadow, the repose, stability, and refreshment of "a great rock in a weary land." Yes, a Man shall be as a Rock—the Man

CHRIST JESUS—the Man bone of our bone, flesh of our flesh—the Man who took up our humanity into His Eternal Godhead that the people of the fallen race might find a new principle of life and be sons of God and heirs of eternal life. One who knows all our sins and weakness and wants, and "loves us better than He knows." The high God is our Redeemer and the Rock of our Salvation, and "under His shadow we sit with great delight." And so when "the rains descended and the floods came and the winds blew" the wise man was safe who built upon the Rock.

"Lead me to the Rock that is higher than I." Is not that just what we need, Christian friends? We need One Who is as ourselves and yet infinitely higher than ourselves. How often we find men who seem to construct for themselves a rock that is no higher than themselves, that is to say, no higher than poor humanity at its highest, or even at its lowest, water-mark. This world's greatness, or lower still this world's pleasure and profit and fame and health, is the only rock with which they associate ideas of repose and safety. "Their rock is not as our Rock, our enemies themselves being witness." However speciously they may disguise their aspirations under sounding names, they do not really extend beyond the dead level of humanity, they do not rise higher than their source; they are only projections from our poor humanity: But I need to get beyond myself. I need "a Rock that is higher than I," higher than any human being may be, however wise and good; higher than any conception which we can form of our poor humanity apart from the Redeemer. I must look beyond myself, and beyond those who are such as I am. I lift up mine eyes unto the hills from whence cometh my help. I seek the Rock that is higher than I. I cannot even direct and guide my own failing steps. I implore the infinite compassion to care for me and lead me. All my wisdom is but foolishness, and I need the infinite wisdom. All my strength is but weakness; I need the eternal strength. All my righteousness is as filthy rags; I crave an everlasting righteousness. All my feeling is so imperfect and transitory and weak; I long for an enduring Love. I long for that which will give me the sense of permanence and repose amid the changes and chances of life; that will give me peace amid my moral and intellectual weakness; that which will satisfy the problems and cravings of my nature; that which throws light on suffering and sorrow and darkness; that which will give me courage in the hour of my death and in the day of my judgment. Oh Saviour, Friend, Redeemer, there is none but Thyself, none! All other voices are silent, all other hands helpless. "Lead me to the Rock that is higher than I."

There is a lovely hymn in our hymnals, which has perhaps been present in the minds of some of you during this Meditation, that favourite Christian lyric "Rock of Ages." It was the composition of an obscure country clergyman, chiefly known in his day as a controversialist,

and whose controversial writings are forgotten. I will venture to say that if he had written nothing else but this lyric God had raised him up to do a great work in and for the Church. How many dying pillows it has lightened; how many sorrowful and repentant souls it has soothed! I remember hearing the present Lord Chancellor recite it at a Church Congress, and he pronounced it to be the greatest hymn in our language. If we wish to analyse the reasons for the extraordinary usefulness of this hymn they are not far to seek. It is thrown into the most solemn form of human composition, that of prayer to God. It combines the utmost intensity of feeling with the utmost simplicity of form. It is the expression of the deepest conviction of sin and of the highest faith in the Saviour. It sums up the history of a redeemed soul from the first cry for pardon and purity until its entrance into the presence of God. Once more, brethren, raise your heart with mine into the supplications and aspirations of these touching words:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."
*
Nothing in my hand I bring,
Simply to Thy Cross I cling,
Naked come to Thee for dress,
Helpless look to Thee for grace,
Vile, I to the fountain fly,
Wash me, Saviour, or I die."

Dear brethren, let this prayer rise from the heart of each one of us: Lead me, even *me*—Lead me to the Rock that is higher than I.

FREDERICK ARNOLD.

The Next Number, Ju'y 4, will contain a Plain Sermon, "THE FOUR GARDENS," by REV. EDWARD BELL.

Music.

The important German Opera performances, associated with the names of Herren Franke and Richter, have been continued during the last fortnight with varying success. The orchestral playing, the singing and acting of the chorus and the stage management are generally irreproachable, the occasional weakness lies in some of the singers cast for the principal rôles, and in this respect the standard of the 1882 performances at Drury Lane has not yet been attained. The rendering of "Der Freischütz," though presenting some admirable features, among which the chorus must be mentioned, was not of the excellence that might have been expected, and the stage arrangements were very deficient. We scarcely think; it was wise to include the one solitary performance of this work in the scheme.

The "Meistersinger" was repeated on the 13th, unfortunately with a tenor less suited to the part of Walter than Herr Gudehus, which tended in places to mar the performance; for instance, in the finale to the first Act, where the solo was inaudible above the interrupting chorus.

"Lohengrin" was admirably and effectively given on the 11th, and attracted a very large audience, the co-operation of Madame Albani investing this representation with the highest

interest. Indeed the whole performance reflected the highest credit on the management, and was certainly one of the finest and generally most intelligent ever given in this country.

The first performance of "Tannhäuser" took place at a Matinée on Saturday last, and on the whole was exceedingly well given. In the title-rôle Herr Stritt was dignified and impressive, and his acting was of a high order, his narrative of the pilgrimage to Rome in particular was most admirable; the Elizabeth of Madame Biro de Marion had its good points; while the Wolfram of Herr Scheidemantel was worthy of high praise.

We are hopeful that Herr Franke may see his way to give a winter series of German Opera, when he might count on an audience which, if less fashionable, would probably be more numerous and better disposed to estimate at its true value the artistic importance of the enterprise.

Current Facts and Notes.

At the public meeting which was held last week on behalf of the Bishop of S. Alban's Fund, the Bishop stated that there were thirty-three mission clergy and thirteen districts supported by the fund.

The Duke of Westminster is reported to have recommended the conversion of disused burial-grounds into "cheerful public gardens." A writer in the *Times* takes exception to his Grace's suggestion, on the ground that as upwards of 5,000,000 have been buried in the metropolitan district during the present century, the earth may generate disease. To our mind there is something not only incongruous but unseemly in the Duke of Westminster's well-intended proposal.

The Bishop of Sodor and Man was married last week at the Parish Church of Marylebone to Miss Alice Probyn, daughter of the late Capt. Probyn. The Archbishop of York officiated, assisted by Rev. H. Webb-Peploe.

We understand that the Consecration of Canon Boyd-Carpenter as Bishop of Ripon will take place on S. James's Day, and be in Westminster Abbey.

During the procession on Corpus Christi Day at Lucerne, one of the priests dropped down dead on the pavement as the blessing was given to the people on crossing one of the bridges. He was much respected by the inhabitants. The cause of death was disease of the heart.

Amongst the subjects discussed at the Ruridecanal Chapter at Binfield, Berkshire, on Tuesday last, was that of "unknown clergymen." We think after the proceedings at the Sheffield Town-hall with regard to John Lindsay, *alias* Proctor, *alias* Thompson, it would be well if the subject of "strange preachers" were introduced into every ruridecanal chapter. There are evidently persons whose history needs to be investigated, who wear clerical costume. Letters of Order are not enough without identification.

A correspondent informs us that the Alt-catholic movement is making way in several towns in Switzerland. At Bern the Old Catholics have a fine church. There are three altars in it, and before one there is a lamp burning. There is also a confessional box at the side of the church, and some fine paintings, and a crucifix. The white statues on the altars and the artificial

flowers are, however, anything but in accord with English feeling and taste.

* * *
We rejoice to record the return of the Earl of Mulgrave from the "Sunny South," where on account of his health he has been obliged to spend two winters. The parish of Worsley was *en fête* at his lordship's return. Though abroad he was not altogether inactive. There are many opportunities for invalid clergymen to be of service to those who are wintering in the Riviera.

* * *
By the death of the Rev. Prebendary Hawker, the diocese of Exeter has lost a well-known clergyman. He has held the office of Treasurer of Exeter Cathedral from 1876. And by the death of Rev J. Thorp, formerly Principal of the Oxford Diocesan Training College, and since Rector of Noke and chaplain of the County Prison, Oxford has sustained a similar loss.

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Mr Leatham's Church Patronage Bill.

The House of Commons has been occupied on two successive Wednesdays with debates upon ecclesiastical subjects. On one, Mr Leatham's Bill for regulating Church Patronage was discussed; and on the other, Mr Richard's measure concerning Burial Fees and the Consecration of Cemeteries. The former touches a question of grave importance. The evil which the member for Huddersfield attempts to cure by moving the second reading of the "Church Patronage Bill" is one which it is difficult to exaggerate. We fully admit that "the unholy traffic in livings" is a great scandal, and one which we are thankful to have exposed, whether that process is undertaken by friends or foes. Still the remedy may be as bad as, or even worse than, the disease. Decapitation is an effective cure for the toothache, yet it is one, for obvious reasons, which does not commend itself to the sufferer. Mr Leatham, before exposing his remedies, dilates upon the gravity of the disease. Like Temperance orators, he commences with "an awful instance." We are informed that on one occasion an advowson was purchased by "a Race-course Company," and that an eminent jockey obtained it for 5*l*. less than had been given in the same parish for "the Spotted Dog." This is a telling way of putting the subject, though the connection between the two purchases it may not be easy to trace. It is needless, however, to exaggerate an evil the prevalence of which no one denies. But what has Mr Leatham to propose? His scheme is to give the Queen Anne's Bounty Commissioners the power to buy livings at half their marketable value, and to recoup themselves by a charge on the benefice after the next avoidance, the patronage being vested in the Crown. On what principles of justice such a plan for preventing the detestable traffic in livings can be espoused we fail to see. If the mover of this Bill had contended that the sale of livings was altogether unjustifiable, such a line of argument might have been defended on historical grounds; but the proposal as a remedy for present abuses, that benefices should still be sold but only at half-price, and the buyers recoup themselves by a subsequent charge on the benefice, is as unreasonable as it is unjust. The interests of Non-conformists in the welfare of the Church is becoming "quite touching." Mr Leatham admits that, by the operation of the Bill, the Church would "without doubt lose a little of emolument," but that of course does not matter. He is only anxious for "her self-respect and moral character." We fully appreciate such disinterested motives; though to persons who have not attained to the same height of generosity, the reception of two shillings and sixpence for a crown may awaken suspicion. Mr Leatham emphasises his liberality by informing us that "he belongs to the race of those Nonconformists whom the Church had persecuted in olden time, and who, if now in existence, would not seek a more noble revenge than to remove her abuses." Mr Leatham is really too forgiving. It may be

cruel of us to distrust the gushing sentiments of persons of "Liberationist antecedents;" but our impression, to be candid, is that they would like to go a little further, and not only "remove" the Church's "abuses," but remove her altogether.

Mr Grey was not content with the measure of reform which Mr Leatham's Bill vouchsafed. He moved an amendment to the effect that the parishioners should always have the power of vetoing the presentation to the incumbency. The *Times*, without touching the principle of the amendment, shows, in a leader on the subject, its impracticability. Of course, the leading journal will not admit that the communicants are alone to be consulted; but if by parishioners all ratepayers are included, there are parishes not only in Wales but in England where the decision of who should be the rector or vicar would practically be left in the hands of Dissenters. Of all forms of patronage, that of popular election is the worst. Any one who has been present in a parish where competing clerical candidates have addressed their electors, not from the hustings, but from the pulpit, and have watched the subsequent proceedings, will turn away with disgust from any remedy for present abuses which practically hands over to the parishioners the power of election. We have had recent experiences of that mode of patronage which we are not likely to forget.

On the whole, the debate on Mr Leatham's Bill kept fairly clear of the question of Disestablishment, into which it naturally runs. Sir W. Harcourt, however, took an opportunity of airing his views on what he calls "the Protestant Establishment," and tried once more to vindicate that ill-fated measure, the P. W. R. Act. We are glad, however, to see that the Home Secretary was clearly against increasing the ecclesiastical patronage of the Crown, and against popular elections, which he rightly said "were principally transacted in public-houses." Sir W. Harcourt's assertion that "the congregation was the Church" was one of those irrational observations of which from time to time he allows himself to be the mouthpiece, and for which on this occasion Mr J. G. Talbot very properly brought him to book. Mr Grey's amendment was defeated by a large majority, and Mr Leatham's Bill was read a second time, and was referred, together with Mr Stanhope's, to a Select Committee, from which it will emerge, doubtless, in a very different form. What is really wanted is a measure which will deliver Church Patronage from existing scandals without touching the rights of property. The question of patronage has a twofold aspect. It is a trust, but, as Sir R. Cross reminded the House, "there was a question of property deeply involved in it." It will be remembered that Sir R. Cross attempted to carry a Bill through Parliament to prevent the sale of next presentations, which was rejected by a majority of one by the Select Committee of the House of Lords; and the trenchant eloquence of the Bishop of Peterborough on the same subject on a subse-

quent occasion is not likely to be forgotten. "The whole matter," we admit, "is one that bristles with difficulties;" yet, we believe, they are difficulties which may be surmounted. We hardly think the efforts of Dissenters and Liberationists to set the Church's house in order are at all likely to be in the right direction. We protest against any remedy which strikes a blow at private patronage. To lessen the area of lay patronage is a most desirable object from a Liberationist point of view, for it would smooth the way to Disestablishment. Every living which can be got out of the hands of a lay patron is the cutting of one of the ends which bind the Church and nation. The late editor of the *Literary Churchman*, Canon Ashwell, well said at one of the Church Congresses, "The history of private patronage is the history of the parochial system." More than half of the livings in this land, some 7,000, are in private gift. We hear much in the present day of the need of lay co-operation in Church work. The exercise of the sacred trust of Church Patronage is one way in which the laity of this country have a large and controlling influence upon the destiny of the National Church. Any attempt to lessen or do away with lay patronage is an attempt to deprive the laity of a right and of an honour. Thus, the Bishop of Lincoln, when speaking some time ago on this subject, said "the patrons of ecclesiastical benefices hold a high place of honour, and one entitled to respect. . . There is not a more dignified office than that of the Christian patron." What is needed, we say, is not any alteration in the division of patronage, but a prohibition of the sale of next presentations, and that the transfer of advowsons should be placed under proper restraints. It is impossible to hinder the transfer of patronage altogether, so long as a large measure of patronage is in the hands of private individuals, but the abuses which have turned what may be rightly done into an abominable traffic, may surely be stopped. We cannot, however, for one moment think that such a robbery of patrons and of benefices, as Mr Leatham's Bill proposes, is a solution of the difficulty which comes at all "within the range of practical politics."

Centennial Thoughts about the American Church.

No. I.—HISTORICAL SKETCH.

In this Centennial year of the consecration of Dr Seabury, it may not be out of place to gather together some thoughts and facts that were presented to my mind during a long and recent tour in the United States.

Looking back to the first establishment of English colonies across the Atlantic, we find that the piety of godly laymen of the Church and the zeal of her Priests combined to provide chaplains to accompany the settlers to their new homes. The clergy shared the hardships and dangers of their flocks, and not only led their devotions, but assisted their labours. One hand held the shepherd's crook, the other swung the workman's axe.

As one colony after another sprang up, churches were built, and the stipends of the clergy provided by tithes, at the rate in Virginia of 1,500 lbs. of tobacco and 16 barrels of flour each, per annum. At the time of the Declaration of Independence, the Church was established by law in the colonies of Virginia, Maryland, North and South Carolina, Georgia, and New York, while in all the other States she had a foothold more or less strong. In the North, the salaries of the clergy were defrayed almost entirely by the S. P. G., in the South, as I have said, by tithe and poll-tax.

The clergy were under the jurisdiction of the Bishop of London, and from him ordination had to be sought. This entailed great expense and a long and dangerous voyage. "A Parish in Connecticut could justly bewail that one of its candidates for Holy Orders died before his return, another expired in mid-ocean, that a third had been taken prisoner on ship-board by France, and had languished in one of her prisons for years, while a fourth caught the small-pox, which brought him near to death." Discipline among the clergy was necessarily lax, there was no one to have the oversight. The so-called "Commissaries" were Government officers, and, as a rule, men who had little real care for the Church's welfare. Besides this, the first zeal that led men to offer themselves as Missionaries amid the dangers of the New World died out as years passed on, and influence was frequently exerted to obtain from the Government the appointment of discreditable relations to vacant colonial Parishes. We read of an unfortunate district in Georgia, to which one Norris was licensed, and misconducted himself so seriously that the Governor removed him. He was followed by Thomas Bosomworth, who, with his Indian wife Consaponakess, headed a rebellion, and planned the massacre of the people of Savannah; being captured and imprisoned, his vacant pulpit was offered to Mr Duncanson. He in the course of a few weeks was found to be "drunk, profane, quarrelsome, and even murderous." William Teale succeeded him, and "behaved in an unchristian and ungentlemanly manner, doing all he could to bring discredit on the Church and religion."

So early as 1620, we hear of appeals from America for Bishops, and from that time onwards to 1784 the cry grew more and more urgent. But in vain the far-off children cried to their "Island Mother," she, trammelled by State control, was powerless to help. Again and again Archbishop and Bishop urged the matter on the reigning Ministers, but "expediency" or open contempt for religion won the day.

The American Church, in spite of its great drawbacks, numbered at the commencement of the War of Independence, 280,000 members, and 250 clergy. The strongest centres were Charleston, New York and Philadelphia, while in many smaller places there were thriving congregations, and there were few portions of the thirteen States that were not brought more or less under the eye of itinerant Priests. The College of William and Mary and other Theological Institutions were on a firm basis, and large grants of land had been given to the Church by various persons.

The storm of 1776-83 beat fiercely around the walls of the Church. The Revolutionary party looked upon her as a State creation, and believed that her adherents would be traitors to the cause of freedom. How unjust this suspicion was the issue clearly showed, for a very large proportion of those

whose names stand highest on their country's roll of honour had received their religious education from the Prayer-Book. "The Father of his country" himself, Washington, was a devoted Churchman. The prayers used at the first sitting of the first Congress were from the Liturgy, and were offered by a clergyman whose heroic and patriotic devotion had inspired and encouraged the Revolutionary forces during their long warfare. On the other hand, many of the clergy were English born, and received their support from England; these continued loyal and openly prayed for George III. This led to a general idea among the Puritans of New England, that in order fully to free the colonies the Church must pass away with English rule, and to this end they burnt and destroyed her property, imprisoned her clergy, and drove her people to the number of 30,000 into exile.

When peace was proclaimed in 1783, the ecclesiastical outlook was lamentable. This is the account given of one State and may be taken as a picture of all others: "When the colonists first resorted to arms, Virginia in her 61 counties, contained 95 Parishes, 164 Churches, and 91 Clergy. When the contest was over, she came out of the war with a large number of her churches destroyed, with 23 of her parishes extinct or forsaken, and of the remaining 72, 34 were destitute of ministerial services, while of her 91 clergy, 28 only remained." Scarcely was peace concluded, than the scattered remnant of the Church met in solemn conclave, and elected Dr Seabury of Connecticut, a pious, learned and devoted man, to be the first Bishop. At once he came to England seeking consecration, but the hands of the Archbishop, bound by State fetters, could not be laid on his head. He therefore applied to the nonjuring Bishops of Scotland, and was consecrated at Aberdeen, November 14, 1784, by the Primus, and the Bishops of Ross and Moray and Aberdeen. Three years later the political complications were removed, and W. White, of Pennsylvania, and S. Provoost of New York, were consecrated in Lambeth by the Archbishops of Canterbury and York, and the Bishops of Bath and Wells and Peterborough. At each of these consecrations a stipulation had been made. The Primus required that in the Eucharistic Office of the American Church, the Eastern use, followed by the Scottish Church, should be adopted, and the Oblation and Invocation incorporated in the Prayer of Consecration. The Archbishop desired the presence of three Bishops of the English succession in America before an episcopal consecration should take place there. J. Madison, of Virginia, was accordingly sent to England, and consecrated at Lambeth by the Archbishop of Canterbury and the Bishops of London and Rochester. In 1790 T. Claggett was consecrated Bishop of Maryland by Bishops Seabury, White, Provoost and Madison. Thus, after much disaster and long waiting, did America obtain her birthright of full Church privileges. The years from 1784 to 1801 may be called the "formative period" of the American Church, during which her Prayer-Book, Canons and Constitution were put forth.

The vine-sapling, planted 250 years ago in the New World, left without the husbandman's care, exposed to the frost of neglect, the ravages of jealous aliens, broken with the storms of war, yet strong in the Life that is in her, has struck her roots deep in the earth, and spread out her branches over all

the land, and is bringing forth an abundant harvest. It is very instructive to compare the feeble beginnings of the Church with her present position. She numbered in 1882-1883—

Bishops	...	...	68
Priests and Deacons	...	3,500	
Candidates for Holy Orders	...	300	
Communicants	...	350,000	
Confirmation Candidates	...	24,000	

Year by year she is appealing more strongly to the great body of the American people, and is gathering into her fold both the cultured and the ignorant, the rich and the poor. Her annual increase keeps pace with the natural increase of the nation, and with great strides she is covering the ground lost in the past. An American Bishop, in speaking of the growth of the Church, and contrasting it with that of Rome and the sects, calculates that in another hundred years, or less, there will be only three religious divisions in America, namely, Roman Catholicism, infidelity, and Episcopalianism, and of these the Episcopal Church will be far ahead. She has within her a fountain of strong pure life, which flows forth and waters all around. She develops from within, her growth is therefore real, healthy, and permanent. The Roman Catholic Church grows only by emigration, she does not appeal to the people of America, her constitution is opposed to true Republican freedom. The sects are disintegrating and being absorbed by the Church or Agnosticism. "Within our fold dwell now at peace many who had their training in narrower places, but who have now all the best that they want of their old past, and more with it."

"Strong in its past and with a divine and insatiable hunger for souls, the Church has yet a still vaster destiny before it in the future, in rallying the scattered forces of Christendom to the primitive faith and Apostolic order; and in presenting before a world which is impatient of unrealities, a religion which has authority, and is simple, and affecting, and manly."

(From a Correspondent.)

Choir Instructions.

PART II.

X.—A Righteous Intention.

Young persons ought not to seek admission to the choir merely because they are fond of music and wish to improve their voice for their own advantage. Evidently the choir is not a common singing class, nor an harmonic society. Owing to his youth, a singing boy is not able to do many "good works." The work, therefore, of singing to the praise and glory of Almighty God is the great offering which he should delight to make. This righteous intention lifts his thoughts above such incentives as earthly reward or earthly praise. When he tries to improve himself (as in learning to sing well from notes or in parts), it is that he may sing to God's glory better, and turn to better account the talents which God has entrusted to him.

XI.—Preparation.

Preparation consists in calling to mind before-hand in the Vestry certain things which have to be remembered; what

has to be done, and how it has to be done; what should not be forgotten or omitted, e.g., reverence at the Holy Name. And ought not the earnest singer to prepare his own heart to be moved by the words of his mouth? that when he sings words of gladness he rejoices; when he sings words of prayer, he prays; or words of intercession, he intercedes; or words of penitence, he is penitent himself. (S. Augustine.)

All in the choir should be prepared on the instant to take a hint that may be given by the Precentor, who probably will have learnt the art of guiding them with his eye.

XII.—Mindfulness.

Mindfulness is most requisite in every singer down to the very youngest in the choir. He must not be so weak as to have his attention taken off by a buzzing bee, or a fluttering butterfly; by an imprisoned bird, or a brownie bat. His mind must be cleared of all vain thoughts, so as indeed to be full of God: into whose presence he should imagine that he is now about to enter.

"Be still and imagine to yourself that you saw the heavens open and the glorious Choir of Cherubim and Seraphim about the throne of God. Imagine that you hear the music of those angelic voices that cease not day and night to sing the glories of Him that is, and was, and is to come. Help your imaginations with such passages of Scripture as these: I beheld, and lo, in heaven, a great multitude which no man could number of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. And they cried with a loud voice Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and fell before the throne on their faces, and worshipped God, saying Amen: Blessing and glory and power and strength be unto God, for ever and ever. Amen. (Rev. vii.) Think upon this till your imagination has carried you above the clouds, till it has placed you amongst those heavenly beings, and made you long to bear a part in their eternal music."†

XIII.—Prayer.

Prayer is the headstone in the corner to bind together and hallow the other dispositions of the soul. Prayer gives a relish for the Church's sacred Services; removes the weariness of the flesh, and such unwillingness as nothing else can. Pray for one another, and help each other in things temporal as well as eternal—

"Then waken into sound divine
The very pavement of Thy shrine,
Till we like Heaven's star-sprinkled floor
Faintly give back what we adore.
Child-like though the voices be,
And untunable the parts,
Thou wilt own the minstrelsy
If it flow from child-like hearts."*

XIV.—Uniformity.

1. The four ranks in a choir may be compared to as many regiments of the Line. Every singer has to merge himself in his own rank, and perform the same act at the same time, and in the same way as the rest. Each rank has to move

† Rev. W. Law.

* Christian Year.—Palm Sunday.

and work with the unity of purpose and sentiment of a single perfect organism. There are but three postures fitting in a choir, standing, kneeling, and sitting. At the proper time for each of these every singer should be in uniformity with the rest. There should not be as many acts of kneeling, standing, or sitting as there are singers. All must get into the way of changing postures in one act and by one movement. No singer in any rank should be before or after the others, or mar an orderly appearance by keeping an irregular position. Over-quickness is always irreverent, and is as carefully to be avoided as dawdling.

2. At the time of singing all should sing in a uniform manner, so as to produce one harmonious concord; not raising the voice higher and louder than another, lest discord ensue. Each singer should give some heed to the voice of his neighbours, so as to sing the same syllable at the same time and in the same tone. If there be any one who cannot bring his voice to the average tone of the choir let him hold his peace. Silence is better than noise. We being many as the grains of corn in the field are one Bread, and should sing like one person.

3. "It should always be borne in mind," writes Magister Choralis, "that the text is the mistress: the note the slave. THE WORDS MUST GOVERN THE MUSIC, and not the music the words."

XV.—Singers to be Exemplary.

1. As singers have the honour of taking the lead in the public worship of Almighty God, they are expected to be more than usually restrained, each one so behaving as he thinks a holy singer would be sure to behave. Let him be natural, but carefully lay aside all his own failings. It is for the choir to set an example whereby those that are without may see and learn to serve God acceptably with reverence and godly fear. (Heb. xii.)

2. Let thine eyes look right on, and let thine eyelids look straight before thee (Prov. iv.). As it is tiresome to the eye to rest on a blank wall, it would conduce to the keeping of this precept if the wall-spaces above the heads of the choir, north and south, which are usually blank, were painted with some devotional or mystic design. Where there is no such design, the eyes of a singer should be on the ground when not on his book, or following the Lesson. Not even the youngest should require to be watched by any person's eye: for all must be convinced that the eyes of the Lord are in every place beholding the evil and the good. (Prov. xv.)

3. A singer ought to have a good ear to hear, and should therefore be careful to sit still and attentively listen, particularly to the sermon, in which something may be said he ought to know.

XVI.—A Singer's Faults worse than those of others.

The fact that the singer has the best seat in Church, and also the most conspicuous one, makes any faults in his behaviour worse than the like faults in the behaviour of other young people. He has carefully to learn always in Church to restrain himself; to think what he is about, and as it were to measure all his actions, remembering to abstain from the faults specified in the list following.

EVITANDA.—The singer should mindfully refrain from everything that is inopportune or irreverent:—

NOT

Smiling, laughing, or rudely staring so as to make another laugh.
Gaping into the roof.
Pausing to look after the last comer.
Eating spice, rock, or other sweetmeats.
Talking or whispering.
Writing anything.
Reading during the Sermon, or then
Turning over the leaves of a book.
Shifting seats, or
Lounging about in them.
Sitting cross-legged, or
With feet wide apart.
Using hassock for footstool.
With arms out of the surplice sleeves.

Should any person consider these hints too minute, and condemn them as trivial, let such an one be respectfully reminded that nothing should be esteemed trivial which tends to promote reverence in the worship of Almighty God.

XVII.—Returning from the Chancel.

In leaving the chancel all in turn first approach the Altar for the last personal act of Worship; and then with regulated step retire to the Vestry, where they part asunder, on either side, forming two lines; Cantoris West and Decani East; or otherwise according to the position of the Vestry. When the Vestry prayer is ended, then, and not before, each singer should unvest slowly, solemnly, and silently.

W. H. SEWELL.

Yaxley, Suffolk.

(To be continued.)

CURRENT TOPICS

The idea of ever satisfying Nonconformists by granting their requests must be for ever at an end after Mr Richard's motion for the second reading of the Cemeteries Bill and the speech with which he accompanied that effort. The Bill in question involves a distinct violation of the understanding between Churchmen and Dissenters that the passing of the Burials Act in 1880 would settle all differences upon that subject, an understanding which enabled that measure to pass into law. The member for Merthyr assumes the rôle of a kind and interested friend who is only anxious to remove any "prejudice" against the Church which might weaken her influence. It is becoming a sort of fashion amongst some Dissenters and Liberationists to affect a tender and considerate regard for the well-being of the Church. Attacks upon her are not now made so much by the method of open violence and denunciation as by the gentler means of suasion and advice. Attacks, however, are not the less dangerous because they are made with a velvet paw. Whether, however, the demand be "your money or your life," or only "kindly

turn out your pockets," the purpose is the same. The motive of Mr Richard's measure is to rob the living of their fees, and the dead of their sacred resting-place. The Bill could not be more effectively described than in Mr Beresford-Hope's words—it was "a mischievous, provocative, and an aggressive violation of the compact entered into four years ago." The right hon. member for Cambridge added to his definition the term "purposeless," which we advisedly omit, for its purpose is evident. It is designed to deprive the clergy of their rights, and to throw contempt upon a distinctive ceremony to which Churchmen have ever assigned a value and effect. Churchmen, it is true, are still to be allowed to have a consecrated grave, if they wish and will pay for it; but the setting apart of ground by consecration is to be no longer a matter of Church appointment, but only of private arrangement. The clap-trap argument that differences which exist amongst the living "ought to be forgotten in death" is one which will not bear examination. Death may level earthly distinctions, but it is not the solvent of differences of belief. If variations of faith are worth maintaining in life, there certainly can be adduced no valid reasons why they should not remain in death. The fact is, Dissenters feel a certain inferiority, and want to obliterate every distinction which proclaims the difference between the Catholic Church of England and those fragmentary forms of Christianity which have been devised by the wit of man. Mr Richard's affectionate interest in the Church, both living and departed, was justly requited by his measure receiving that inexpensive but certainly not silent mode of interment, which in Parliamentary terms is described as being "talked out."

The services and meeting of the E. C. U. on its twenty-fifth anniversary were, perhaps, of a more triumphant kind than usual, the only drawback being the absence of the President, the Hon. C. L. Wood. The chief function was at St. Alban's, Holborn, which does not seem to have suffered much in point of Ritual from the lengthy prosecutions which have made that church so well known. The E. C. U. evidently grows in strength as well as in area. The roll of the Union now contains fifteen bishops. Bishop Abraham preached the sermon, in which he stated that "he looked at the disestablishment of the Church as within measurable distance." We hardly think such ominous declarations are wisely made. But with Bishop Abraham's assertions that the encroachments of the State on the Church had culminated in the P. W. R. Act, and that the resort to "the historical method" had resulted in the utter overthrow "of the Erastian Tribunals that had supplanted the Ecclesiastical Courts of the land," we are heartily in accord. The Union has now over 21,000 members, and 292 branches. One fact upon which the Union may well congratulate itself is that the land now has rest, no prosecution for Ritual being at present pending. A wider sphere of usefulness will now open up before the

E. C. U., and the cessation of ritual suits will enable it to give itself more undividedly to matters of spiritual and practical importance. The resolutions passed at the general meeting betoken this. The cause of religious education, the prevention of legalisation of marriage with a deceased wife's sister, and the evangelisation of the masses, were the chief points under consideration.

At the meeting of the Convocation of Canterbury, on Tuesday, the Primate introduced the Bishop of Ohio, who had come to England to preach the Sermon on the 100th Anniversary of the American Episcopate, at the invitation of the Society for the Propagation of the Gospel in Foreign Parts. The Bishop of Ohio gave a retrospect of the American Episcopate, in which he thanked the English Church for "the completion of their Episcopal Succession," and the Bishop of London for the fostering care and protection of his predecessors "during Colonial days." The Bishop concluded by presenting the Upper House of the Southern Convocation with a roll of the Bishops who had been consecrated in the United States since the beginning, which he begged might be placed amongst the records of the House. This will form an appropriate memorial of the first centenary of the American Episcopate, and be of historical value. Moreover, such a roll is a witness to the value of Episcopal Succession as a necessity of Church Life.

There are few who have not been concerned either directly or indirectly in sending inmates to the great Earlswood Idiot Asylum. But probably it is not generally known that, with every comfort and appliance for health that can be devised for these poor imbeciles, there is one lamentable deficiency in the arrangements. There is neither chapel nor chaplain. Prayers, even on Sundays, are held in the dining-hall, and there is not even a clerical visitor, only a Scripture reader; and this in an institution numbering 500 patients, and as many more persons employed in different ways. This is the more to be lamented that it has often been experienced that many "innocents" have souls more capable of development than their minds, and take great delight in Church services, the musical repetition seeming especially to suit them. And of them above all it may be said:

"Dim and unheard the words may fall
And yet the Heaven-taught mind
May learn the Sacred air, and all
The harmony unwind."

We are sure that many of those who exert themselves to provide this otherwise happy home and tender care for the poor imbeciles of the neighbourhood cannot be aware that they will be thus shut out of the Church of their Baptism. And surely the attendants, many of whom must be unable often to go to the parish churches, and who form a congregation in themselves, should have some special provision and religious training in their work of charity. Earlswood is professedly "undenominational;" but it is supported by so many members of the Church, and contains

such a number of their children, that surely it is bound to provide for their devotions, though of course, there should be provision for dissenters also. We trust that the Governors will take up the matter.

REVIEWS

The Life and Words of Christ.

THE LIFE AND WORDS OF CHRIST. By CUNNINGHAM GEIKIE, D.D., Vicar of S. Mary Magdalene, Barnstaple. London: Hodder and Stoughton. Two Volumes. Pp. 581 and 655. 1883.

We are glad to bring under the notice of our readers this cheap edition of Dr CUNNINGHAM GEIKIE's great work, which may now be purchased for sixteen shillings. If in some parts we are unable to coincide with the author's views, and in others desire a stronger grasp of doctrine, we are, nevertheless, anxious to bear witness to the care, learning, and reverent spirit with which he endeavours to set before us 'The Life and Words of CHRIST.' He tells us in the Preface that, whilst describing the environment of JESUS, he is mindful to keep the details in their right relation to "the central figure." We do not know that Dr GEIKIE has always succeeded in this aim. But in his delineation of the surroundings of the Life of JESUS, without the inflated rhetoric which mars Archdeacon Farrar's writings, according to our mind, the chief value of Dr GEIKIE's work lies. There is a cardinal difference between the modern and ancient methods of portraying CHRIST's Life. We are not now referring to the lives of CHRIST written by unbelievers, to the hard naturalism of Strauss, or the sentimental romanticism of Renan, but to the works of those who believe that "JESUS is the Divine Saviour,"—to those, for instance, of Farrar, Hanna, and GEIKIE. The mode of their respective beginnings is the clue to the distinction. The modern begin with the Human Life of CHRIST, the ancient with His Divine Personality. The modern lead up from the Human to the Divine, the Divine is the standpoint of the ancient method. The doctrine is unquestioned in the one case, is *proved* in the other. Cannon Farrar begins with the Birth of CHRIST, and gives no account of the Annunciation and Divine Conception. Dr GEIKIE begins with a chapter in which he brings together evidence of CHRIST's Divinity from various testimonies and from the effects of His teaching. But the first chapter of "Ludolphus de Saxonia, Vita Christi," is "de Divina et Æterna Christi Generatione." And the first chapter of S. Bonaventure's 'Life of CHRIST' represents the interest of the heavenly spirits in man's salvation, and the mystical contention between Divine Attributes which were brought into harmony by the decree of the Incarnation. This difference of standpoint between ancient and modern attempts to depict the matchless Life of our Divine LORD leads to different ways of regarding crucial questions. Thus, in Chapter XXIII., we are told by Dr GEIKIE, that our LORD had "four brothers," "and at

least two sisters," a statement in justification of which a note is written at the end of the first volume. The view that our LORD's "brethren" were His cousins is considered by the author "arbitrary and contrary to the usage of the language" of the Jews. The Bishop of Lincoln may be quoted in order to dispose of the Helvidian heresy which lurks beneath these words, and which appears to have such a fascination for some modern writers of the Life of CHRIST, that it perverts their judgment. Dr Wordsworth says most truly in his 'Church History':

"Helvidius also contended from the mention of our LORD's *brethren* in Scripture that the Blessed Virgin must have had other children. To this allegation Jerome replies that these *brethren* of our LORD were, according to common Hebrew mode of speaking, his near relatives, probably His *cousins*.

"S. Jerome was here on the safe ground of Holy Scripture and primitive antiquity; and his decision on this question has been confirmed by the authoritative judgment of the Eastern and Western Church; and the opposite opinion of the Helvidians or Anti-dicomarianites was condemned as heretical."

If other Anglican authorities are needed, we should recommend again the study of Pearson on this point, and of Dr W. H. Mill on "Pantheistic Principles."

Then, again, the Sacramental doctrines unveiled in our LORD's discourse with Nicodemus, and in the synagogue of Capernaum, are most inadequately treated. Instead of bringing out the truth that the Two Great Sacraments are the appointed means of extending the Incarnate Life to mankind, the author seems to wish to reduce everything to metaphor; as though, in the latter discourse, our LORD's words were to be taken in the same sense as we speak of "devouring a book" or "drinking in" instruction.

Dr GEIKIE does not enter at all deeply into the Mysteries of the Life of CHRIST. He seems sometimes to be content with the simple relation of them. Thus, we give the following extract as a specimen of his style and mode of dealing with the Mystery of the Ascension:

"The place where 'CHRIST' assembled 'His Disciples' is not minutely recorded, but was on the Mount of Olives. It was the last time they were to see Him. He had prepared them, as far as their dulness made possible, for His leaving them, and had fitted them to receive the gift of the Spirit, which, within a few days, would illuminate their intellects and hearts.

"He wished, however, to leave them in such a way that they should not think He had simply vanished from them, and wait for his present re-appearance. He would show them, as far as it could be shown, that He returned from the earth to His Father; that God took Him to Himself as He had taken Elijah. They would be able to tell men, when they asked where He now was, that they had seen Him leave the world and pass through the skies to the eternal kingdom, in His human body, to sit down at the right hand of God. The thought—He LIVES: He IS WITH THE FATHER!—was, henceforth, to be the stay and joy of His followers in all ages."

We fully admit the great value of Dr GEIKIE's 'Life and Words of CHRIST,' but we desiderate a fuller and

deeper treatment of those Acts in our Lord's History which are termed "Mysteries." A comparison of the extract which we have made and its context with the chapters on the Ascension in, for instance, Barradius' 'Concordia et Historia Quatuor Evangelistarum,' a book which Dr GEIKIE does not seem to have consulted, would show what we mean.

Whilst making these criticisms we are keenly sensible of the immense labour which Dr GEIKIE must have bestowed in the production of these two bulky volumes, which are full of valuable matter both for the student and preacher. The Scriptural index, with which the work is provided, greatly facilitates reference.

Dr J. C. Ewer's Memoir and Sermons.

SANCTITY, AND OTHER SERMONS. By the Rev. FERDINAND C. EWER, S.T.D., late Rector of the Church of S. Ignatius, New York. With an Introduction by the Right Rev. George F. Seymour, D.D., Bishop of Springfield. And a Memoir by Charles T. Congdon. New York: E. and J. B. Young and Co. 1884. Pp. 243.

This important volume is published as a memorial of the late Dr Ewer, whose sudden and striking call hence while actually preaching in the church of S. John, Montreal, in October last, caused so many regrets. A powerful 'Introduction,' by Bishop Seymour, traces the great lines of Christian life and duty, and points out where Protestantism as a system has failed in the past, and must fail more and more hopelessly in the future, in realising these. It is a brilliant essay, and may be read with edification on this side of the Atlantic also; though the rhetorical energy of the writer has carried him (as the matter strikes us) somewhat too far where he says, "The Bible without the Church needs no infidel to assail it, it refutes itself," for we take it that, as being essential truth, the Bible is luminous with a light of its own; and far from its refuting itself, every part bears witness to every other part: the Prophets and the Psalms to the Law, the New Testament to the Old, the Epistles to the Gospels. This sentence the Bishop would probably have struck out on a cooler perusal. The Bible, we admit, without the Church, is insufficient to meet the attacks of the infidel, for it was the Church which settled the Canon of Scripture, and which governs the interpretation of the Sacred Text. The entire discussion is a noticeable one. We extract a paragraph as a specimen:

"Protestantism, or so much of it as embraces sectarianism, has done three things as the master-strokes of its policy. It broke away from the Church in the sixteenth century; it rejected the Sacraments in their primitive and Catholic meaning, and it virtually superseded the creed of Christendom with confessions of faith formulated by men. In the place of these—the Church, the Sacraments, and the Creed—Protestantism must provide substitutes, and it did. It put the Bible in the place of the Living Church, the Pulpit in the place of the Sacraments, and Private Judgment as to the meaning of Scripture in the place of the Creed. Thus equipped, it started on its mad career.

The final result has not been, even yet, fully reached, but it is tending rapidly toward its accomplishment. There are stages in its progress; step by step the problem is worked out, and a few years more will witness the utter and absolute overthrow of the system, as regards its hitherto avowed principles. All this might have been foreseen, and was foreseen, and foretold. But the device—it was more than man's, was clever, and promised well. For a time it exceeded the most extravagant expectations of its votaries. It carried, in certain regions, all before it."—(Page xvi.)

A memoir of Dr Ewer follows, which is hardly so complete as might have been wished. Instead of saying, for instance, that Dr Ewer's reasons for resigning the rectorship of Christ Church were such as "would do no discredit to his memory," a thing which we quite take for granted, and which *va sans dire*, it would have been better to say plainly what they were. Then the episode of the four sermons on Protestantism and Catholicism is passed over with platitudes instead of giving a clear account of it. We know that Dr Ewer was essentially "a man of war from his youth up." His pen was always ready and seldom indeed idle; and his polemic trenchant. To pass over these elements in his life in general terms is to give a wrong impression of it as a whole. It is "the play of Hamlet with the part of Hamlet left out." But nevertheless the memoir is evidently the work of one who thoroughly sympathises with Dr Ewer and writes with a kindly enthusiasm for his memory. That he was one of the best-abused men in the American Church was an inevitable incident of his life's work. Pioneers are always unpopular until the truth they advocate has won its way to acceptance; and Dr Ewer was a pioneer of Catholic truth and practice. *Requiescat in pace!*

The sermons are characteristic: firm in their grasp and uncompromising in their statements of truth; and (which is a feature we could wish to see in sermons in general) each sermon is for the most part confined to the inculcation of *some one* truth and no more. The sermon on 'Sanctity,' which gives its name to the volume, is that which Dr Ewer had partially preached when his last seizure occurred.

NOTICES

EARLY CHRISTIAN ROMANCES. Christian Legends of the Middle Ages. By Mrs MACCALL. London: W. Swan Sonnenschein and Co. 1884.

We are so deeply indebted to Messrs Swan Sonnenschein and Co. for their series of translations of the Folk Tales of various countries, that we sincerely regret to have to speak in disparagement of the book under review. It is a translation from an absolutely worthless collection made by K. E. Von Bulow, a poet and collector of stories, who died in 1853. Bulow obtained some fame from his 'Novellenbuch,' a collection of Italian, French, Spanish, English and German stories, which he retold in an attractive style. He went on to dish

up some Christian legends in the style of the nursery tale. Possibly, they may have been fresh and interesting to some German readers in 1842, but the book did not go out of print for seventeen years, so that there can have been no great interest felt in it. What could have induced Mrs Maccall to translate, and Messrs Sonnenschein to publish, so worthless a work we are at a loss to conceive. It is of no critical value. No authorities for the stories are given; the stories are taken at random, without research to find anything not generally known, and particularly interesting. Some, such as that of S. Gregory of the Rock, are simply disgusting.

The style in which the stories are told is affected; it is not a book to be put into the hands of children, and it is not a book adults will care to read.

Poor as the book is, we take it as our text for a few words on a very curious and interesting topic, the early romances of Christendom. When the cultivated Greeks and Romans adopted the religion of the Cross, they found it very difficult to shake off their attachment to the old romance literature which they had enjoyed in their days of darkness. The old Greek romances—the *Metamorphoses* of Apulæus, the *Satyricon* of Petronius, *Theagenes and Chariclea*, *Daphnis and Chloe*, *Leucippus and Clitophon*, *Abrocomus and Anthia*, and the like had delighted many a lady, and occupied many an idle hour. These novels were, however, very objectionable reading for Christians, and the early Christian bishops no doubt felt that it was necessary to supply a substitute. Accordingly a vast number of religious novels was written to supply the demand, some pretending to be historical. The earliest that has been preserved is the very curious '*Clementine Recognitions*,' which was attributed to Pope S. Clement, who was supposed to relate, for the edification of the faithful, and the instruction of the Pagans, the history of his conversion, and the beginning of his ministry. All the old lines on which the heathen romance ran remain in the *Clementines*; there are love episodes, narratives of journeys, shipwrecks, pirates, and at last the reunion and recognition of the dispersed members of one family. Heliodorus, author of '*Theagenes and Chariclea*,' became a Christian bishop at Tricca. Nicephorus Callistus tells us that he was required to abandon his *See* or his novel, and he chose to stand by the latter. Achilles Tatius, the author of the '*Loves of Leucippus and Clitophon*,' became a Christian bishop, and probably devoted his pen in after-life to romance of a more moral tendency.

A flood of highly-coloured romantic tales, generally winding up with a martyrdom, poured over the classic world, the old novel turned on love, the Christian taught the rejection of human love. The ascetic novel became the fashion. Such were the stories of Julian and Basilissa, of Chrysanthus and Daria, Zosimus and Mary, Agape, Clionia and Irene, the Necromancer Cyprian and the fair Justina, Galactio and Episteme, which forms a continuation of *Clitophon and Leucippe*, *Andronicus and Anastasia*, *Theophilus*, &c. Sometimes these stories purposed to be genuine records of martyrdom; the fashion had set in for stories of martyrs, and highly-spiced narratives were produced, but they were frauds, the names of real martyrs may have been used, but the story spun about them was certainly fabulous. There can be no question that the Acts of S. Sebastian are a religious romance. So are

those of S. Catherine, so also those of S. Barbara. In some cases we have the original acts, and the historic romance woven out of it. If Mrs Maccall had wanted to produce a book of less known stories, she might have taken the charming tale of Abraham the Jew and the ikon of the Saviour in the market-place at Byzantium, of Adrian and Natalia, of Cyprian and Justina, and of Theodulus the Stylite.

IN THE LAND OF MARVELS; Folk Tales from Austria and Bohemia. By TH. VERNALEKEN. With Preface by E. Johnson, M.A. London: W. Swan Sonnenschein and Co. 1884.

This is a book for which we are grateful. Professor Vernaleken took great pains to collect nursery tales in Austria and Bohemia; and he wrote them down as delivered, without ornament. "The Wishing Rag, the Golden Goat, and the Hat Soldiers" has its counterpart everywhere. In Grimm's *K. M.* No. 54, also like No. 36. It is found in Lithuania (Schleicher, p. 105), in Yorkshire, Henderson's '*Northern Folk-Lore*,' 1st ed. (omitted in 2nd), in the *Kalmuk Tales* of the *Siddhi-Kür*, No. 6, and elsewhere. The soldiers issuing from a hat has its analogue in the story of Weissnitle of the Hungarian Tales of Stier, p. 72. The "Maiden on the Crystal Mountain" is represented in the *Katha Sarit Sagara*, in the story of Saktivega. We are glad that Mr Johnson enters a sensible protest against the extravagant theories of "Sir" G.W. Cox, Professor Max Müller, Wolf and Schwarz on the origin of myths. The sun, the moon, and the dawn do not explain all the stories of ancient mythology and of modern folk-lore.

Many of the tales appear to us in a very broken and late form, from which much has been lost. For instance, in the first we have the marvellous fiddle that makes all who hear it dance, with no account of how it was obtained.

DEUT. XXVII. 23. Marriage with a Deceased Wife's Sister Directly Prohibited by God's Word. With an Introduction on Relations as Expressed in Hebrew. By the Rev. F. S. STOOKE-VAUGHAN, M.A., S. John's College, Cambridge, Vicar of Wellington Heath. London: W. Skeffington and Son, 163 Piccadilly. 1884. Pp. 15. Price One Shilling.

Mr Stooke-Vaughan is entitled to the praise of having unearthed a corroboration distinct and novel, though small, for the orthodox position; and, considering the hackneyed character of the entire controversy respecting the Deceased Wife's Sister Marriage Question, he is greatly to be thanked for his industry and patience in tracing out the links of his argument. It naturally attracted much notice on the first publication of Mr Stooke-Vaughan's letter in the *Guardian*, and must be allowed to strengthen *valent quantum* the traditional view as to the unlawfulness, according to the law of the Hebrew people, of the marriage of a man with his deceased wife's sister.

It rests on Deut. xxvii. 23, which pronounces a man accursed who marries his *חֹתֶנֶת* *chotheneth*. The A.V. renders this word "mother-in-law;" and the masculine form of it, "father-in-law." The feminine form occurs only this once. But the masculine is often used; and it is most probable that it denotes any near relation (by marriage) of the person spoken of. In one case, that of Reuel (or Jethro) and Hobab, this is demonstrable. (Compare Exod. iii. 1 and Judges iv. 11.) Therefore "chotheneth" must by parity of

reasoning mean not only "mother-in-law" but *any* near relation by marriage, and therefore the sister of the wife. That is the whole argument; to which the author prefixes an excursus on the Hebrew idiom in expressing relationship.

Both clergy and laity should read carefully this clever and learned little pamphlet.

ON LAODICEANS, and other Essays. By R. M. EYTON. London: Griffith and Farran. 1844. Pp. 149. Price 2s.

Clever, but discursive essays, of which the sentiments are mostly unexceptionable. What the essays principally want is organic unity; they have neither *terminus a quo* nor *ad quem*.

THE NICENE CREED AND THE FILIOQUE. By THOMAS RICHEY, D.D., Professor of Ecclesiastical History G. T. Seminary. (Reprinted, with Notes and Appendix, from the 'Church Eclectic.') New York: E. and J. B. Young and Co. 1884. Pp. 62.

Dr Richey argues first that the introduction of the 'Filioque' into the Creed by the Synod of Toledo was no violation of that prohibition to "adduce any other faith," and in this he is doubtless right. When he goes further and argues that it was as regular for a Synod at Toledo to add to the Constantinopolitan Creed as for the Second General Council at Constantinople to make additions to the Nicene symbol, we cannot go with him. To do so was not the business of a merely Provincial Synod, such as that at Toledo; though had it been of Œcumenical rank, no doubt it would have been competent to do what any of its predecessors did, since no Council can bind its successors, which have plenary rights equally with itself.

Dr Richey adds much valuable thought respecting the place of the doctrine of the "Double Procession" in the scheme of theology, and its value to the Church.

The essay is worth buying and careful study.

EXEGETICAL STUDIES. By PATON J. GLOAG, D.D., Minister of Galashiels. Edinburgh: T. and T. Clark, 88 George-street. 1884. Pp. 302. Price 5s.

A very interesting volume of essays upon the interpretation of various difficult passages of Holy Scripture. We do not always agree with Dr Gloag in the conclusions he comes to; but we gladly give him the praise justly due to learned, calm, and dispassionate argument.

THE LAW OF THE TEN WORDS. By J. OSWALD DYKES, D.D. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 241.

An admirable attempt to draw out and show the underlying principles of the Ten Commandments, and to read back the ultimate morality of the New Testament into those earliest expositions of Law as the Will of God, from which it may be conceived to have issued, as a tree from the seed out of which it grows.

THE PROBLEM OF THE CHURCHLESS AND POOR in our large Towns; with Special Reference to the Home-Mission Work of the Church of Scotland. By Rev. ROBERT MILNE, M.A., Towie. Edinburgh and London: William Blackwood and Sons. 1884. Pp. 185.

The increase of the masses of population in great towns and cities has gone beyond the power of the existing religious machinery to deal with it; and it is the most vast and threatening of the questions of our age, what is to be the future of the untaught and unevangelised millions who are growing up in the midst of a nominally Christian country. The book

before us is a proof that the same difficulty presents itself in Scotland as among ourselves; and is felt to be, as the writer says too truly, "a blot upon our Christian civilisation." Although the difficulty is essentially the same as it is among ourselves, yet the details of it are in some respects different; and we can recommend this little book to any one wishing to study the question from a Northern point of view. The Appendix especially is a mass of terrible details of degradation, want, and crime; and here, as elsewhere, "strong drink" is blamed for all. But it is well to avoid exaggeration. The abuse of intoxicating liquors is the *form* that the degradation takes, and it is a deplorable *aggravation* of it; but can it be said to be the sole cause?

MANNERS AND CUSTOMS OF THE JEWS. By the Rev. E. P. BARROW, D.D. (R. T. S.)

Many among us can doubtless remember a little book with this title which helped their studies, and perhaps wearied their brains, in early life. The present is a vastly improved edition of our ancient friend, and will be found serviceable as affording trustworthy details on matters appertaining to Jewish life and manners.

SOME NOTES ON THE BOOK OF PSALMS. By the Rev. J. A. CROFT, M.A. London: Longman and Co. 1884.

This is a popular introduction to the study and use of the Psalter, explaining some of the difficulties which meet the student, and helping him to "sing with the spirit and with the understanding also."

FOUNDATION TRUTHS: A Course of Instruction. By C. J. RIDGWAY, B.A. Edinburgh: St. Giles' Printing Company. 1884.

We can recommend these instructions as conveying necessary truth about such misapprehended subjects as Conversion, Regeneration, the Means of Grace, &c. They are sound, uncompromising, and simple.

CHRISTIANITY AND CHURCHISM. By PATRICK ALLAN-FRASER. London: Trübner and Co. 1884.

The title of this little work is as silly as its contents are objectionable. A Christianity which has nothing to do with the Church, which rejects prayer and sacraments and supernatural aid, and seeks for "salvation" in obedience to the common laws of man's nature, is not simply false, but rather foolish.

THE TOPS OF THE MOUNTAINS. London: Remington and Co. 1884.

The author discreetly refers to Gen. viii. 5 in defence of the title of his work, though the exact connection between the subsidence of the Flood and his subject is a matter of speculation, which we cannot discuss. Suffice it to say that we have herein some statements intimated or made in the Bible concerning Nineveh, Phut, Elam, and other matters, amplified and glossed to a wonderful extent. The book is worth study, but is too full of parentheses to be pleasant reading.

THE DISCIPLESHIP OF LOVE; or, A Week's Short Meditation. London: Elliot Stock. 1884.

These thoughts would be commendable were they not tainted with the dogma of Universalism (page 70).

'YOU'RE ME, AND I'M YOU.' A Small Talk with very dear Small People. By SAMUEL GILLESPIE PROUT. London: J. Nisbet and Co. 1884.

These talks with children are very tender and loving, and we should have great pleasure in recommending them were they not based on an entire misconception of the child's relationship to God. Our LORD's conversation with Nicodemus is referred to only to deprive it of all connection with Baptism. How sadly do our teachers need teaching!

AN INTRODUCTION TO THE STUDY OF SHAKESPEARE AND MILTON. Illustrated. London: G. Philip and Son.

For people who desire at small cost to obtain a slight acquaintance with our two great poets we can recommend this book, containing, as it does, some well-chosen extracts, as well as a sketch of the life and works of Shakespeare and Milton, and likewise some information about the grammar and language of the writers. It is shallow, of course, but fairly correct.

LABOUR AND WAGES. By the Right Hon. H. FAWCETT, M.P. London: Macmillan and Co. 1884.

Mr Fawcett has here reprinted in a cheap form some chapters of his 'Manual of Political Economy,' bearing on the subject of labour and wages. There may be different opinions concerning Mr Fawcett's views, but there can be no doubt that attention to the principles here clearly enunciated would prove an antidote to the pernicious nonsense produced by Mr George and his abettors.

Recent Sermons and Pamphlets.

The kind of theology taught at Clifton College may be inferred from TWO SERMONS published by the Rev J. W. Wilson (Macmillan and Co.), who hails "the coming transformation of Christianity," when dogmatic unity shall be exploded, and thought and revelation shall be no longer "strangled by the grasp of religion." It is perhaps a mitigation that these utterances were emitted at St. Paul's and Westminster Abbey. Such ideas unexplained and unmodified might do infinite harm to young and untrained minds.—The Rev. C. E. Beeby asks, IS GOD UNKNOWN AND UNKNOWABLE? (London: Wyman and Sons), and proceeds to prove the existence and revelation of the Deity by the argument of creation, conscience, and the Bible. The little tract is useful as far as it goes; but, we fear, the modern sceptic would laugh to scorn its reasoning.—In a sensational tract, entitled WHAT IS THE SIN AGAINST THE HOLY GHOST? (London: G. J. Palmer), Mr D. J. White, whose tracts on Church doctrine we have often enlogised, shows that continued resistance of grace drives the Holy Spirit away finally, and causes a man to incur this awful sin. The anecdotes introduced are very fearful, if true.—Protesting against a view of popular religion enunciated by Mr Herbert Spencer in the *Nineteenth Century* for Jan., 1884, Mr C. E. Beeby shows that THE WORDS OF THE GOSPEL (Wyman and Co.) are pronounced *not* on heathens who have never heard the Gospel, but on those who have had the Gospel preached to them and have refused it or apostatized. The whole of the passages relating to this subject in the New Testament are examined, and their bearing plainly set forth with almost needless prolixity, were it not that anti-Christian writers never discriminate between the dogmas held

by different sections of Christians, and often take the extreme Calvinism as a fair specimen of Christianity.—We will not attempt to analyse the Rev. C. B. Waller's APOCALYPTIC GLIMPSES (Kegan Paul, Trench and Co.). The author appears to have thought out his own view of the Revelation, untrammelled by previous convictions or commentaries; and his application of the symbolic teaching to the present and the immediate future is interesting, if not convincing.

We have had people writing up the character of Henry VIII. and Judas Iscariot, and now the Rev. G. Margoliouth endeavours to correct the common view of THE CHARACTER OF KING SAUL (London: Elliot Stock). Certainly the author has picked out some points of greatness and nobility in the disposition and actions of this unhappy monarch; but we should not impute to generosity his treatment of the Amalekites, nor his fall to the reckless exercise of his native virtues, but rather to the uncontrolled growth of native foibles.—In THE COMMON THINGS OF DIVINE SERVICE (New York: Dutton and Co.), Bishop Huntington gives excellent advice on all matters connected with public worship, from Liturgical functions to babies crying in church; and if his remarks are often rather homely, his warnings are wise and as necessary in England as in his own country.—From Messrs Rivingtons we have received THE CANTICLES CAREFULLY POINTED AND ACCENTED, only they are not pointed for chanting, and in the *Te Deum* the authorised pointing of the Prayer-Book is wholly ignored. We confess we do not see that much is gained by the alterations. At the same time we must give praise to the manner in which the sense and intention of the Canticles is brought out.—If our readers want to see the vexed question of THE EXTRAORDINARY TITHES RENT-CHARGE ON HOPS (Rivingtons) put neatly and answered succinctly, they may find it in a penny pamphlet with the above title, by the Rev. Dr Welldon.—A tract by the Rev. W. Balfour, THE NEW LIFE AND THE TRUE LIFE (London: Elliot Stock), which, if it did not omit the Sacraments among the enumerated means of grace, would be useful for distribution. All it does say is good and true.

The National Union of Elementary Teachers (57 Chancery-lane) has put forth a timely pamphlet on THE NEW CODE, showing the evils to which, in their view, it has given occasion, and offering suggestions for its improvement. These suggestions are directed towards relieving over-pressure on children and teachers, and increasing the number of pensions to the superannuated. Emanating from a practical body of workers, this pamphlet is worthy of calm consideration, and, if common sense ruled our educationists, and not "fads," would lead to some changes which managers would hail with satisfaction.—Another of those pieces of ignorant legislation, which, while professing to improve, really add to the hardships previously existing, is the Ecclesiastical Dilapidation Act of 1871. Mr J. W. Moore has done good service by giving succinctly, in a pamphlet entitled ECCLESIASTICAL DILAPIDATIONS (Parker and Co.), the history and operation of this most unfair and ill-considered Act. The amendments which he proposes are easy and obvious; we wish our rulers could be persuaded to adopt them.—Dr Thicknesse, Archdeacon of Northampton, has published his SPEECH IN CONVOCATION (same publishers) condemning the constitution of the Final

Court of Appeal recommended by the Commissioners. He opposes it on legal grounds, and still more on considerations of fact and experience. He deems that spiritual causes ought to be tried by spiritual persons, and he cites the disastrous effects of Privy Council decisions as a warning against trusting to mere lawyers for knowledge or equity in such judgments.

The somewhat disingenuous outcry about Outcast London has called attention to the good work going on in many of the "neglected" districts, while it has also brought to the knowledge of polite society certain awful facts to which it had hitherto persistently closed its eyes. Some new examples of misery, *DOWN IN THE DEPTHS* (Seeley and Co.), have been disclosed, and now the Ragged School Union has issued a paper on its labours in *THE DENS OF LONDON* (same Publishers), which, although its line is not that of the Church, enlists our sympathies, in that by its means, and with the aid of its 3,000 voluntary teachers, more than 50,000 children are taught religion and decency, and helped to keep in the right way.—Of what is being done in *CENTRAL LONDON* (J. Hodges) Emilie Isherwood gives a most interesting account, which we recommend our readers to peruse, as it exhibits the way in which the Church adapts herself to mission work and meets every emergency with her large sympathy.—There is another important sphere of missionary operation, and that is among our sailors. A little pamphlet called *TRUST CHRIST MORE* (Thames Church Mission Society) tells the story of the Mission to Deep Sea Fishermen in a most taking fashion. The religious tone is Wesleyan indeed, but the teaching is practical and seems to have produced permanent effects.—A good cause is often injured by an incompetent or injudicious advocate. Temperance has suffered much in this way. The Church of England Temperance Society, however, in its *TEMPERANCE STORIES WITH SONG*, seems to have avoided all unreasonable vindication of teetotal principles; and though the stories and songs are combined in the clumsiest fashion, and the publication is a strange mixture of music and water, the series will be useful both for its tunes and its tales.—We cannot say as much for *THE LORD'S DAY* (Glasgow: Murray and Son), an essay in (very) blank verse; but when a writer ends his lines with "of," "and," "or," talks of a Jew being "hard at his prayers," and considers such verses as these to be poetry,

"From earth's youth this day was aye held sacred
So one book that will not die can witness,"

he makes a solemn subject ridiculous.

Minor Poetry.

ILARIA, and other Poems. London: Kegan Paul, Trench and Co. Pp. 127.

This is a book of singular power and beauty. The poems are full of noble lines and elevated thoughts, which distinguish them favourably from the mass of minor poetry. But as an old writer says, "he who feeds high feeds well and cleanly," so here. Full as the book is of a strong vitality, we venture to think that like a certain living creature, whose characteristics it in no sense resembles, its greatest power lies in its tail rather than in its head. Hundreds will read and re-read the 'Quest of Psyche' where scores only will finish 'Ilaria.'

INDIAN LYRICS. By W. TREGO WEBB, Bengal Education Service. Calcutta: Thacker, Spink and Co. London: W. Thacker and Co. 1884. Pp. 232.

Full of pathos, fun and wisdom, this book shows that it is not always true that "India puts the mind to sleep, and takes from the body its spring." Though the author asks in his "Envoy,"

"Who can fashion worthy lays
Beneath the punkah's drowsy swing?"

he has answered himself and the world by the remarkable vigour and sustained beauty of the poems he has published here. We cordially wish success to 'Indian Lyrics.'

SWEET SONGS FOR MOURNING MOTHERS. Collected and arranged by LUGI. London: J. Masters and Co., 78 New Bond-street. 1884. Pp. 164.

Some of these "sprigs of rosemary" are gathered from the gardens of Mrs Browning, Messrs Longfellow and Monseil, others from unknown "fields of poesie." The Songs are of unequal merit, but all inculcate lessons of love and resignation. As a whole they are helpful and likely to prove a solace to the "mourning mothers" to whom they are dedicated.

THE GUIDE TO NICE. By JAMES NASII. London: Kerby and Endean. 1884.

As poor a guide-book as we have come across—147 pages of history and 84 of description, the latter spun out by tricks of printing, as the putting of the hotels in line, one under the other, so as to fill two pages with the names—the names only of 54 inns.

THROUGH AUVERGNE ON FOOT. By EDWARD BARKER. London: Griffith and Farran. 1884.

This little book has but one fault—it is too short. In 142 pages of rather large print, we are given the adventures of a week's walk in Auvergne. It is written in charming style and with excellent taste. The fun is sparkling, the sense of the beauty of scenery fresh, and interest in everything seen is keen. We will give an extract or two, to show the style of pretty miniature landscape:

"We paid a visit to the Church of S. Julien—by far the most interesting object in Brioude. It is approached by narrow gutter-like streets, the oozy grime and pungent odours of which would make fastidious ladies, not enamoured of archaeology, take to their heels. It is absolutely embedded in ancient tenements, that have grown up round it, like parasites, in the course of centuries. Some have even grown upon it, as the mistletoe upon the oak. Human habitations, a few feet in thickness, have been built into the angles formed by the buttresses and the main walls. At the open lattice of a little window of one of these unique houses, half hidden by creeping plants, a big cat, basking in the sun, looked down upon us as we entered the porch, with sleepy wonder in its yellow eyes. Inside the porch a white haired sacristan was tolling the bell, the rope of which passed through the hole in the low archway. A poorly dressed woman, holding a placid baby, and followed by her husband and a few friends, passed in. The infant was about to be made a Christian; and as the party approached the font another woman came forward, carrying the baptismal water in a common white jug. Lovers of primitive manners, what a sight this simple christening would have been to you, in the dimness of these venerable vaults, where weary Time is allowed to slumber, and the generations pass on tiptoe lest they should wake him!"

"Lempedes was crowded with peasants in holiday dress. We left our knapsacks in the keeping of the *aubergiste*, and went forth to watch the dancers in the market-place. What a charming sight it was! All the men were in blouses, sabots and wide felt hats, even to the drummer who appeared to be the master of the revel. The male dancers—beard, less youths—were fine, ruddy fellows, full of health and the joy of existence. Though sons of labour, they danced with a grace, and

showed a refinement of demeanour towards their partners, that contrasted forcibly with the uncouth manners and brutal jocoseness of peasants in more northern latitudes. It was not, however, on these sturdy youths that our eyes rested most, but on the pretty girls with whom they danced. If any reader imagines that by prettiness I mean the comeliness of healthful looks and a buxom country figure, he has not wandered from village to village among the vines and cornfields of the Limagne. Richly coloured, delicately featured, gracefully moulded, simple and modest in manner, these young Auvergnates of the plains corresponded but feebly with the English notion of rustic beauty. How they darted and frolicked in their caps bound with bright ribbons, blue, yellow, pink, and rainbow coloured, with the ends turned out at the ears like butterfly's wings, and in their silk gowns of Quaker drab."

The book costs but eighteenpence, and will give the reader delightful reading for a couple of hours.

✠ SERMON ✠

The Four Gardens.

JEREMIAH xxxi. part of verse 12.

"Their soul shall be as a watered garden ; and they shall not sorrow any more at all."

It is a well-known fact that in Eastern countries, scorched by the fierce rays of the sun, a constant supply of water is necessary to promote vegetation and to sustain life. When a fountain or stream dries up, all green things quickly disappear, and men must seek new pastures for their flocks and fresh places of abode. But only let a spring burst forth in the desert, or from under the cool shadow of some great rock : then all at once a transformation sets in, flowers start up almost beneath one's feet, and the wilderness will blossom like a rose. Truly a watered garden is a rich possession, and a coveted inheritance in a dry and thirsty land, and is well suited to represent to those who dwell therein the blessings which God holds out as a reward for integrity of life and for obedience to His commands. Accordingly we find this similitude employed not only in our text, but also in the fifty-eighth chapter of Isaiah, having reference in both passages to the dealings of the Almighty with the soul of man.

Now in the pages of Holy Scripture we have a description given of four gardens, which reveal to us as if in a series of pictures the various stages or experiences through which the believer must pass, before he can surmount the trials and temptations of this lower world, and by the merits of CHRIST'S death and passion can be made partaker of the inheritance of the saints in light. As you look on each, may you profit by the study, and may God bless it to the saving of *your* souls.

I. First of all I must ask you to accompany me in imagination to the garden of Eden, which will set before you the condition for which man was originally designed by the Creator. In the book of Genesis we read : "And the LORD God planted a garden eastward in Eden ; and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food ; and the tree of

life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."

Thus we see how Adam was created a living soul in happiness and purity. His dwelling was assigned to him in a watered garden, rich and productive, where with his helpmeet he might reap the immortal fruits of joy and love. But he had not yet been taught by suffering to realise the value of the bounteous gifts showered upon him ; nor had he learned from toil and want to appreciate the rich treasures placed under his control. His state of innocency was soon assailed ; the tempter's suggestion was only too readily acted upon ; and we know the bitter sequel. In Milton's grand epic you can read for yourselves the detailed account

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

Soon came to pass the fulfilment of that decree : "In the day that thou eatest thereof, thou shalt surely die ;" and the earthly Paradise was lost by sin ! And so we are told that the LORD God "drove out the man," and "sent him forth from the garden of Eden to till the ground from whence he was taken."

And here we have a picture of what is now by nature the state of every one that is born upon earth—outcasts from our inheritance ; banished from the Divine favour ; under the blighting curse of sin ; forlorn, perishing, helpless. But we are not left without hope. In the eternal foreknowledge of God a means of reconciliation was devised ; "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And accordingly the sentence had scarcely been pronounced before a promise was held out of hereafter regaining greater bliss and happiness than had ever been experienced even amid the bowers of Eden—in the garden that the LORD had blessed.

II. But we must now pass on to the second division of our subject. All is silent in the hush of night, as we cross over the brook Kedron and approach the Mount of Olives. The patriarchal trees, which had stood there for many a generation, like giant sentinels keep watch and ward over the fertile slopes on which they grew. By the clear light of the Paschal moon we can discern beneath their protecting shade a group of men asleep upon the ground. A little further on three more, left to watch, but also sinking into slumber. And then amid still deeper gloom we gradually can trace the outlines of another form, bowed down with anguish, and in the attitude of earnest prayer. But hark ! what words are these which strike upon the ear ? "O My Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but

as Thou wilt." By degrees His agony grows more intense, until sweat like unto great drops of blood falls from His face, and he pours forth His supplications "with strong crying and tears unto Him that was able to save Him from death." In the distance are stealing up a multitude of people with swords and staves from the chief priests and elders, with the traitor Judas at their head. Then what can this place be? It is the garden of Gethsemane, watered by the streams of Kedron, and watered by the Saviour's tears. Within its precincts we contemplate the Man of Sorrows experiencing in all their fulness the bitter consequences of sin. Others had tasted of them before, but not to the same extent, for "the LORD had laid on Him the iniquity of us all."

Adam by his disobedience had fallen from the high estate for which he had been destined; and all his race from that day forth became subject to the curse and thralldom of death, until the seed of the woman should arise, and should "make his soul an offering for sin," whereby we might once more become the sons of God and heirs of eternal life. It was the crushing load of our guilt which caused that lonely agony and those bitter tears beneath the olive trees in the garden of Gethsemane. Oh! think of the love HE must have borne to you and me when HE engaged in that fierce conflict with the powers of evil; and learn from His own lips his willingness to die. Turn not away from our second picture without taking home to your souls the story of the Cross; and in that sinless and forsaken sufferer "behold the Lamb of God!"

III. Once more the scene is changed. It is very early in the morning, and the first grey streaks of light are faintly stealing across the eastern sky as we enter the garden of the Holy Sepulchre. It belonged to Joseph of Arimathea, a rich man and a counsellor, who was also "a disciple of JESUS, but secretly for fear of the Jews." It was close by the spot where the crucifixion occurred; and to it the body was hastily conveyed, because the Sabbath was drawing near. The account is thus given in S. John's Gospel: "Now in the place where HE was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." "There laid they JESUS therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand." But no sooner was the Sabbath ended than that faithful company of adherents bestirred themselves to revisit the tomb where the body of their LORD reposed. A little band of women were the first to arrive: but what a sight of wonder and surprise was presented to their gaze! There had been an earthquake; and an angel had descended, and had rolled away the stone, and sat upon it. And the Roman soldiers, stationed there to watch the grave, were affrighted at his terrible countenance and shining raiment, and fell prostrate to the ground, as dead. But how did he address the astonished spectators of this wondrous scene? Listen to his message in the words of our hymn:

"HE *lives* Who once was slain;
Why seek the living 'midst the dead?
Remember how the Saviour said
That HE would rise again."

The tidings were too joyful to be kept to themselves; they *ran* to tell the disciples. John and Peter were quickly at the spot, and then returned to the others to bear witness of the truth. But Mary remained behind, and stood at the sepulchre weeping. Before long, some one drew near to her and said, "Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." "JESUS saith unto her, Mary. She turned herself and saith unto Him, Master!"

And here this picture ends. For just as in the beginning God commanded light to shine out of darkness; so upon another first day of the week, within the confines of that garden watered by the tears of sorrowing friends, the LORD of life triumphed over death, and "the Light of the world" burst forth to disperse the shadows of the tomb. Henceforth the atonement was complete; a full, perfect, and sufficient sacrifice had been made for sin; and "they that sow in tears shall reap in joy." Oh! guilty one, turn the eye of faith to Calvary, and to the Cross uplifted there. 'Tis the Saviour's form that hangs upon it, suffering for *you*. Fall upon your knees and cry: "LORD, remember me when Thou comest into Thy kingdom." That prayer will not escape from you unheard; for HE Who died to heal, is risen to save. Mourner! draw near with hope, and hail with gladness the dawning of that first Easter morn. The garden of the Holy Sepulchre is full of consolation for the afflicted soul, proclaiming its marvellous story of the resurrection of the body, and the certainty of life beyond the grave.

IV. We have now reached the final division of our subject; and just as our earliest picture carried us back to the creation of man, so our last will convey us in imagination to what shall be hereafter. Both in the visions of Ezekiel, and in the book of Revelation, we have descriptions given us of the garden of the heavenly Paradise, wherein is set before us in figurative language a foretaste of some of those unspeakable joys which eye hath not seen, nor ear heard, but which God hath prepared for them that love Him. That far-off country, where the weary pilgrim shall lay his burden down, is represented by the ancient prophet as watered by a river deep and wide, which could not be passed over. And "behold at the bank of the river were very many trees on the one side and on the other;" "and everything shall live whither the river cometh." "And by the river . . . shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed;" "and the fruit thereof shall be for meat, and the leaf thereof for medicine."—(Chapter xlvii.)

But when we turn to the writings of the Evangelist the testimony is just the same. In words only slightly different he tells us how

"This stream doth water Paradise,
It makes the angels sing:
One precious drop within the heart
Is of all joy the spring."

He relates (Rev. xxii.) how he was conducted through the celestial city, and then brought to a place where was shown him "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "And on either side of the river was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." "And there shall be no more curse; and there shall be no night there; and they need no candle, neither light of the sun; for the LORD God giveth them light, and they shall reign for ever and ever."

In that garden of the heavenly Paradise, we see the design of the great Creator once more perfected and complete. One glimpse inside its leafy bowers is enough to show that sin has been washed away, and the last dread enemy destroyed. "And there shall in no wise enter into it anything that defileth." Ah! my friends, what a blessed interest that garden should possess for you and me. Depicted as the blissful resort of the dwellers in "the city which hath foundations," we know that within its borders happiness and peace must reign supreme. The bitter consequences of guilt shall be no more felt: its punishment no longer feared. An everlasting song of praise shall re-echo through its groves; for there the lost estate shall be regained. Thither shall the ransomed of the LORD return from the house of their captivity to the celestial Zion: in whose garden they may recline by the crystal stream, pluck the delightful fruits, or enjoy the refreshing shade; while beneath their feet and on every side

"Fair flowers of Paradise extend
A fragrance ever sweet."

There the pilgrimage of the soul is ended, and the wanderer may abide for ever. There the Christian soldier may repose secure from war's alarms; for the wicked shall cease from troubling, and the weary and the heavy-laden shall find rest in that heavenly land of light, and life, and love. "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat." "For the Lamb which is in the midst of the throne shall feed them . . . and God shall wipe away all tears from their eyes;" "and their soul shall be as a watered garden, and they shall not sorrow any more at all!"

EDWARD BELL.

The Next Number, Ju'y 18, will contain a Plain Sermon.

Current Facts and Notes.

No one will be surprised at Mr Bradlaugh's defeat in the "trial at bar." The law rightly holds that to swear means, when used in an Act of Parliament, to appeal not merely to one's conscience, but to a Supreme Being, a belief in Whom is the necessary condition for taking an oath.

We hear that the late Bishop of Chester is gradually losing strength. Dr Jacobson, however, suffers no pain, and appears likely to linger some time in this condition of weakness.

The appointment of Dr Hornby to the Provostship of Eton was an expected event. Thus the old custom of the Head Master succeeding to the Provostship, which in recent changes was felt to be the one thing to be broken down in order to avoid abuses, has again held good. We fear the appointment is not one which is likely to elevate the Church tone of Eton, though in some respects Dr Hornby has, we admit, merited the promotion.

The Rev. Robert Eyton, curate of S. Mary's, Graham-street, is mentioned as likely to be the successor of Canon Boyd Carpenter at Christ Church, Lancaster gate. Mr Eyton is well known for his preaching power, and gave the addresses one week at S. Paul's last Lent at the 1.15 Service.

At the Ely Diocesan Conference the Bishop, speaking on the Ecclesiastical Courts Commissioners' Report, took grave exception to the proposed Final Court of Appeal. Dr Woodford said, "The whole thing was of the earth, earthy, and essentially devoid of any connection with the Kingdom of CHRIST, and therefore all the objections which had been raised against the Supreme Court as proposed would equally touch the present Supreme Court."

On Tuesday, at the Commemoration Day of the Clewer House of Mercy, there was the usual large gathering of clergy, friends, and associates. There was an early celebration of the Holy Communion, and a choral celebration at ten o'clock. At one o'clock luncheon was served in the refectory, at which about 400 persons sat down. At the Evensong, the Rev. H. W. Hitchcock, vicar of S. John's, Torquay, preached a forcible and appropriate sermon on the power of faith in overcoming the world. The collections amounted to 296*l*.

We are glad to see by the National Society's Report that the voluntary offerings and legacies for 1883 amount to 16,919*l*., as compared with 13,747*l*. of the previous year. The sales in the depository were also larger, being 57,810*l*. In 1882 they were 51,162*l*., and in 1881 only 46,231*l*.

After a career of twenty years, during which much good work has been done, the Doncaster and South Yorkshire Church Choral Union has closed its labours. The final Service was held in Doncaster Parish Church on Thursday, the 19th June. Although the choir comprised only some 300 voices (a great falling off from previous gatherings), the music was admirably rendered, especially the Hymns, amongst which a setting by the Precentor of "Thy Life was given for me" and a charming mediæval melody, "Ut queant laxis," were most effective. A remarkable feature in these festivals has always been the Grego-

rian music, and on the present occasion the "Ambrosian Te Deum" (Published by Novello, Ewer and Co.), and the "Rouen Magnificat" (same Publishers), were strikingly grand. It is matter of regret that these gatherings, which have done so much for Church music in their immediate neighbourhood, and have awakened so much attention in musical circles, should be discontinued after so long a period of usefulness; but the gradual falling off of interest, evinced in waning congregations and collections, seems to have left the committee no alternative. After the public luncheon, between the Services, a presentation, consisting of a handsomely-bound set of the Service-books for the past twenty years and a purse of gold, was made to the Rev. H. Fleetwood Sheppard, M.A., Rector of Thurnscoe, in recognition of his services as Precentor to the Union and Editor of the 'Festival' books from the foundation of the Society in 1864 to its dissolution in 1884. Mr Sheppard, in acknowledging the address and testimonial, spoke of the imperfect work he had been permitted to accomplish as one of the great pleasures of his life, and expressed his regret that their mutual labours had come to an end. If they would allow him, instead of accepting the money as a personal gift, he would like to expend it in placing in his church a small S. Cecilia window, which might be a lasting memorial of the work of the Doncaster Choral Union, and of its connection with the parish of Thurnscoe. It is to be hoped that the labours so assiduously pursued will not be suffered to fall to the ground, but that the objects of the Choral Union may be still carried on in some manner, to the glory of God and for the good of His Church.

Poetry.

IN CONVERSIONEM JUDÆORUM.

Vigil. S. Johannis Bapt. 1884.

Per Te numen immutatum,
Deus, imprecamur, satum
Serva Tibi consecratum;

Misereris Israel.

Redde Tuos tam dilectos,
Usquehodie rejectos,
Sed in æternum protectos;

Misereris Israel.

Pater, O Fons pietatis,
Parce procul excæcatis,
Tamen ex Te verè guatis;

Misereris Israel.

Rex sanctorum, Lux mundana,
Virginalis stirps humana,
Fratres O germanos sana;

Misereris Israel.

Spiritus, quem per depletum
Israel fecisti lætum,
Mundus magis per completum

Misereris Israel.

Hæcce ossa recreanda
Cura, Trinitas beanda,
Non sic posthac invocanda

"Misereris Israel."

JACKSON MASON.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

POSTURE OF THE CELEBRANT IN COMMUNICATING.

To the Editor of the L. C.

SIR,—There is one line of contemporary, or almost contemporary, exposition in respect of the posture of the Celebrant in communicating, which, so far as I can see, has been omitted in the 'Notitia Eucharistica' and in both Editions of the 'Annotated Prayer-Book.' The Prayer-Books of 1559, 1604, and 1662 had severally translators; and each of these, which I propose to notice, expressly limits "kneeling," or, "all kneeling" to "the people;" so that the Celebrant is left, as he previously was, "standing," without any further rubrical direction—in the construction put upon the rubric by these translators.

There were at least six editions of the Latin translation of the first of the three Prayer-Books, which appeared in 1571; and in the edition from which I copy (Lon., Vautroller, 1574), the rubric is thus translated:

"Tunc Minister ipse primo recipiet Eucharistiam sub utraque specie, proximo loco tradet idem reliquis Ministris, si qui adsint, ut præcipuum ministrum adjuvent.

"Deinde Minister tradet Eucharistiam populo in manus, genibus flexis, et cum exhibet panem dicet," &c.

The second of the three was translated into Greek by Elijah Petley (Lon., 1638), who thus interprets the rubric:

Εἶτα ὁ ἱερεὺς πρῶτον ἑκατέρῃ τῇ ἰδεὶ Εὐχαριστίαν ἀποδέχεται, ἐγγυδάτω δὲ Διακόνους, κ. τ. λ. ἔπειτα δὲ τῷ λαῷ γονυπετοῦντι, εἰς τὰς χεῖρας αὐτῶν μεταδώσει τῆς κοινωνίας.

The third, in which "all" was prefixed to "kneeling," which is the present form of the rubric, is also translated in such a manner by Dr James Duport, the Regius Professor of Greek at Cambridge (Cambr., 1665), that "all devoutly kneeling" is limited to the people. His version is:

Τότε ὁ ἱερεὺς κοινωνήσει πρῶτος αὐτῷ, καὶ μεταλήψεται τῶν ἁγίων Μυστηρίων ἀμφοτέρῃ τῇ ἰδεὶ, εἶτα καὶ μεταδώσει αὐτὰ τοῖς Ἐπισκόποις, κ. τ. λ. ἔπειτα δὲ καὶ τῷ λαῷ γονυπετοῦντι εἰς τὰς χεῖρας αὐτῶν.

Duport thus interprets the new form of the rubric almost immediately after its appearance in the same way that it had been understood previously. Some years later both Parsell (Lon. 1720) and Durell (1696) have:

"Tunc Minister primus sacram Communionem sumet ipse sub utraque specie, tum perget eam porrigere Episcopis, &c., postea etiam plebi in manus ordine, singulis humiliter in genua provolutia."

The natural construction of the sentence here seems to be in the same sense as previously had been adopted. But to those who think the original capable of another interpretation this may also appear to be so.

ED. MARSHALL, F.S.A.

Sandford St Martin, June 20.

Notes and Queries.

SIR,—It is a painful thing to part with a beautiful interpretation of a familiar text, but it is better to do this than to be accused by opponents of perverting its meaning. Now I fear we must part with the meaning which Mr Arnold, in his excellent sermon in your last number, assigns, in accordance with our English version, to Psalm lxi. 2—"Lead me to the Rock that is higher than I." Of course the truths enforced by Mr Arnold remain unaltered, but I find that one modern Commentator says of his actual Text, that the Psalmist regards the Rock as one of those huge stones which often, in the East, present themselves as obstacles in the traveller's path. And in 'The Psalms, an Amended Version, by Four Friends' (Macmillan), the words are thus translated: "Thou wilt lead me upon the rock which is too high for me." Perhaps some one more learned than myself will say whether this translation is the correct one.

June 24, 1884.

Yours faithfully,

D. P.

Music.

The most important promise of the German Opera Prospectus was fulfilled on Wednesday night, by the production of Wagner's "Tristan and Isolde." Unless, indeed, it be surpassed by "Parsifal;" this opera is, without doubt, its composer's greatest work. Though it was first performed in 1865 at Munich, it was never heard in this country until the summer of 1882, and was then only given twice.

The performance on Wednesday was, on the whole, the finest of any of the present series, the most trying title roles being entrusted to Herr Gudehus and Fräulein Lehmann, who gave both vocally and histrionically a finished rendering of them; and it is especially worthy of note that the minor parts were admirably filled, the Kurwenal of Herr Scheidemantel, the Marko of Herr Wiegand, and the Hirt of Herr Schroedter, being worthy of especial praise; but perhaps the chief glory of the performance was the truly magnificent orchestral playing under the direction of Herr Richter. The work was received with great enthusiasm by the large and brilliant audience, both Herr Richter and the principal artists being repeatedly called before the curtain at the end of each act. It is a matter of much surprise that only one representation of this work should be included in the subscription season of twelve nights.

We are, however, informed by Messrs Schultz Curtius, that it is proposed to repeat the opera at a morning performance on Thursday next for the benefit of Herr Franke, when we trust that all patrons of musical art will muster in strong force, not forgetting how deeply they are indebted to Her Franke and the gentlemen associated with him, for their enterprise in bringing these works to a hearing in this country.

We understand that Mr Stanford's "Savonarola" will, after all, be produced on Wednesday next.

BOOKS RECEIVED.

Anecdotes Illustrative of New Testament Texts	Hedder & Stoughton
Browne.—Practical Taxidermy	Upcott Gill.
Cox.—Miracles	Kegan Paul.
Grey.—A Key to the Waverley Novels.	Griffith and Farran.
Jackson.—Missioner's Hymnal	Hivingtons.
May.—Greenhouse Management	Upcott Gill.
Myers.—Selected Prose Writings	Kegan Paul
Rhawa.—Preacher's Promptuary of Anecdotes	Griffith and Farran.
Solly.—Rebouding	Swann Sonnenschein
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The Bishops and the Final Court.

The debates in both Houses of Convocation during the July Session were upon matters of great importance, and upon the settlement of which the future of the National Church very much depends. The state of the external temperature seemed now and then during the discussions to be somewhat in harmony with the warmth of feeling which was excited by the friction of opposing minds. The great subject of the Session was the Ecclesiastical Courts Commissioners' Report, or rather that part of it which contained the "Recommendations" respecting the Final Court of Appeal, if the Bishop of Winchester will permit us for the nonce to call it "a Court," from the lack of any better term.

The Bishop of Lincoln took serious exception to the constitution of the Supreme Court as proposed by the Royal Commissioners, which he described as "unconstitutional" and "impracticable," and "without precedent in the history of the Church since the time of the Apostles." The Bishop of Ely followed on the same side, and in a weighty and comprehensive speech contended that "the concurrence of the Bishops" should be made a necessity in the final settlement of questions of doctrine and ritual. The subject is an exceedingly difficult one. The fact that two such powerful speeches as those of Dr Wordsworth and Dr Woodford had no effect, and that the utterances of the Bishop of Lichfield shared the same fate, are evidences that not only the constitution of the Final Court, but its purpose and functions, are viewed in two such different lights that minds which regard the Court of Final Appeal in one way are not affected by arguments which derive their force from the previous acceptance of an opposite view of the Tribunal itself. If the Tribunal is one which is to ultimately settle the doctrine and ritual of the Church of England, to put five laymen to do such a work would be, as the Bishop of Lincoln well said, to create "an abortion." But if the Appellate Court is simply called upon to decide on the State side whether the practice or teaching of some individual clergyman is one so contrariant to the Formularies of the Church as to constitute a legal offence, and to be punishable by the deprivation of his temporalities, the arguments of the Bishops of Lincoln, Ely, and Lichfield are above the mark.

We are aware that the Judicial Committee has not always contented itself with the contracted sphere of

operation which is properly assigned to it. But, as the Bishop of London admitted, in referring to the Cape Town case, if the Court in that decision did not so confine itself—"they went entirely outside their powers."

It is, however, to be observed that the new Court of Appeal, if it ever starts on its career, will be hemmed in by many restrictions which do not at present exist. It is made more clear that the decision in the future will be only *in personam*, and not upon the abstract question, that the functions of the Appellate Court are purely judicial, not legislative. The recommendations that the Judges should deliver their decisions separately, and that the arguments upon which the judgment is based are not binding, only the actual judgment, are important improvements. We cannot, therefore, agree with the Bishop of London in his preference for the present constitution of the Court to that which the Commissioners propose.

If we took the view of the Bishops of Lincoln and Ely, that the Appeal Court is to govern the doctrines and worship of the English Church, we should agree with their proposal to make the reference to the spirituality on such matters obligatory. But if the higher Court was bound in such cases by the opinion of the Episcopate, an appeal to it could hardly be regarded as an appeal to the Crown in Council. The fact that such an appeal is made "for lack of justice" is, it would appear, conclusive against the demand that the Court which is appealed to is to be governed in its decisions by the very authority at the bar of which the maintenance of justice was considered defective. An appeal in a circle which must return to the point where it started, would certainly not satisfy the appellant. We are not contending for the adoption of the Court suggested by the Royal Commissioners. We have before said that, in our opinion, "a mixed Court" is likely to arrive at the strongest judgment, a Court in which experts both in the law and in theology sit together. And we further think that one great blot in the Recommendations is to be found in the sending back the judgment from the Supreme Court to be delivered by the Archbishop. As the Bishop of Exeter said, if it was conceivable that a man who did not believe in the Resurrection should be pronounced capable of holding a living by the Supreme Court, the Archbishop would have the alternative either to decline to pronounce the judgment, or be committed to heresy. And the Bishop of Gloucester, who does not think that Ritualists should follow their own consciences and the letter of the Prayer-Book, instead of a Privy Council Judgment which is founded on a blunder in history, is yet able to conceive that a case may arise when an Archbishop may be required to listen to the inner voice "and obey God rather than man," though it be at the sacrifice of rank, wealth and position. Lord Salisbury has evidently come to the conclusion that Archbishops in the present day are not made of the old fibre, which was strong enough to resist encroachments whether of Crown

or people, but we think in such a crisis they would not be found wanting. It is not, however, only in view of such a deadlock as that contemplated in the Convocation debate, and which from past experience of Final Court pronouncements is far from impossible; but because the fact that the Archbishop is made to be the mouthpiece of the lay Judgment, gives to that Judgment a semblance of ecclesiastical authority which it does not possess, that we object to the proposal. As the Court of Appeal was never intended "to lay down what the doctrine of the Church of England was," as Dr Ellicott rightly stated, and the same may surely be said of the new Court, what is the use of making the Archbishop pronounce its decisions? Such an arrangement assuredly gives to a Judgment in forming which the Episcopate, to say the least, may have had no share "a false ecclesiastical colour."

We heartily agree with the Primate when he says, that not only is the Court of Appeal unable to make a doctrine binding upon the Church, but that any "Fortieth Article," from whatever authority it came, would be nothing less than "a calamity" to the Church of England. The less national Churches tamper with doctrinal standards the better. Our appeal on such points is to the past, to the testimony of the undivided Church. And if legislative action is an absolute necessity, we must seek it at the hands of Convocation and not in Law Courts. It remains to be seen whether the Royal Commissioners have been engaged for two years in trying to solve the insoluble. They have endeavoured, it may be in vain, to construct some *modus vivendi*, or as the Primate calls it some "*compromissio*" between Church and State. They have thrown a little, then, into this scale, then into that, in order to adjust the balance. They have restored on the one side the Diocesan Court and the Provincial Court, and on the other they have made the Appeal in the last resort a more distinctly State Tribunal.

Moreover, the episcopal veto which the Report preserves is a recognition of the Church's inherent jurisdiction, and not merely a concession wrung from Law Courts and Parliament. Although the proposals of the Commissioners may not be satisfactory in every respect, is it likely that we shall get anything better? But, perhaps, some other solution of these difficulties will come before the Recommendations of the Royal Commissioners have done more than provide topics for debate amongst Churchmen, some of whom, in their eager quest of ideals, have let go what under the circumstances was practicable and, perhaps, able to be obtained.

At present the Upper and Lower House of Convocation are at variance as to the wording of the resolution, in reference to consulting the spirituality. The Upper House couches the resolution in the polite language of desire, and say "it is desirable" that the opinion of the Bishops should be taken before determining questions of doctrine or ritual; whilst nothing short of terms of compulsion will satisfy the Lower House, under the lead of Canon

Gregory. But reference to the Bishops, whether advised or made binding, is not of much use, unless it is obliged to be followed; and this addition to the resolution the Lower House declines to adopt. It is evident that nobody reposes much confidence by anticipation in the orthodoxy or theological acumen of the "Five Lay Judges," whom all are anxious for the Bishops to take under their protection, and defend them from errors, it may be, similar to those which have disgraced the Tribunal of their predecessors. By all means give the Judges in question the best advice; and if possible make them follow it. But their decision anyway, be it remembered, is a matter of law, and in no sense binding on the conscience of the Church.

Centennial Thoughts about the American Church.

No. II.—PAROCHIAL GOVERNMENT.

"As the United States is a grand consolidation of townships or counties, so is the American Church of parishes." We will begin therefore with a parish, and work up to the General Convention of the whole Church.

As the American Church is absolutely free from State control, there are no legal parish boundaries as we understand them, but only those of courtesy and ecclesiastical arrangement. "The ascertainment and defining of the boundaries of existing parishes and forming of a new parish is left to the action of the several Diocesan Conventions." They are, however, rather congregations than parishes, in the English sense. The patronage of every church is in the gift of the people, they "call" whom they will, and no one, not even the Bishop, has authority to direct or suggest their choice. To the mind of an Englishman, who has not seen the working of this in America, there rises up a picture of proceedings discreditable alike to priest and people. He sees the scenes at S. Saviour's, Southwark, for instance, repeated in every parish throughout the country. He sees hustings erected, rooms engaged, angry partisans storming at each other, rival clergy putting forth their claims and soliciting votes; all the noise and bribery of a political election, with the additional disgrace that the object is to obtain "a cure of souls." About an American parochial "call" there is nothing of all this. A rector is removed and it is necessary to elect his successor. Twelve vestrymen meet together in the vestry of the church with closed doors; they select the names of some two or three clergy, and one by one record their votes in the ballot-box, until one has the majority. To him they write, and if he accepts the "call" he becomes rector; if he refuse, they meet again and go through the same form. No clergyman can offer himself for the vacant parish, for by so doing he would cut himself off absolutely from all chance of election, so also does any one preaching in the vacant pulpit. A man resorting to either of these expedients not only destroys his hope in the present, but damages his future prospects, as the actions of the clergy throughout the Union are watched with lynx eyes, and vestries exchange confidences on such matters. "Calls" are not confined to the State in which the parish may be

situated, but extend all over the Union; a man may be called from Florida to Michigan, from Pennsylvania to California. A man known to be an energetic parish priest and a good preacher frequently receives six or eight calls in a year; men, too, of no distinguished gifts, but proved to be good and true, are not overlooked. The American clergy are by no means "rolling stones," they generally remain stationary for some years, but when there comes upon them, as upon their English brethren, that weariness in speaking the old truths to the same people, that dulness of mind and spirit that must come because clergy are human; after tramping the same streets or country lanes, seeing the same faces, battling with the same difficulties, opposed by the same men, year after year, they have the opportunity of moving on to some other parish, perhaps in a new State where the very vegetation and climate are different, and with the changed surroundings the old vigour comes back, fresh thoughts flow in on the jaded mind, and they are able to do more and better work for the Church. While to the old parish comes the inspiration of a new voice, and the awakening influence of new modes of expression in pulpit, school and home. How different is this from English ways. With us some square man gets into a round hole, and rubs himself and his people sore, and has the added bitterness of feeling that his awkward predicament is probably life long, for "the Bishop has older diocesan claims," the Crown "has received his communication," and the Crown's waste basket has received it too; and private patrons have relations.

Our American rector having accepted the call, and been approved by the Bishop, arrives in his new parish (his travelling expenses having been probably met by a "free pass" from the vestry, or at any rate by the half fare always given by the railway companies to the cloth), to find his new rectory probably tastefully and freshly furnished by the kindness of the people, a deputation of whom is waiting to welcome him. Neither then, nor at any future time, do "dilapidations" vex his soul. The rectory, like the church, is the property of the people, and they pride themselves on the perfect order in which the buildings are kept. No carpenters, plumbers and bricklayers tender their accounts at Christmas. No diocesan surveyor demands his travelling expenses for inspecting a rat-hole or broken window-pulley.

Some one says, "This is all very well while it lasts, but if the rector offends the people, how then? Don't they starve him out? There is no endowment, no tithe, nothing fixed." It rarely happens that a rector offends his people as a body. The vestry having chosen him, stick to him and back him up with faithful loyalty. The same feeling animates the congregation, and the clergyman would have to be under a very heavy cloud before they would resort to extremes, which would then be that of requesting him to resign. "A rector may not be removed from his parish by the vestry against his will. In case any urgent reason should occasion a wish to bring about a dissolution of all pastoral relation between the minister and parish, and the parties be not agreed in respect of such separation, notice shall be given of such desire and disagreement to the ecclesiastical authority of the diocese. The Bishop shall be the ultimate arbiter and judge."

The salary of the clergy is paid by the vestry, and is a matter of contract. When a "call" is sent, a statement of

the income accompanies it. Generally, the contract is for from five to ten years, and is then renewed if the rector remain.

Something about Vestries. They are the representatives of the people, and are elected by them. On Easter Monday every communicant and seat-holder, or regular annual subscriber to the church funds, meet and drop their votes in the vestry ballot-box, and those twelve men who have the majorities comprise the vestry for that year. They in their turn elect from their own number the two wardens and the treasurer of the church. Knowing the incredible amount of irritation and hindrance generally created by an English vestry, we presented our condolences to some of the American clergy on the presence, in every parish, of this body. "We could not get on without them," was their reply, "they take the entire financial concerns of the parish off our hands. They are responsible for all church expenses and salaries. They back up our efforts for the good of the people." To them "are committed the material interests of a portion of The Kingdom. They accept their duties as a sacred trust." They endeavour to remember that "the rector whom they elected is set over them by the Holy Ghost," and to behave accordingly. Their duties are in no wise similar to those of the Church Boards proposed by Parliament, for they cannot interfere in the arrangement or times of service. The rector has the exclusive management of the spiritual affairs of the parish, he alone has the use of the church, rectory, and all other church property, and the ordering of all services. The American clergy are thus freed from that laborious "serving of tables" that has worn out so many a good man amongst us, and are able to put their whole powers into their higher work. They are also saved from the fussy assistance of irresponsible and untrained helpers. The lay element is represented in every parish and is satisfied; and because the vestry—the rector's body-guard—must be really churchmen, there is no loophole left through which the darts of dissenting enemies, *alias* "aggrieved parishioners," can wound him. These are some of the advantages of American vestries.

It is ordered by the canons that every rector shall annually present to his Diocesan Convention a full report of the condition of his parish; these papers are published so that every churchman can have a clear knowledge of the state of his diocese, its strong and weak points. He can tell to a unit the number of communicants, to a cent the sum of the alms. On looking over these reports, one is struck by the fact that the numbers of the confirmed and new communicants tally. Confirmation is a real thing in the American Church, and the clergy cannot understand what we mean by our complaints of the disproportion amongst ourselves. The "letters of recommendation" given by some English clergy to their communicants are a rule in America, the canon runs thus—"A communicant removing from one parish to another, shall procure from the rector of the parish of his last residence, a certificate stating that he or she is a communicant in good standing, and the rector of the parish to which he or she removes shall not be required to receive him or her as a communicant until such letter be produced."

The machinery and running of an American parish is a pretty complete and smooth affair, and the old Church of England might learn many a lesson from her strong young daughter across the sea.

(From a Correspondent.)

Choir Instructions.

PART III.

XVIII.—On the Day.

If the Practice, in order that it may have the assistance of the organ, is held in Church—when unfortunately no other musical instrument is obtainable elsewhere—the singers may be encouraged to come at the proper time to practise, and not begin play beforehand. Then is the time, *before entering the Vestry*, by kindly salutations "Good evening," or "Good morrow" to practise courtesy—which is thinking more of others than of ourselves. It is a good thing for a singer to learn self-restraint. "Keep thy foot when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools." (Eccles. v. 1.)

XIX.—Practice.

If the practice takes place at the organ in Church, it seems best for the singers to assemble in the Vestry. When the practice time has come let the hour be sounded on one of the Church bells. The prayer before Practice should then be said. Five minutes after the hour the singers should proceed as usual slowly, two and two, to their places in the chancel, and practice at once begin.

In many choirs it is usual to sit during practice; but to rise for the Gloria Patri.

No singer should allow himself to laugh at another's mistake unless he is perfectly sure of never making a mistake himself.

PRAYERS.

XX.—Before Practice.

1. O Saviour of the world, now that we are assembled together for practice in order to make ourselves familiar with sacred words of prayer and praise, grant that this familiarity may not be hurtful to us, but that we may love Thee ever more and more; and show forth Thy praise not only with our lips, but in our lives: Who livest and reignest with the Father in the unity of the Holy Ghost, one God world without end. Amen.

2. O God the Holy Ghost enlighten, we pray Thee, our minds, and pour Thy Grace into our hearts to make us fitter for Thy Service; and mercifully grant that we may so perfect ourselves by singing Thy praises upon earth, that hereafter we may be counted worthy to sing with the holy angels Thy praises in heaven above. Through JESUS CHRIST our Lord. Amen.

XXI.—After Practice.

1. O Merciful Lord, pardon, we pray Thee, all that has been amiss or faulty in this practice. Send thy blessing upon each of these Thy singers. If any have lately fallen into deadly sin, show them the cleansing power of the Precious Blood; and incline their hearts to seek it. And do Thou, O Lord, so keep them by Thy grace that henceforth they may never fall from Thee: for the love of Thy only Son, our Saviour JESUS CHRIST. Amen.

2. Give O Lord, we beseech Thee, to the unconfirmed a fitting disposition for Confirmation; to non-communicants an earnest longing to be made partakers of Thy altar: That we

may all be numbered with Thy saints in glory everlasting : through JESUS CHRIST, our LORD.

XXII.—Before Divine Service.

O Lord, open Thou our lips and knit our hearts together in the Holy Catholic Faith, that we may all manfully confess Thee, and never love the praise of men more than the praise of God. Through.

XXIII.—After Service.

Grant, O LORD, that what we have sung with our lips we may believe in our hearts; and what we believe in our hearts we may show forth in pure lives. Through.

AD CLERUM.

XXIV.—Surplices and Cassocks.

Surplices are worn by a large proportion of the Church choirs of England. Cassocks have also in many places been provided for the singers, and are most desirable, as effectually concealing any variegated costume of the singer's person. Cassocks are worn by probationers and singers alike; surplices by singers only.

XXV.—Probationers.

It is often found convenient to have a small staff of boys on trial as probationers, who sit near the singers. When a vacancy has to be filled up, it is desirable that the selected probationer be solemnly admitted into the ranks of the choir, in the presence of the singers, and of such Church Officers as would then be invited to attend. The occasion might well be one when something acceptable is offered afterwards to all that were present at the admission.

XXVI.—Choir Admission Office.

The best form of admission to the choir known to the writer is that given in the 'Directorium Anglicanum,' ed. 1865, p. 250. It is much to be wished that this Office were reprinted from that costly work in a cheap form.

XXVII.—Method of Marking, Choir-books, &c.

1. By one method, which has now been in use for some years, each singer who chooses to be marked with the view to reward is weekly exercised in the habit of speaking the truth, having himself, in the hearing of the rest, to give an account of his last week's attendance, good or bad. "Was he last week present at the beginning of both practices, or of only one? Was his attendance good at the Sunday Celebration, at Mattins, and at Evensong?" One mark is registered in the book, and pricked in the singer's own card for each good attendance; two marks for the Celebration.

Whatever be the system adopted for marking, with a view to reward, there must, on the part of the choir-master, especially if he be also the priest, be the constant exercise of absolute impartiality. He must be Aristides the just; and, although himself a fallible man, he must make no mistake. A beneficial rule must have no exception, under any circumstances, in favour of one or other boy. A retributive rule must be applied to the best singer as well as to the weakest or plainest. Those who have to do with choirs know how vexing a thing it is to lose a desirable singer. But the knowledge that any singer will always be subject to the bye-laws of the choir, however highly his acquirements may

be valued, has a good effect. It tends to raise the tone of the whole choir, so that it becomes esteemed as a body corporate of hearty Church-workers who may always be depended on for the Service of the Sanctuary, instead of a mere aggregate of men and lads, able indeed to sing, but scattered to the winds at some small change or deserved rebuke, because without true religious principles.

2. All the choir-books should be conspicuously numbered on the outside. Each singer should use his own number only. At the year's end the books should be examined and valued, and, according as the singer has used his book ill or well, his reward should be proportionately diminished or increased.

3. All the books used in the choir should be uniformly printed and bound; should be costly if possible, or if inexpensive should not be pretensions. Paltry, cheap or tattered copies of any book should not be allowed in the chancel.

Every singer should have a handsome and good-sized Prayer-Book and Bible of his own, and should keep both books in the choir. His Bible should truly be an "Holy Bible," i.e., it should contain as many books as the large Church Bible contains. Mean-looking copies with tin-rims of the Old and New Testaments—falsely termed Holy Bible—might suitably be presented to the nearest School-Board school, or if sent further might be sent to sea.

Instructions should from time to time be given to the singers always to close their books at the end of Divine Service and Practice, and leave them in uniform order on the book-desks.

XXVIII.—Deformity.

Without going so far as to reject an earnest applicant on the ground of his being personally deformed, it seems to the writer better not to invite such an one to join the choir. "If ye offer the blind, and if ye offer the lame, is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of Hosts." (Mal. i.) "Whosoever he be, in their generations that hath any blemish let him not approach to offer the bread of his God . . . a blind man or a lame, or he that hath a flat nose or anything superfluous . . . or one that is a crookback or a dwarf, or that hath a blemish in his eye . . . he shall eat the bread of his God . . . only he shall not go in unto the vail because he hath a blemish." (Lev. xxi.)

XXIX.—Athletics and Attractions.

1. The circumstances of town and country choirs differ so greatly that it must suffice in general to suggest the encouragement of all manly and athletic exercises, which choir lads greatly need. The free use of a Cricket Field may sometimes be had even without asking; where, apart from the public-house, the cricketers may practise on the open evenings of the week, and learn the game. Quoits and bowls are also to be commended. Few games are better than Fives, where there is a small, well-built Court. If no gymnasium be within reach, a vaulting bar is not a costly erection, and has often proved a source of delight throughout the year. Football will be in request in the winter months, and will perhaps be played as of old in the "Camping Close" of the village.

2. A choir-master should ask the singers to inform him in good time of any local Exhibition, Show, Entertainment, or

Public Holiday which is likely to attract them, and is advertised to take place on the usual evening for practice. For the convenience of so many persons the practice might well be postponed or dropped altogether. "Whatever you allow in the way of pleasure or of liberty to those under your control," Sir Arthur Helps recommends that "you should recognise it entirely, encourage it, and enter into it." A thinly-attended practice is a waste of time and a mistake. An hour or so would be spent more profitably for the choir with most of the singers in the local Circus or Menagerie than with one or two spiritless boys at the organ more disposed to cry than to sing.

XXX.—When the Voice Breaks.

1. It is generally considered far better for a singer to give up singing for the eighteen months or two years during which his voice is breaking and the change from boyhood to manhood is taking place. A poor voice in a boy may become a good voice in the man, and *vice versa*. As it is difficult for one who is fond of music, when sitting with singers to avoid singing, it is perhaps better for the lad whose voice is breaking to withdraw from the choir for a time. To have then to give up active and agreeable Church work has been felt by many an earnest boy to be a real trial. Retirement however from the singing without any work to take up instead seems to be the course still usually adopted. Can no improvement in our Church organisation in this respect be made? May nothing fresh ever be attempted?

2. It appears to the writer that when the singing boy, while his voice is breaking, is obliged to cease from being a singer, then is the most suitable time for his entering upon one of the lesser orders, viz., Church-keeper, Ringer, Reader or Server, according to his abilities, acquirements, and character. In a choir of average numbers as often as a voice breaks there may be a candidate ready, and perhaps eager to be admitted to one of the above-named orders; willing to live or to die for JESUS; and to spend and be spent in the service of the Church.

It is owing, surely, to the utter want of persons filling offices such as these that our Churches have often so uncared-for a look; that belfries generally are so irreligious if not disorderly; our Services so exclusively clerical and so little popular; and our Celebrations—must it not be acknowledged?—in some places so desolate?

3. Might we not hope also that a way may be opened through one or other of our Missionary or Theological Colleges for those young men who have purchased to themselves a good degree as boys in the choir, as youths in Minor Orders, to pass on to receive when men, duly instructed and trained, the grace of Holy Orders? More on this important subject may be seen in the Rev. Dr James E. Millard's excellent book (8vo., Masters, 1848, pp. 76), entitled 'Historical Notices of the Office of Choristers,' which suggested the heading of this section.

XXXI.—Cuique Sum.

In some places there are as many as four persons connected with the choir, between whom it is of the first importance that there should be hearty co-operation and an *entente cordiale*.

They are the Incumbent, the Precentor, the Organist, and the Choir-master. As in choir matters there must be some one to give a decision, it is generally found best for the Incumbent to be *de facto* head of the choir. In many parishes he by himself, naturally after consultation with others, appoints the Organist. If he does not act himself as Precentor, he selects the colleague best qualified to fill that office. The Incumbent also takes care, in the presence of the choir, distinctly to appoint one person to be choir master, whether the Precentor, the Organist, or some one else. In order to avoid misconceptions, it may be well to suggest that—

1. It appertains to the Incumbent to set the hymns, unless he choose to delegate that task to another. In choosing appropriate hymns, assistance may be found in "A Table of Hymns for H. A. and M.," by the writer (price 3d., Or. Ed : Clowes.) The Table of Hymns completed for the Revised Edition of H. A. and M., is in the author's use only in MS.—It is for the Incumbent to give any singer his dismissal.

2. It appertains to the Precentor to precent the Canticles and Psalms; to decide upon the tunes, the masses, the anthems or services, and solemnly to admit a probationer into the choir.

3. It appertains to the Organist to accompany the singing, and to make such selection of Preludes, Interludes, and Voluntaries as he thinks suitable for the service.

4. It appertains to the choir master to provide a sufficient number of copies of the music; in the absence of the Precentor, to say the prayers in the vestry; to mark the attendance of the singers; to practise them with or without an instrument; to see that all know their proper parts perfectly, and are able to sing them together like one person. Also, to recommend to the Precentor the removal of any faulty or broken voice, and especially to keep filled the complete number of sittings assigned to the probationers.

XXXII.—How these Instructions may be used.

In choirs where improvement is possible, and where the general tone may be lax and unsatisfactory, it is suggested that a short portion of these Instructions (I—XXIII) might be read aloud at a pause in one only of the weekly practices.

Yaxley, Suffolk.

W. H. SEWELL.

(Concluded).

CURRENT TOPICS

We thoroughly agree with the *Guardian* in the view which that paper takes of "the proposed House of Laymen," a subject which has occupied the attention of both Houses of Convocation during the recent Session. The laity already appoint the dignitaries of the Church, can frustrate in Parliament all legislation on Ecclesiastical questions, have the last word in judicial decisions in all ecclesiastical suits, and possess the patronage of half the

livings in the country. Moreover, Convocation is bound hand and foot by lay authority in relation to the Crown's Supremacy. It cannot be assembled without "the king's writ," or make new canons without Royal Licence. All canons must have Royal assent and confirmation, and Convocation must be prorogued or dissolved whenever the Crown commands. "All Convocation," says Fuller, "since the concessions of 1531, is born tongue-tied till the king cut the string thereof with his Letters Patent." And, besides all this, the Church has arranged Conferences, Congresses, and a Central Committee, so that the irrepressible layman may have outlets enough for stating his opinions and giving his voice; but the mania for lay co-operation, it seems, like other strong desires, only grows by successive satisfactions, not on the part of the laity but of the clergy, and so the *Convocatio Cleri* wants to create an appendage, which may—to use the graceful metaphor which Mr Gladstone seems to have drawn out of the repertory of his fertile imagination—prove "a rope round the neck" of the clerical body which gave the ill-starred measure its tardy birth. Surely the members of both Houses of Convocation have already plenty of opportunities of discovering the minds of the laity upon the questions which are from time to time discussed by them. We look in vain through the debate to find any reference to an historic precedent in support of the resolutions. Convocation has difficulties enough to contend with, and fetters enough upon its independence without calling into existence a Lay House, the prospective action of which is evidently distrusted by several of the speakers. We have no very happy experiences of the working of a mixed Convocation near at hand; and this proposal of a Lay House we regard as a step towards admitting the laity into Convocation, not merely to share in the deliberations of the clergy as assessors or for consultation, but to give their votes, or at any rate their vetoes. The proposal has taken many years in reaching its present immature state; and we trust it will be many years more before such a radical change is brought into operation. We certainly prefer the Central Council, because it is an un-ecclesiastical body, to a body of laymen whose existence may endanger the principle that the *magisterium* of the Church belongs only to those who have received a Divine Commission.

The Bishop of Manchester, in his recent sermon at Westminster Abbey, took the opportunity to make an attack not only on Mr Herbert Spencer's article in the *Contemporary Review* on "The Coming Slavery," but also upon the High Church Party. Dr Fraser's assertions not unusually savour of a certain recklessness, and on this occasion were singularly wide of the mark. He denounced "acrid theological controversies and ecclesiastical partisanships," and the absence on the part of those who would develop a sacerdotal system of a readiness "to lighten the heavy and intolerable burdens of men." But who more

than the Bishop of Manchester has made himself a partisan, and what burdens has he lightened—at Miles Platting, for instance? The facts are the reverse of what Dr Fraser seems to have stated, if correctly reported. What party in the Church has created more charitable institutions or done more work for lightening the burdens of the oppressed than that which Dr Fraser delights to vilify? He affects to despise those who did not follow Dr Newman to Rome, as pursuing an ideal on "less logical, less intelligible lines." We do not wish to press on a *tu quoque* argument; but it would be easy to do so. What Dr Fraser recognises as "an irrepressible longing for freedom" will not stop short, depend upon it, when it has thrown over dogma and the "Notes of the Church," for it will and must logically end in throwing over all Christianity, and reaching its "last incredible word" in Rationalism. Those who run with the hare and hunt with the hounds will have discovered their error when it is too late. There is a species of liberalism which is at root most illiberal; and there is a species of "free thought" which is as serviceable in the cause of Truth, as the liberty which a train obtains by running off the rails is calculated to improve the condition of the traveller.

The late Bishop of Chester has not enjoyed for long the much-needed rest which his retirement brought him. He resigned his see only at the beginning of this year, and on Sunday last, after a lingering illness, passed away. Dr Jacobson, both in external position and in religious convictions, was a self-made man. His father was a mercantile clerk in Yarmouth, and a dissenter, and died when the son, who was to become a bishop, was but an infant. Dr Jacobson was born in 1803, and was educated for a Nonconformist minister, but in early life emerged from his Nonconformist environment and went to Oxford. Whether as Vice-Principal of Magdalen Hall, Public Orator, Regius Professor of Divinity, or Bishop of Chester, his character was marked by a moderation of sentiment and a dislike of controversy which gave him the enviable distinction of making few enemies. Those who remember his lectures will have observed how his acquaintance by personal association with Nonconformist thought enabled him to give a clear and just account of those controversies which surround the revisions of the Book of Common Prayer. His studious habits did not render him unfit for pastoral work or unable to express himself so as to reach the minds of country-folk. His "Sermons" preached at Ifley, and published by Parker some forty years ago, abide as a witness to his ability to adapt himself to rural congregations. The fact that Dr Jacobson carried into effect the sub-division of his diocese will be the one lasting memorial of his quiet and unassuming episcopate.



Dean Burgon's "The Revision Revised."

[SECOND NOTICE.—THE ENGLISH RENDERINGS.]

"THE REVISION REVISED." Three Articles, Reprinted from the *Quarterly Review*. I. The New Greek Text. II. The New English Version. III. Westcott and Hort's New Textual Theory. By JOHN WILLIAM BURGON, B.D., Dean of Chichester. London: John Murray.

We now come to an examination of Dean BURGON's criticisms of the *renderings* of the Revisers. Here, for the most part, he has substantiated his grave accusations of inconsistency on the part of the Revisers with their own *rules*, of their inconsistency with their own *practice*, of violating the sense of the original Greek, of offending alike against common sense and against the common idioms and accepted rules of English grammar, and of making useless alterations.

Dean BURGON goes even further in his almost unqualified condemnation of the Revisers' version when he shows that the revision which they have made is condemned not only by some of the chief Revisers themselves, but even by their champion and chairman, by anticipation, as it were, who declared "No Revision at the present day could hope to meet with an hour's acceptance if it failed to preserve the tone, rhythm, and diction of the Authorised Version." "We lay the Revisers' volume down," writes Dean BURGON,

"convinced that the case of their work is simply hopeless. *Non ego paucis offendar maculis*. Had the blemishes been capable of being reckoned up, it might have been worth while to try to remedy some of them. But when, instead of being disfigured by a few weeds scattered here and there, the whole field proves to be sown over in every direction with thorns and briars; above all when, deep beneath the surface, roots of bitterness to be counted by thousands are found to have been silently planted in, which are sure to produce poisonous fruit after many days:—under such circumstances one only course can be prescribed. Let the entire area be ploughed up,—ploughed deep; and let the ground be left for a decent space of time without cultivation. It is idle—worse than idle—to dream of revising this Revision."

The whole tone and temper of Dean BURGON's article goes to show that he would not acknowledge any merit in the Revisers' work if he could, and he could not, if he would. Such is the force of his inveterate prejudice and unhappy bias. He reminds us of a story told to show the force of Presbyterian bigotry and prejudice: A noble lady in Scotland, who had been instrumental in getting a full choir service established in an Episcopal Church, was very anxious that a favourite female servant of the family—a Presbyterian of the old school—should have an opportunity of hearing it. Accordingly, she very kindly

took her down to church in the carriage, and on returning asked her what she thought of the music, &c. "Oh, it's verra bonny, verra bonny; but oh, my lady, it's an awfu' way of spending the Sabbath." The good woman could only look upon the whole thing as a profane musical performance, pretty much as Dean BURGON looks upon the Revised Version as an awful perversion of the Word of God.

Now no impartial and competent judge can for one moment doubt that the Revised Version in many important points is a vast improvement on the Authorised Version, and the most able critics have acknowledged this. Dean BURGON quotes the objections of the Bishop of Lincoln to the Revised Version, as he does those of other scholars, but he is singularly silent about the candid and honest acknowledgments of the real merits of the Revision. But in this the Dean is at least consistent. It would be too much to expect him to quote the praises of certain excellent renderings in the Revision, when he is blind as a bat to any kind of excellence in the Revision. But the Bishop of Lincoln is a critic of quite another temper, for while clearly pointing out the demerits of the Revised Version, he told his Diocesan Conference "that we ought thankfully to acknowledge the eminent services which the Revisers have rendered by literal renderings of technical terms, such as the nautical words in Acts xxvii. and a more literal rendering of the Greek Definite Article and of the Greek Aorist as distinct from the Perfect Tense"—a portion of the Revisers' work, which we may note, is most bitterly and indiscriminately condemned by the Dean of Chichester. After quoting Bentley's remarks on the obscurity of the Vulgate owing to the lack of a definite article in Latin, especially as illustrated in the fifth chapter of the Epistle to the Romans, the Bishop of Lincoln honestly and gratefully acknowledges that "the doctrine of Universal Redemption (in contradistinction to narrow Calvinistic views on the value of CHRIST's sacrifice, and on the comprehensiveness of the love of God), is placed in a clear light by careful attention to the use of the definite article in that chapter. Here, as elsewhere, the Revisers have much improved on the Authorised Version."

This is a very different verdict on the renderings of the Revisers from Dean BURGON's, who, as a Jupiter *tonans*, rather than Jupiter *fulgurans*, proclaims "they (the Revisers) had a noble version before them, which they *contrived to mar in every part*."

Now, we have no wish to treat Dean BURGON as he has treated the Revisers. We will point out what we honestly believe to be his merits, as well as his demerits. In many cases he has convicted the Revisers of erroneous renderings, useless alterations, inaccurate knowledge alike of Greek idiom and English idiom, and his good work will be of inestimable advantage with a view to a revision of the revision. Here are two of Dean

BURGON's most scholarly and felicitous exposures of the blundering of the Revised renderings :

"We really fail to understand how it has come to pass that, notwithstanding the amount of scholarship which sometimes sat in the Jerusalem Chamber, so many novelties are found in the present Revision which betoken a want of familiarity with the refinements of the Greek language on the one hand, and (what is even more inexcusable) only a slender acquaintance with the resources and proprieties of English speech on the other. A fair average instance of this occurs in Acts xxi. 37, where (instead of 'Canst thou speak Greek?') 'Ελληνιστὶ γινώσκεις; is rendered 'Dost thou know Greek?' That γινώσκεις means 'to know (and not 'to speak') is undeniable: and yet, in the account of all except the driest and stupidest of pedagogues, 'Ελληνιστὶ γινώσκεις must be translated 'Canst thou speak Greek?' For (as every schoolboy is aware) 'Ελληνιστὶ is an adverb, and signifies 'in Greek fashion': so that something has to be supplied: and the full expression, if it must needs be given, would be, 'Dost thou know [how to talk] in Greek?' But then, this condensation of phrase proves to be the established idiom of the language: so that the rejection of the learned rendering of Tyndale, Cranmer, the Geneva, the Rheims, and the Translators of 1611 ('Canst thou speak Greek?')—the rejection of this, at the end of 270 years, in favour of 'Dost thou know Greek?' really betrays ignorance. It is something worse than bad taste. It is a deliberate blunder.

"The substitution of 'they weighed unto him' (in place of 'they covenanted with him for') 'thirty pieces of silver' (S. Matth. xxi. 25) is another of those plausible mistakes, into which a little learning (proverbially a dangerous thing) is for ever conducting its unfortunate possessor, but from which it was to have been expected that the undoubted attainments of some who frequented the Jerusalem Chamber would have effectually preserved the Revisionists. That *τετρεκα* is intended to recall Zech. xi. 12 is obvious; as well as that *ἐκεῖ* refers to the ancient practice of weighing uncoined money. It does not, however, by any means follow, that it was customary to weigh shekels in the days of the Gospel. Coined money, in fact, was never weighed, but always counted; and these were shekels, i.e. didrachms (M. xvii. 24). The truth (it lies on the surface) is, that there exists a happy ambiguity about the word *τετρεκα* of which the Evangelist has not been slow to avail himself. In the particular case before us, it is expressly recorded that in the first instance money did not pass,—only a bargain was made, and a certain sum promised. S. Mark's record is that the chief priests were glad at the proposal of Judas, 'and promised to give him money' (xiv. 11): S. Luke's, that 'they covenanted' to do so (xxii. 5, 6). And with this the statement of the first Evangelist is found to be in strictest agreement. The chief priests 'set' or 'appointed' him a certain sum. The perfectly accurate rendering of S. Matth. xxi. 25, therefore, exhibited by the A. V., has been set aside to make way for a misrepresentation of the Evangelist's meaning."

We might also quote, if we had sufficient space, his learned exposure of such revised renderings as Agrippa said unto Paul, "With but little persuasion thou wouldst fain make me a Christian," and Paul said, "I would to God that whether with little or with much." (Acts xxvi., 28, 29.)

On the other hand, we see much to condemn in the

Dean's reckless and utter condemnation of the Revised renderings. He forgets the lesson of the Latin poet—

"Felix, quem faciunt aliena pericula cautum."

Now, we think Dean BURGON wrong and the Revisers right in the following cases. 1st. On Matt. ii. 16, Dean BURGON writes "'all the male children,' as a translation, is an unauthorised statement. There is no reason for supposing that the female infants of Bethlehem were spared in the general massacre, and the Greek certainly conveys no such information." Now we answer. (1) The Greek does certainly convey such information. No doubt *πάντας* by itself is both masculine and feminine, but when the masculine gender is *twice* connoted by the *masculine* article and masculine pronoun, as in *πάντας τοὺς ἄνδρας* in the text, the gender is at once determined as *masculine*. (2) Again, the Vulgate (one of the Dean's often quoted authorities elsewhere), gives us "*omnes pueros*," "*all the boys*," and this is followed by several of our old English versions, as that of Geneva (1557) and Rheims (1582), and by Morris, McClellan, and other modern authorities. We may add that S. Augustine (another of Dean BURGON's authorities) gives us "*parvulos bimos*"—"little male children of two years old." (3) The rendering "*male children*" has a further claim on our choice, because it is more in harmony with the *analogy* of God's Word Written. The tyrannical infanticide of the Herod who sought to destroy the male children, in his fear for his throne, is quite analogous to the tyrannical infanticide of the Pharaoh, who slew the *male children* of the Israelites, in his fear for their increasing numbers. (4) The rendering "*male children*" is more in harmony with the *context* which marks the *purpose* of Herod in the massacre, and it also helps us better to account for the remarkable silence of historians touching this massacre, in so far as it reduces the *magnitude* of the crime, and makes its perpetration so much the less worthy of their notice. (5) The only historical confirmation which has come down to us, that of Macrobius, certainly favours the Revisers' version "*male children*;" for Macrobius wrote, "*Inter pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici.*" (6) The verb in the passage, *ἀνέλα*—literally "*took off*"—compare Shakespeare's "the deep damnation of his *taking off*"—seems generally applied to the *murder* of men, not of women, in classical Greek, and, in the Greek Testament, is *always* applied to the *murder* of men and never to *women*. On this point, then, we recommend Dean BURGON to go back to his Greek studies, and not to rely so much on reckless assertions. Again, on S. Luke ii. 38, Dean BURGON lays it down that here the Revisers' "*coming up*" is an inexact rendering of the original Greek verb *ἐφωρτάνα*, which he declares "is found almost invariably to denote the *coming in suddenly upon a person*." We reply (1) This verb etymologically signifies to *stand upon, over, or by*, and is so

used in S. Luke iv. 39, and Acts x. 17, and in Luke ii. 9, the Revisers have correctly rendered it "the angel of the LORD stood by them," and in Chap. xxiv. 4, the Revised and Authorised Version have "two men stood by them." (2) We venture to remind Dean BURGON that in the passage S. Luke ii. 38, to render *ἐπιβὰς* as "coming on suddenly," as he suggests, not only violates the force of the text, but the sense of the context, which implies that Annas probably was in the Temple already. Again, in S. Mark iv. 29, the Revisers give us "He putteth forth the sickle" or sending forth the sickle—here Dean BURGON prefers the A.V. "he putteth in the sickle." Now against "putteth in" we urge (1) that the Greek *ἐπιστέλλω*, composed as it is of *ἐνδ* forth or away or from and *στέλλω* to send, does not and cannot mean putteth in, which would require *eis* not *ἐνδ* in composition. (2) In the parallel passage, Joel iv. 3, Ye have sent forth sickles, the Greek of the Septuagint is *ἐκαστέλλετε*.

Let us take another instance of mistaken fault-finding on the Dean's part. He accuses the Revisers of "inaccuracy" for rendering, amongst other passages, S. Matt. v. 15, "Light a lamp, and put it on the stand," where the Authorised Version reads "candle" and *candlestick*. This is another oversight (1) for *λύχνος* is not a candle, but a lamp, in classical and Hellenistic Greek. (2) Wycliffe rightly rendered it "*lantherne*," and so follows the Vulgate, which has "*lucerna*," a lamp or lantherne, and so most versions, ancient and modern. (4) So the fathers, as for example S. Augustine, in his comment: "The house is the world, the Cross of CHRIST is the lamp stand, and the lamp shining on it is CHRIST, hanging on the Cross."

In conclusion, we will point to a few passages in which the Revisers have signally failed to do justice to the Greek, and yet are not condemned by Dean BURGON, who condemns so often their smaller faults, and even their improvements. Thus, at S. Matthew xxvi. 61, both the Revisers and the Authorised Version give us "I am able to destroy the temple of God and to build it in three days" (*ἐν τριῶν ἡμερῶν*), which does not mean "three days," but "after three days," so in S. Mark ii. the Revisers and A.V. rightly render it *ἐν ἡμερῶν*, after some days. Again, in S. Mark xiv. 72, both in the A.V. and the Revised Version the force of *ἐπιβαλὼν*, here does not mean "thought thereon"—but "covered his head" from very shame and so wept bitterly. In this we follow the explanation given to *ἐπιβαλὼν* by Theophylact, who explains it by *ἐπικαλυψάμενος τὴν κεφαλὴν*, which is further supported by Salmacius, the antagonist of Milton, Wolf, Suicer, Bos, and a host of other high authorities.

Howard, the Philanthropist.

HOWARD, THE PHILANTHROPIST AND HIS FRIENDS. By JOHN STOUGHTON, D.D. London: Hodder and Stoughton. Pp. 379. 1884.

Mr W. H. Davenport Adams, in his work entitled 'Good Samaritans,' singles out for biographical illustration of "the law of human kindness," in the matter of Prison Reform, the names of John Howard and Elizabeth Fry. In some departments of Mission work it may be a difficult and invidious task to have to say who were its pioneers, but in the corporal work of mercy of visiting prisoners and captives with a view to the amelioration of their condition, the two who have been mentioned stand out clearly in modern times as originators of a movement which has simply wrought a transformation in the condition of our gaols and prison-system. John Howard undertook this work not merely as a "Philanthropist," as Dr Stoughton calls him, but as a Christian. The Church in early days had not been wanting towards "prisoners and captives." The words "I was in prison and ye came unto me" had their effect in numberless cases in the ransom of captives and in the mitigation of the punishments of felons. S. Ignatius and the Apostolical Constitutions include the liberation of prisoners amongst the works of mercy. The influence of Christianity was so potent that an Imperial decree was issued in A.D. 400, which recognised the visitation of prisons as an episcopal duty, with the view of preventing false imprisonment or any cruel treatment of those who were incarcerated. Later on, in A.D. 549, at the Synod of Orleans, it was laid down as part of the Archdeacon's duty to visit gaols every Sunday, to see to the needs of prisoners, and to provide them, if necessary, with food. It is said of S. Vincent de Paul that he "anticipated the prison reformers of the next century." Criminal law had but one idea, that of the punishment of the offender. S. Vincent added to this, the grand idea of the reformation of the culprit. He became, as is well known, Chaplain-general of galley-slaves and convicts. And the story how S. Vincent having discovered in the galleys at Marseilles a young man who was suffering the penalty of a crime which he had never committed, and who was agonised by the thought of his destitute and disgraced wife and children,—persuaded the jailer to allow him to become the convict's substitute, and how S. Vincent clothed himself in the prison garments and endured the remainder of his period of captivity, is one which is not only an evidence of the Saint's heroic self-sacrifice, but also explains how S. Vincent gained an experience of and acquaintance with the sufferings of those condemned to the galleys. John Howard had also some taste of prison life himself. One natural trait of his character was his great love of foreign travel, and this led in the Providence of God to his undertaking the charitable work with which his name will ever be honourably associated. In 1756, when about thirty years old, he embarked for Portugal in the *Hanover*,

which was captured by a French privateer and carried to Brest, where the whole crew was cast into prison. There Howard lay night after night upon straw, and observed the cruelty which was practised; and afterwards at Morlaix and Carpaix he enlarged the area of his experience.

In our own country, prisons in the eighteenth century, being now solely under State regulation, were in a terribly bad condition. Mr Clifford Lloyd has lately given us an account from the Director-General of Prisons of the cruelties at the present time which are practised in Egypt; but the descriptions which Dr STOUGHTON provides in these pages of the state of some of our own gaols about a century ago may well be compared with the prison of Benha. Thus, in the summer of 1774, Howard visited the West of England—

"When he struck down into the beautiful county of Devon, and visited what is now the queenly seaport of the South, he found there a gaol, which in its horrors vied with the famous Nitrian caves, inhabited by Eastern monks in the fifth century. 'No yard, no water, no sewer. The gaolers live distant,' are the ominous words recorded in Howard's note-book. This horrid establishment had in it a place called the Olink, seventeen feet long, eight feet wide, and five and a-half feet high. No light could struggle inside, no air could penetrate the den except through an opening five inches by seven. Three people had once been shut up within this receptacle for two months, preparatory to transportation. By turns they took their stand at the opening to catch what light and air could by this method be obtained. The door had not been unfastened for five weeks before Howard paid his visit. He insisted upon entering, and there found, amidst intolerable filth and stench, a human being who had been confined in it for no less than seventy days. The unhappy creature confessed he would rather have been hung at once than endure a lingering death in this fearful grave."

Dr STOUGHTON gives a graphic description, though necessarily a brief one, of Howard's prison researches, both at home and abroad. Possibly the prison reformer had been stimulated to take up what proved to be the great mission of his life by a perusal of the "Essay towards Reformation of Newgate and other prisons in or about London," drawn up by Dr Bray and a Committee, which, be it said with honour, owed its origin to the efforts of the Society for Promoting Christian Knowledge in 1701. Howard visited the gaols at Northampton, Leicester, Nottingham, Derby, Stafford, Warwick, Gloucester, Oxford, and Buckingham, and shortly afterwards those of nine other counties. After an inspection of the prisons in England, he extended his survey to Scotland and Ireland. It is not to be forgotten that not only prisons but other institutions owe much to this philanthropist. In 1779 an Act was passed for the establishment of two penitentiaries, and Howard was appointed one of the three "superintendents."

For his researches abroad we must refer the reader to Dr STOUGHTON's pages. Howard traversed nearly every portion of the Continent. He penetrated into the recesses of Russia, but his biographer is rather disappoint-

ing in this part of his narrative. The prison system of Russia has become a byword, and we desiderate some fuller exposition of its gloomy dungeons. Those who have read Hugh Conway's 'Called Back' will have something more than dim remembrances of the ostrogs in which men and women were huddled together in "rooms reeking with filth and floors throwing out poisonous emanations."

Dr STOUGHTON, who, of course, as a Nonconformist is in entire sympathy with his hero, writes in a spirit of fairness and moderation. Such characters as John Howard and Elizabeth Fry are evidences of the power of Christianity, and of how much when faithfully accepted even a partial and imperfect form of it is able to accomplish in generous and benevolent souls. The rose is not less beautiful when it blooms by the wayside, than when its growth is due to culture and adventitious aid. The doctrine that human nature is totally corrupt is negated by such grand examples of natural virtue as from time to time appear, notwithstanding the absence of full sacramental privileges. To an Independent and a Quakeress are mainly due the humanity with which prisoners are now treated and the better moral atmosphere of our gaols.

John Howard had his peculiarities. Though fond of travel, he had, we believe, but little appreciation of the works of nature or of art. His Puritan principles were too narrow to allow him even to tolerate in any degree the forms of worship which he found prevailing in other countries. His ideas of parental training were eccentric and foolish. Yet he achieved a great work, and for that deserves to be honoured. Those who would wish to know something more of him than may be gathered from the statue "in Roman costume," with sandalled feet, in St. Paul's Cathedral—though why he is so represented it may be difficult to say, for he knew little of and cared less for classical literature,—will do well to read this interesting memoir of 'John Howard and his Friends. It reveals the heights and the depths of human nature, its dark abysses, and its sunny summits.

NOTICES

CHARACTERISTICS OF CHRISTIANITY. By STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London; Prebendary of St. Paul's, Rector of Cliffe-at-Hoo. London: James Nisbet and Co. Pp. 198. 1884.

Professor Stanley Leathes' object in these Lectures is to show that Christianity "has characteristics of its own, which must distinguish it from all other religions." He views Christianity as "the Subject of Preparation," "the Product of Historical Forces," "a Book Religion," as "Identified with a Person," "Preserved by a Spirit," and "the Hope and Refuge of mankind." The book is one of considerable value, and the different aspects of Christianity are treated in a spirit of faith and earnestness. But there is one great defect. Christianity is

regarded as "a Book Religion," but there is no lecture on "Christianity and the Church." We are aware that the subject is alluded to in the Lecture on "Christianity, preserved by a Spirit," but the treatment is altogether inadequate. The permanence of Christianity is due to the existence of a supernatural kingdom which has the promise, that "the gates of hell shall not prevail against it." History has verified S. Augustine's words, in the decadence of religious belief which follows the severance of the Bible from the Church as a basis of faith, "Evangelio non crederem, nisi me Ecclesiæ commoveret autoritas."

THE MESSAGES TO THE SEVEN CHURCHES OF ASIA MINOR. By the Rev. ANDREW TAIT, LL.D., F.R.S.E., Canon of S. Mary's Cathedral, Tuam, and Rector of Moylough. London: Hodder and Stoughton. Pp. 482. 1884.

This book is in the main expository. The author lays claim to originality in its production, only so far as method and illustration are concerned. Although he does not betray any wide acquaintance with patristic resources, he shows good judgment in his use of those materials which have been supplied by modern writers on the Apocalypse. We are in full sympathy with Dr Tait in the assertion which he makes as to the date of the Book of Revelation, when he says—"It is hardly safe, unless upon sufficient authority, to disturb those long-established bases upon which the genuineness and authenticity of the books of Scripture rest." This statement amounts to a principle, to which the author adheres both in his critical and exegetical work, wherever we have turned to examine it. The interpreters of the Apocalypse have been divided into three and sometimes four classes; the *Præterists*, the *Historical*, the *Futurists*, and to these is sometimes added, the *Spiritual*. The date of this mysterious book, as settled by S. Irenæus, Clemens of Alexandria, Victorinus, &c., is thrust back by the *Præterist*, from A.D. 95, to some thirty years or more earlier, in order to interpret its prophecies of events which occurred "in the sixth decade of the first century." Dr Tait, in his introduction, shows the untenability of this alteration of date, and defends the traditional view. The "Introduction," which covers nearly fifty pages, contains a useful compendium as to authorship, date, mode of interpretation, meaning of terms, &c. The author's standpoint of interpretation is, that the Churches of Asia are representative of "varied phases of spiritual life," and are designed so to be till Christ's return. We think his view that the Book of the Revelation is strictly that of which CHRIST was himself the author, "S. John the Amanuensis," and that, therefore, the statement that CHRIST "wrote no part of the New Testament" may be impugned, is over-strained, and confuses revelation with inspiration. Neither are we always in agreement with Dr Tait's doctrinal comments. We can, however, heartily recommend the student of Holy Scripture to study the contents of this volume, and he will find a large amount of edifying material, for the most part clearly expressed and well arranged.

MODERN PHYSICS. Studies Historical and Philosophical. By ERNEST NAVILLE, Corresponding Member of the Institute of France. Translated by Henry Downton, M.A., Rector of Hopton-by-Thetford. Edinburgh: T. and T. Clark. Pp. 324. 1884.

Those who are familiar with the popular lectures of M. Naville will be glad to have their attention called to the above

work. It is the joint production of the eminent physicist M. De la Rive, and the no less distinguished metaphysician, Ernest Naville. 'Modern Physics' keeps wholly clear of questions of revelation and different creeds, and confines itself to meeting "the subtle speculations of some prominent writers of the day." It consists of five essays, in which the character and origin of modern physics, the philosophy of the "Founders of Modern Physics," "Physics and Morals," and the philosophical consequence of modern physics are clearly and ably treated. M. Naville is ready to accept the theory of evolution, but only as one which the future must substantiate before it can be more than an hypothesis. But evolution demands a commencement, and motion a cause, and that the author finds in "an Eternal and Creative Spirit."

LANGLEY ADVENTURES. By CHARLOTTE M. YONGE. London: Walter Smith. Pp. 286. 1884.

Langley is a favourite place with Miss Yonge. These 'Adventures,' in which the gifted writer's power of portraying human nature, especially with rural surroundings, is always conspicuous, occur in the old scene of Langley School. The usual facility in making the story tell its own moral, and not tacking it on as some writers of tales do, renders 'Langley Adventures' an admirable book for lending to village girls, and boys too. The 'Adventures' are named "A Patchwork Fever," "Widow Wilder's Windfall," "Burrs," "Left Out," and "Horse Sausage." The idea of the first is due to a tale of Mrs Gaskell's, as Miss Yonge acknowledges in the Preface. It is a warning against following "the devices and desires of our own hearts." In the last story, the author analyses the process of evolution in the growth of a report to the effect that certain "sausingers were made out of an old 'oss!" with the obvious lesson—avoid "slandrous defamation."

SERMONS FOR THE CHURCH'S YEAR. Edited by the Rev. W. BENHAM, B.D., Rector of S. Edmund-the-King, London, and one of the six Preachers in Canterbury Cathedral. Vol. I., Advent to Trinity. London: Griffith and Farran. Pp. 424.

These Sermons, partly original and partly selected, which have appeared from time to time in monthly parts, are now published in one volume. These are discourses from Advent to Trinity, which have been carefully selected by the Editor, who brings out of his treasure-house things new and old. Amongst the contributors, living and dead, we note John Kable, Bishop Wilberforce, the Dean of Wells, the Archbishop of Dublin, the Dean of S. Paul's, Dr Irons, W. Page Roberts, Bishop Horne, Archdeacon Hare, &c. Some of the Sermons strike us as being rather dry and old-fashioned. But the book as a whole may be found useful as containing specimens of different modes of thought and treatment which have been employed by more or less distinguished preachers in times past.

DEANERY OF BICESTER.—Part II. The History of Bicester, its Town and Priory. Compiled by J. C. BLOWFIELD, M.A., Rector of Launton and Rural Dean. Bicester: Printed by Smith and Pankhurst, Market-place. 1884. Large Quarto. Pp. 212.

This is the second instalment of the general history of his Deanery and of the several places in it, which Mr Blowfield began to give to the world in 1882, as was duly noticed in the *LITERARY CHURCHMAN* in December of that year. The second part certainly confirms the favourable opinion which was ex-

pressed of the work. It is as far as we can judge most complete, and is full of interesting information, detailing the progress of Bicester from the Conquest to the present day. It includes also "the Accounts of the Priory (1286-1481) known as 'The Burcester Rolls' in the Record Office."

In the opening, Mr Blomfield has surrendered his former explanation of the origin of the name of the place—originally "Burne-ceaster"—in favour of our suggestion as the "brook or stream encampment." It would have been well, we think, if he had carried his alteration further in the case of the hamlet of Bignell or Burne-hulle. The coincidence of two appellations of a stream or brook, "burn" and "bec," in the forms assumed by both names, and the ultimate supremacy of the southern of the two, are strong arguments in point. And in the latter instance there is really no "hill," which we see has descended in the present Part to a "broad plateau of rising ground," but there is a brook, "the Gagol stream," and the site of an old hall hard by, thus suggestive of "The Hall by the brook."

But it is not so much in speculation, which must be always uncertain, however ingenious, but in a vast array of well-arranged facts that the great value of this portion of Mr Blomfield's work consists. The time and labour expended upon it must have been very great indeed. Besides the history of the town, inclusive of the Church of St Edburg, of the hamlets, the various institutions and charities, and of the vicissitudes experienced in the civil war and at other times, the publication of the Rolls from the Record Office places a valuable source of information within the reach of all who may desire to examine at first hand some of the fountains of history.

We learn, for instance, that amongst the articles of food were found salmon, oysters, herrings, and "hadduc," besides the fish which were got in ponds and rivers. Ten thousand herrings figure on one occasion for 68s. 8d. For a "hat against rain (pilio pluviali) bought for the Prior," the price was 4s. Gloves for workmen, such as carters and "John the carpenter of Brackele" (page 169), and upwards are frequently found. A "bacon hog" cost in 1296 the sum of 26s. 8d., whilst only 20s. was given for a "black horse."

In these days, when the vast number of books issuing from the press has dried up in great measure the patronage formerly extended to literature, an exception should be made in favour of efforts like this. People living in the neighbourhood, and managers of public libraries should add to their stores such books as considerably increase our knowledge of the records of the past. Unless encouragement and help are given in this way, it is difficult to see how, in face of the great expense of publication, such a series as the present can be completed, or similar works brought out. There can be no question that Mr Blomfield deserves on public grounds all the support that can be granted to him in his present undertaking.

THE ESTABLISHED CHURCH QUESTION: How to Deal with It. What is Said, and what are Facts, Concerning the Church of England. By the Author of 'The Englishman's Brief,' &c. London: Walter Smith (late Mosley).

The author has taken the usual Liberationist cavils, and appended to each a clear, concise, telling reply. This is just the book the Church Defence Institution ought to circulate; and that the clergy in town or country ought to have on their tables as well.

WILLIAM TYNDALE. By C. E. HEISCH. S.P.C.K.

A popular life of Tyndale is a desirable addition to our biographies, and is here well supplied. At the same time we should not forget that his was not the first attempt to present the Scriptures in the vulgar tongue. The tendency to make an immaculate hero of one's subject is however kept in due restraint by the present author, and the little book may be safely recommended as a truthful and temperate account of a notable man.

THE SACRED MELODIST. London: F. Pitman and Co.

In this little monthly publication will occasionally be found some good Church music, both hymn tunes, voluntaries and Kyries. Of the chants we cannot speak very favourably; but as it gives sixteen pages for one penny, the pearl among the rubbish is not dearly purchased.

Among the recent publications of Mr Upcott Gill (London: 170 Strand) we may notice **BULBS AND BULB CULTURE**, which gives every information necessary for their successful growing; **FOREIGN CAGE BIRDS**, containing directions for breeding and managing a variety of birds imported from foreign countries; and **FANCY PIGEONS**, in which is found a description of every variety of this much loved bird, with rules for its management, which will be appreciated by all fanciers.

Magazines of the Month.

THE NINETEENTH CENTURY opens with a rather pretty poem "On a Country Road," by Mr A. C. Swinburne. Then we have a rejoinder by Mr Herbert Spencer to Mr Harrison's attack upon him. Under the title of "Retrospective Religion," he examines what Positivists call their Creed, and it would be difficult to imagine a more complete disproof of the so-called "Religion of Humanity" than he has here given from his own point of view. "Papal assumption is modest," says Mr Spencer, "compared with that of M. Comte." Two articles follow upon Egypt, one by Sir Samuel Baker, "Egypt's Proper Frontier," declaring that the Soudan, i.e., Khartoum and Senaar are absolutely essential to Egypt; that a railway ought to be constructed from Suakim to the Nile, and that then this district, now a source of expense and anxiety, "can be converted into a vast field of cotton, sugar, wheat, flax, and the most valuable productions;" that it would "become the granary for the supply of England, and cotton of the finest quality would be produced in quantities that would render us independent of other countries." We wish we could think that our rulers would take the course recommended. In Art. IX., "The Surrender of Egypt," Mr Edward Dicey follows on the same side, and protests against the abandonment of all the special interests of England in Egypt. "What, in the name of common sense, are our troops to fight for in the valley of the Nile," he asks, "if we are to surrender all the vantage ground we have gained there for England?" The article by Messrs. Gurney and Myers on "Visible Apparitions" is full of curious and seemingly well-authenticated stories, and is unusually well worth study.

THE CONTEMPORARY REVIEW, too, commences with an article on "Egypt, Europe, and Mr Gladstone," by Mr Henry

Dunkley, which takes the other line. He is of opinion that "France is willing to merge the rivalry of the two Powers in a European agreement which will give us all we want." Is it possible that any intelligent person can still think so in face of contemporary facts?

THE ENGLISH ILLUSTRATED MAGAZINE is good and interesting as ever. The "Royal Collection of Miniatures," "The Weasel and His Family," "How a Bone is Built" (a clear and interesting lecture on Physiology), with the stories, make up an excellent number. The woodcuts seem barely as good as usual.

LONGMAN'S MAGAZINE this month is notable principally for its stories, of which there are three, including the opening chapters of a characteristic sketch by Bret Harte, entitled a "Blue Grass Penelope," a title which is picturesque at least, if not intelligible. "Sunny Brighton" is a sketch very much idealised of that popular watering-place; while the "Ballade of Railway Novels" seems to us nonsense. Mrs Oliphant's hand is far from having lost its cunning, and "Madam" improves, chapter after chapter.

BLACKWOOD is somewhat serious and grave this number, though exceedingly interesting. "Berlin in 1884" gives much information about the mechanism of that wonderful creation of the present century, the Empire of Germany. We would specially direct attention to the sketch of "Moltke the Silent, *Der Schweiger*." "Russia's Advance upon India" seems a trifle alarmist. The author advocates the defence of Herat as the bulwark and gate of India. He remarks, following Sir Ed. Hamley, that "it is utterly hopeless for Afghanistan to remain independent. Sooner or later it must be occupied either by England or Russia; and should Russia be first in possession, we should either have to drive her back beyond Herat, or else we shall lose India."

MACMILLAN gives a charming description of an "Irish Trout Stream," which diverges into many things besides trout; and a similar remark may be made respecting the "Consolations of Pessimism," which is cleverly written, but has the fault common to this form of composition, that it appears to face alternately first one way and then the other, and leaves no distinct impression, beyond one of bewilderment, upon the mind of the reader. Now most persons presumably read, not merely to occupy their minds temporarily with a sort of seesaw of ideas, but to come to some conclusion upon the matters treated of; therefore it would, as it seems to us, be better for the writer of such dialogues to show clearly on which side, according to his view, the predominance of argument lies, at whatever sacrifice of impartiality. "Easter-Week in Amorgos" has many curious details as to the condition of the population of the islands in the Greek Archipelago.

The "Review of the Month" is vigorous and spirited as usual.

We have not mentioned the MONTHLY PACKET of late, which continues its now well known line with very sufficient power and success. A new feature seems to be the insertion of "Hymns for Special Objects and Occasions," with suitable Tunes, and one likely to be of considerable use, though the hymn by Mr S. J. Stone, which we find in this number, appears to us generally wanting in simplicity and directness, it has some fine verses.

Other magazines we must endeavour to notice next month.

SERMON

The World.

ROMANS xii. 2.

"And be not conformed to this world, but be ye transformed by the renewing of your minds."

As Christian men and women we have all solemnly renounced the world, and sworn to resist its snares; we are pledged to look upon it as our Master's enemy, and therefore our own. And these our vows are founded on the plain words of Scripture, where we are told that "whoever will be the friend of the world is the enemy of God," and are seriously warned that the love of the world and the love of God cannot by any possibility dwell in the same heart.

All the writings of the New Testament, more especially those of the beloved Apostle S. John, place the love of God and of the world, the ways of God and of the world, the service of God and of the world, in the strongest possible contrast; as if, like the two opposite scales of the balance, whatever gives weight to the one must needs lessen and lighten the other. So that no one who has not, by lips or life, renounced the profession of Christianity can deny that it is his or her duty to resist the world's ways, maxims, love, and service; and that S. Paul, in our text, tells us no more than the bounden duty of us all, when he says "Be not conformed to this world," i.e., do not square your tone, habits and principles to fit in with the prevailing temper of the day.

For our minds are like a looking-glass; we must either reflect God's image, or the world's, but we cannot reflect both. Yet not like a looking-glass can we change, for whatever image is often reflected on the mind becomes, in time, stamped and engraven there. Thus some minds bring the world with them, even into the very House and Presence of God; whilst others are so transformed in the spirit of their minds that they carry their Saviour within, even in the common occupations of their daily life. All of us, however, are agreed in this, that the world is evil.

Whatever be our practice, we condemn the world in our opinions, and the very phrase "a worldly man," or "a worldly woman," has become justly an expression of censure wherever it is applied.

We own, then, if we are consistent, if we think at all about the matter; if we do not openly profess one thing and practise another, that we have renounced the world; we are not to bow before its idols, or be slaves to its pleasures, or conform to its rules. The world is to go its way, we ours; and those two ways are to be distinct and separate, the one leading upward towards heaven, the other downward to the earth beneath. It becomes then a most serious and important question for us all, "where is the world we have renounced?" and how are we to resist its influence?

The world we have to resist must be a world which is, by nature, both near and dear to us. Else why need we be told not to love it? it is, in a word, the prevailing errors, neglects and faults of the age and place in which we live; the temptations—be they what they may—to which you and I are ourselves liable, and into which we have fallen in times past, and shall but for the grace of God fall again—those are our world, which we have indeed renounced, but which have not renounced us. It is close around us; we live in it; we must needs mix with it day by day. This is part of our earthly trial, to do our duty in the world, to “quit us like men;” not to be “slothful in business,” to do “whatever our hand findeth to do with all our might,” and yet not to be conformed to this world even whilst we are brought in contact with its words and ways, and associate with its people.

For first, it is not the people who make up the world which we are to avoid, but the spirit of worldliness. The error of the Pharisees was evident in their words: “How can your Master associate with such as these?” “Why eateth and drinketh He with the very worst members of Society?” Even the disciples marvelled that He talked with the Samaritan woman at Jacob’s well. They would have had Him live apart, and separate Himself, and touch not the sinner, even with the hem of His garment, much less sit down with a Zaccheus, or a Magdalene. And yet we may in this, as in all else, use the Character of the LORD JESUS CHRIST as our touchstone, knowing that He was ever in the world, that He most deeply and tenderly loved the people in the world, aye, even the worldly, debased, sin-stained ones whom the professing religious world of those days despised. We know, too, that He was most severely tempted to conform to this world; not indeed in the marriage feast at Cana, or amid the guests at Levi’s supper, or amid the dainties at Simon the Pharisee’s entertainment, but alone in the wild desert; showing us, dear brethren, that we cannot even in the utmost loneliness avoid the wiles of Satan or the snares of the world working on our own hearts.

Where, then, is the Christian’s safety? or how are we to walk through the world and yet not bend to it, be conformed to and influenced by it? How shall we be like the native oak, firmly fixed, and bow to no breath of praise or blame; be moved by no storm of adversity, but stand fast, whatever suns may shine or storms may rage around?

By having, like the oak, our root deep, a good foundation below, being as the Apostle says rooted and grounded, established, strengthened and settled in the love of CHRIST by God’s Good Spirit.

Nothing will ever drive the love of the world out of the heart unless by introducing the love of something higher and better which can fill and possess the soul.

It is not by turning away from the world, but by being ourselves changed within, that we can get free from the love of this world. Wisely does the Apostle, therefore,

add, “Be not conformed to this world, but be ye transformed by the renewing of your minds,” that ye may prove what is that good and acceptable and perfect will of God.

You cannot go out of the world; but you can and must get above it if you would rise superior to its vanities, and not break your heart by loving its disappointing joys. It is then, dear brethren, the world within as well as the world around which we, as Christians, have to conquer.

Our Saviour bore indeed a charm which carried Him safe through every scene of danger and evil. His whole soul was so filled with the absorbing love of God that it was His very meat and drink to do His will. Such love makes easy what is difficult—smooths what is rough and painful—carries us on where, without it, we should faint and fail utterly. Yea, Divine love—the love of CHRIST, which passeth knowledge, is the true way by which the Christian is “transformed in the spirit of his mind;” and loving God, not indeed perfectly, but striving to love Him more and more with heart and soul, he proves how good and acceptable and perfect is God’s will—good—as indeed the only cure of that self-will to which we are by nature slaves—acceptable, when we have learnt to receive it and accept it as our rule—perfect, because it aims, by doing and obeying it, to make us perfect even as our Father in heaven is perfect.

We prove a thing by use; we prove a friend by his actions and by knowing him for a long time; we prove God’s will by bending our own wilful hearts to it, by throwing aside our own wishes, by saying “Father, let me do as well as endure, not my will but Thine,” and so, step by step, we rise up out of that cold selfishness, that vanity, harshness, pride, and foolishness which linger in hearts that love the world; we can resign its pleasures without a sigh, for we have learnt to love something better; we no longer hold fast the glittering dross, if we have gained what is more to be desired than gold, yea, than much fine gold; but then this transformation is often slow and difficult in attainment. We cannot set our affections on things above by one strong effort, for they will oftentimes roll backward to things of earth. We may not know the love of CHRIST by one heavenly wish or good resolve. It is only by patient perseverance, by setting Him daily before our eyes, and by acts of self-sacrifice, and going out of our way, and seeking, on our knees, for more faith and love to Him, that we shall, in the end, “become more than conquerors.” Meanwhile, our many failures, our consciousness that there is still much earthliness, pride and worldliness lingering in our hearts, will make us more careful not to judge our fellow-travellers with severity, but to ask God to give others as well as ourselves more and more of that Divine love “which beareth all things, hopeth all things believeth all things;” and which, when the world itself crumbles into dust, shall abide for ever.

J. TOURNAY PARSONS.

The Next Number, August 1, will contain a Plain Sermon.

Current Facts and Notes.

Lord Houghton, on July 10, moved the discharge of the order for the Second Reading of the Deceased Wife's Sister Bill. The noble lord withdrew his motion on the ground that in the present state of public business he did not think it right to occupy the time of the House. He certainly might have added that the attempt to carry a grave alteration of the Marriage Laws through the House with such indecent haste as had been intended, was a trick too odious to be carried out.

Not long since the Bishops were made the subject of a violent attack on the score that they always voted against all reforms. It is to be noted—without giving any opinion on the measure in question, to do which would be beyond our province—that in the division of the Lords on Tuesday week, the two Archbishops and the Bishops of Bath and Wells, Carlisle, Chichester, Durham, Ely, Exeter, Manchester, Oxford, S. Asaph, and Winchester voted for the second reading of the Franchise Bill; whilst against it the episcopal element was small indeed—only the Bishop of Gloucester and Bristol. We suppose there are some who will change their minds as to the desirability of “removing” the Bishops from the House of Lords!

The Archbishop of Canterbury's Bill for the division of the Sees of Gloucester and Bristol provides that the Diocese of Bristol shall consist of the Deaneries of Bristol, Malmesbury and Cricklade, and of three parishes in the county of Somerset. The Bishop of Gloucester has promised to contribute 500*l.* annually towards the funds of the See of Bristol.

The Archbishop has also laid another Bill on the table of the House of Lords, one relating to new parishes and parish churches. It provides for the case where a district has been formed under the New Parishes Acts, but no church has been provided, by a scheme for the dissolution of the district, which is to be absorbed into the old parish again, with the consent of the bishop and incumbents, and the endowments, if any, to be returned to the donors.

During the Mission which will be held in London in November, 1884, and February, 1885, the Church Penitentiary Association proposes to make a special effort for the rescue of fallen women. A committee has been appointed with the approval of the Bishops of London and Bedford. Special funds will be needed, as the effort which it is desired to make in some of the poorest districts will involve considerable outlay. Contributions will be thankfully received by the hon. secretaries, 14 York-buildings, Adelphi, W.C.

Canon Lewis, rector of Dolgelly, who has just been appointed Dean of Bangor, is an excellent Welsh scholar, and in theological opinions is in sympathy with those of the late Dean, as his ‘Treatise on the Apostolic Succession’ is sufficient to show. The vacant canonry at Bangor has been bestowed upon Rev. J. Pryce, rector of Trefdraeth, Anglesey. Mr Pryce is well known in Wales both as a preacher and writer.

Much has been written upon “the physical efficacy of Prayer,” but, if we may judge from the precautions which are being rightly taken against cholera, practically this truth has little weight. Spain, &c., guard themselves by quarantine, and England by issuing a circular from the Local Government Board, but we have seen no prayer recommended for general use to Him whose promises can shield from the pestilence that walketh in darkness and the sickness that destroyeth at noon-day.

The total of the Hospital Sunday Fund has now reached the sum of 82,000*l.*

We are pleased to note that the Archbishop of Canterbury has conferred the hon. degree of M.A., on Mr Arthur Charles, Q.C., and that the Bishop of Southwell has appointed him Chancellor of his diocese.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—We observe that you review Bishop Huntington's ‘Common Things of Divine Service’ in your last issue. It would be a convenience to your readers, perhaps, to know that we have copies of the book for sale here.

We are, Sir, yours faithfully,

GRIFFITH AND FARRAN.

Corner of S. Paul's Churchyard, July 7th, 1884.

Notes and Queries.

SIR,—As to the question asked by “D. P.” in LITERARY CHURCHMAN of July 4, I submit the following:

The LXX. give this version of Ps. lxi. 2, “*αὐτὸν πέτρῃ τῆς γῆς ὡς ἐκείνη, ἐν τῇ ἀνέσταις τὴν καρδίαν μου, ἐν πέτρῃ ὡς ἐστὶν με οὐρανὸς μου.*”

The Vulgate reads, “*a finibus terræ ad Te clamavi: dum anxietetur cor meum, in petra exaltasti me. deduxisti me.*”

I think either of these a more faithful rendering than our own, of *bteōōr yārōōm mimmēnni thānkheni*.

For the Heb. prep. *□* does not mean motion to a place, but rest or abiding in a place, and is therefore suitably rendered by the Greek *ἐν*, and the LXX. by the use of the two verbs give support to the idea of guidance in safety upon the rocky obstacle—not guidance to it. The Vulgate confirms this reading.

July 5, 1884.

Yours truly,

ΜΙΤΤΕΡΜ.

PSALM LXI. 2.

SIR,—While it is quite true that the most exact rendering of the verse Psalm lxi. 2, is “the rock that is too high for me;” yet the sense is very fairly given by the rendering, “the rock

that is higher than I." For the context shows that the prayer is not that the Psalmist may be led across and over obstacles in his track, but that he may be brought into a place of perfect security, which he is unable to reach by his own efforts. Thus the idea is the same as that spoken of in Psalm xl. 2, as already accomplished. The Chaldee Targum paraphrases thus: "Lead me up to (literally 'over') the walled fort which is built upon the rock that is higher than I;" and De Wette, a very sound scholar and shrewd translator, renders thus: "Auf unerreichbaren Felsen führe mich!" All the old versions have mistaken the force of the passage, translating with one voice, "Thou hast exalted me upon a rock." The Messianic idea is that of S. John vi. 44, "No man can come to Me, except the Father which hath sent Me draw him."

RICHARD F. LITLEDAL.

9 Red Lion-square, July 6, 1884.

TO CORRESPONDENTS.

Received G. O. C.; Geo. H., W. A. H., and J. H., with thanks.—Ed. L.C.

Music.

The chief events of the final German Opera performances have been a repetition of the splendid rendering of "Tristan and Isolde" and the production of Mr Stanford's "Savonarola." We regret that our space will only allow a brief reference to this latter work, which should have much interest for English musicians. It is a matter of congratulation that the Composer has elected to be guided by the theories of Richard Wagner, and has everywhere endeavoured to infuse the all-important dramatic element into his music, and abjuring the "big guitar" style has given full prominence and abundant independence to the Orchestral accompaniments. We could wish that Mr Stanford had also followed Wagner's example and arranged with his Librettist for three long, rather than four short, Acts (for the Prologue is of course virtually an Act), nothing is more irritating than the constant fall of the curtain, i.e., about thirty to forty minutes' music, and fifteen to twenty minutes' wait, the effect of Gounod's Romeo is greatly damaged by this same faulty arrangement. The most satisfactory feature of Mr Stanford's music is that it is full of promise for the future, much may be hoped from one who has done so well at so early an age. The music is sweet, often richly, and never coarsely instrumented, and occasionally there are marked signs of power, specially in the First Act, which begins with a capital "Introduction," and includes some excellent and effective chorus writing. The utterances of Savonarola are always sweet, appropriate and characteristic, but there are many of them of the same kind, and the result is a certain monotony. Mr Stanford should now wait for a first-rate libretto, and concentrate all his energies on some one carefully thought out and matured work. Some of the chief parts were but indifferently rendered on Wednesday, and the work suffered severely with many of the audience owing to the absence of an English version of the libretto.

The Season was brought to a close on Friday last with a performance of "Lohengrin," which may perhaps fairly lay claim to be the finest yet given in this country. Madame Albani's Elsa was simply perfect, and scarcely less so was the Lohengrin of Herr Gudehus, while the minor parts, the Chorus and the Orchestral playing were of altogether unusual excellence. Whether the German Opera Season has been financially successful we know

not, but it reflects the highest credit on those who have had the enterprise and energy to bring it about.

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Deaconesses and Sisters.

The Northern Convocation, if somewhat barren in results, displayed considerable debating power at its recent session. The chief discussion was upon the employment of women in the service of the Church. Dean Howson's hobby, as is well known, is the establishment of a "system of Deaconesses," which was, of course, trotted out on the present occasion. We have no complaint to make against the Dean of Chester's scheme, but we have a decided objection to his mode of espousing it. He has unfortunately got into his mind that the way to further the movement in question is by disparaging another form of woman's work. He evidently thinks that the only chance of gaining any measure of success for his somewhat archaic order is by repeating *ad nauseam* certain charges against Sisterhoods, which, whether substantiated or not, are likely to injure them in the popular mind. He has, in a measure, succeeded in making the Deaconess form of ministry a party matter, and in doing so has to the same degree contributed to its failure. It has become the Low Church analogue of Sisterhoods, but without the success which the latter has achieved. There are at present, we are informed, some two thousand Sisters in England, but only about fifty Deaconesses. Of course, ladies will use their own minds, although they may not be in accordance with Dr Howson's. Convocations may vote one way or the other as to the relative advantages of Sisterhoods or Deaconesses; but those who wish to devote their lives to the service of God will, after all, make their own choice. If Dean Howson were content to urge the restoration of Deaconesses without attacking the Religious life strictly so-called, and bringing out his hackneyed quotations against vows, he would be much more likely to compass his end. He is fully aware that, under present conditions of society, the primitive Deaconess cannot be restored; and so he adds to his resolution an important admission, to the effect that this female minister must be "adapted to the conditions of modern times." What those adaptations are, at least some of them, we are told. Deaconesses are to borrow certain features from Sisterhoods. They are to live in community, so as to have proper training and a home. They are not to have life-vows, but nevertheless they ought to view their work as "a life-work," which seems to come to very much the same thing. The fact is the modern Deaconess may seem like the Gibeonites of old, to "come from afar;" but the primitive element

is very largely reinforced by what is borrowed from the constitutions of Religious Communities in our own time. As Canon Body truly said, "the picture which the Dean has drawn" of Deaconesses "belongs to the idea of a Sisterhood." The Deaconess, according to the description of Dr Howson, is a Sister of a mild type, not as originally "the officer of a congregation." Can Dean Howson tell us why Sisterhoods are succeeding on all sides, some of them numbering hundreds of devoted women, whereas Deaconesses, though the movement is favoured by "the two Archbishops and seventeen Bishops," does not to any extent take root or grow? There is a Deaconess House in Chester, we are told, but no Deaconess in it. There must be something in the Deaconess form of dedication which does not satisfy the highest aspirations of those who want to devote themselves to God. Our Church is not singular in its present experiences. In the primitive Church, especially in the West, as the Bishop of Durham affirmed, "the female diaconate was never developed." Perhaps Dean Howson, who thinks there is greater Biblical authority for Deaconesses than for Bishops, will explain why it is that Bishops have not been condemned by the Councils of the Church, whereas Deaconesses, whom he regards as an "integral part of the Church system," have received that distinction.

Canon Trevor always enlivens a debate by his original conceptions, and pungent mode of expressing them. He lays down the principle that "woman was created to be a wife," and therefore if she does not become one, she of course misses the end of her being. Thereupon Canon Tristram proved himself equal to the occasion, and proposed that Deaconesses should be marriageable. The combination of domestic duty and of the labours of a female diaconate, especially in the event of an epidemic of small-pox or cholera, might be found a little difficult. Canon Tristram's suggestion, however, flanked as it was by the statement that deacons were allowed to marry, might or might not be unacceptable to the younger clergy. The suggestion, if acted on, might tend to the increase of Deaconesses, though it might have for a while a somewhat embarrassing effect upon parochial organisations. If, however, women are "forbidden to become Deaconesses under sixty years of age," the omission of the vow of celibacy may be a less important matter. If Canon Trevor's view of a woman's vocation in life be a true one, there are unfortunately many women who have missed it, and that through no fault of their own. Women will be thankful that S. Paul takes a different view of single life from Canon Trevor, when the Apostle says—"the unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world, how she may please her husband."

The Bishop of Durham, with his mastery of early Church history, did immense service to the cause of

Sisterhoods by clearing the confusion of thought into which Latin Fathers of old, and no less a person than the Bishop of Lincoln in our own day, have fallen, by applying the restrictions of the eleemosynary order of "widows" to all forms of female self-dedication. Dr Lightfoot was very careful to show that Dean Howson's resolution was not to be taken in a "restrictive" sense, and "that he had not a word to say against the employment of women in other ways—whether in the direction of Sisterhoods properly guarded, or in any other less organised form." We cannot agree with Canon Body in his proposal that Bishops should not only be "Visitors" of Religious Communities, but that the appointment of the Superior should be lodged in their hands and that they should be encumbered with the office of "passing" every candidate for the Religious Life. We wonder who the Bishop of Liverpool would appoint? It is quite evident, and only fair, that ladies who give up the world and their place in society should at least have a voice in the election of their Superior, and that organisations which reach out into various dioceses should not be subject to the arbitrary will of the existing Bishop where the central House happened to be situated, who can have little opportunity of judging of the fitness of a Sister to bear rule over a Community. The Bishop anciently confirmed the appointment of the Superior, and exercised supervision over the Community; but not as if it were a Diocesan Institution over which he possesses ordinary jurisdiction.

The Dean of Chester failed in his project, which was to tie Convocation down to the assertion that the Order of Deaconesses "was preferable to every other system of organised woman's work," in which opinion, as stated by the Bishop of Carlisle, Dean Howson stood alone. The votes, which were exactly equal both in the Upper and Lower Houses, do not amount to any pronouncement on the relative value of the two forms of female service, but simply resulted from a disinclination even to seem to discountenance woman's work in the Church of whatever kind it may be. But for this feeling, there can be no doubt but that the Dean of Chester's resolution would have been negatived by a large number of votes.

Had not the prolocutor come to the rescue, the debate would have been altogether barren of results. Dean Purey-Cust moved the appointment of a Committee, which was adopted. The motion was worded so as to include "the systems" of women's work "at present existing," and the work of the Committee is to consider the best means for encouraging, developing, and retaining them under due control.

For ourselves, as we have said before, we wish both Sisterhoods and Deaconesses to have free play, and not to be brought, as Dean Howson brings them, into competition one with another, unless it be that of friendly emulation. There are diversities of gifts but the same spirit. There may be those who are called to work for the Church, without giving themselves up in a life of entire

self-dedication. There is room enough for all forms of female service, especially amidst the dense masses of our great cities; yet, if we must follow Dean Howson's evil example by making comparisons, we cannot but believe that Sisterhoods are somewhat more in keeping with modern Church life and the conditions of society than the Deaconess Institution, and meet a need amongst women which the latter does not appear to satisfy. Both, however, do good work, and the employment of the one may be possible where the other would create suspicion and alarm. But the Sisterhood movement has now taken too firm root in the Church of England to be viewed with distrust, except in out-of-the-way places which are far from the great centres of religious life. In our cities now a Sister's garb hardly attracts more attention than that of a clergyman. The only drawback is that there are not enough devoted women to meet the calls which are constantly made by the parochial clergy for their assistance. Such debates as the one at York do good by bringing the subject into prominence, and indirectly by the recognition which it gives, though tardily, to the work which English Sisterhoods have done during the last thirty or forty years in the midst of obloquy and misrepresentation.

Centennial Thoughts about the American Church.

NO. III.—DIOCESAN GOVERNMENT.

Every State in the Union is sovereign, that is, each can make its own individual laws and regulations in its own State House, but Congress alone can make or alter laws affecting the whole Union. So every Diocese is sovereign, and has its own annual Convention, and makes its own laws, but the General Convention alone has power to make laws touching the whole Church. This mode of government is found to work very well, it combines the entire freedom of individual sections with the restraint of a governing centre—there is complete liberty and perfect unity.

Each Diocese has an annual Convention, consisting of all the clergy of the Diocese, and of lay delegates from every parish, in equal numbers, with the Bishop as President. The clergy sit by right, the lay deputies are elected by the Vestries of each parish. "The two bodies meet together, but form in fact two Houses, and when it is so required they must vote separately. In such a case there must be a concurrence of both orders." The Convention makes all the laws for the Diocese, elects the Bishop when required, receives the Parochial Reports and the Bishop's account of his year's work, makes assessment for Diocesan expenses, and considers all questions concerning the welfare of the Church in the Diocese.

The system of Diocesan Government is but the extension of the Parochial, the same plan runs through both. The Bishop, like the Priest, has his Vestry, called in this case the Standing Committee, and consisting of an equal number of clergy and laity appointed by the Convention. They are the Council of advice to the Bishop, they manage the financial affairs of the

Diocese, and receive the testimonials of candidates for Holy Orders.

In order to show the manner in which the American Bishops are appointed, I cannot do better than describe the election of the Rev. Henry C. Potter, to be Assistant-Bishop of the Diocese of New York. In September, 1883, the Bishop of New York feeling that his age and infirmities required him to withdraw from the administration of the Diocese, signified his intention to his Standing Committee. When the Diocesan Convention met a few days later, the President of the Committee announced the Bishop's wish to the assembly. The Convention after sending a touching and loving message to the Bishop, proceeded to act on the Canon governing the case. "When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, or by reason of the extent of his Diocese, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop, in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese as the Bishop shall assign him."

The nominations (fourteen in number) having been made, the President called upon the assembly to unite in silent prayer. Then one by one the clergy rose and dropped their votes in the ballot-box, and the laity followed. Three times each House in silence recorded its vote, until one Priest had the required majority. When the final ballot was declared, the President announced that the Rev. Henry Potter, of Grace Church, was elected by the concurrent vote of the clergy and laity. Thanksgiving was then offered to Almighty God for the happy termination of the election, and the "Gloria in Excelsis" was sung by the whole assembly. Thus they gave forth their lots and the lot fell upon the chosen one, and "he was numbered with the Apostles."

The usual testimonial of good learning and virtuous life was signed by the clerical and lay delegates, and with the certificate of election was forwarded to the General Convention which sat a fortnight later. The consent of the House of Deputies, clerical and lay, from all the Dioceses, and that of the House of all the Bishops of the Union, to the election of the Rev. H. Potter, as Assistant Bishop of New York, having been recorded, the Presiding Bishop gave order of consecration. How uplifting, how affecting was the consecration of Bishop Potter in his own beautiful church can only be imagined by those who have been privileged to attend some great function of the American Church, who have seen the long procession of a score or more of robed Bishops, and two or three hundred white-clad Priests pass up the aisle, and through the emblazoned windows seen "lights like glories fall" on the snow-white marble of the building, and the earnest faces of the vast congregation, whose hearts beat in unison, as they knelt to plead for him whom the Holy Ghost had called, as of old, through the voice of the Church. It is on occasions like that that one heartily endorses the words of an American Priest: "highly-favoured are those whose lot has been cast in the citizenship of this Church," and trusts that the day is not far distant when to our beloved mother Church shall be restored her "rights and liberties," the use of her living voice, the power to elect under Divine Guidance, not accept by State enforcement, her Bishops.

I have said that the appointment of Bishop Potter was agreed to by the General Convention then sitting. Supposing that it had not been sitting, nor going to do so within six months, it would have been necessary to send the certificate of his election to the Standing Committee of every Diocese, and on receiving the approval of the majority, to send such approval, with the certificate, to the Presiding Bishop, who in his turn would forward them to every Bishop in the Union, and after receiving the consent of the majority, would give order of consecration. It is thus seen that not only must a Bishop be elected by the Diocese, but must also receive the approval of the representatives of the whole Church of America. In this as in all other Church affairs the laity have equal rights with the clergy, save only that the right of nomination to a Bishopric rests with the Clergy; the laity may veto as much as they like, but cannot, in the majority of Dioceses, originate the choice.

Like every Parish Priest, each Bishop gives an Annual Report of his work. He states at full length to the Diocesan Convention how he has spent his time, the condition in which he found each Parish, how many Sermons he preached and where. The American Bishops visit every Parish during the year, and when there are too large a number to permit this, it is considered time to subdivide the Diocese. They are constantly travelling, by train when they can, when they cannot by ox-cart and "buok board," often feeling to the full those "stony griefs" that so troubled dear old Bishop Field. They receive everywhere a loving welcome, for they are the friends of all the Church people of the Diocese, children are confirmed in their own Church, where they will become communicants, year after year old people see their Bishops among them. They travel from gorgeous fane to lowly wooden sanctuary, binding all the Church together, the arbitrators and mediators in parochial disputes, the supporters of the clergy, the friends of the laity.

The American Diocesans are Bishops not Prelates. I know of an English clergyman, who, visiting the West and being struck with all he saw, determined to settle there. When he went to his English Bishop to obtain Letters Dimissory, and was asked why he wished to leave England, replied that he "liked the American Church better and her Bishops and clergy better." "Why so?" "My lord," said the clergyman, "when as a young curate I had occasion to come to your palace, my heart quaked, and the cold two fingers extended to me did not tend to calm me. But when I go to the house of an American Bishop I go to the house of a brother and receive a brother's welcome." He struck the right nail on the head. The American Bishops are a genial humble-minded accessible race of men. They have no title, are simply "Bishop" to all; their average income is 500*l.* a year and travelling expenses, they live in See houses and know not palaces, they write all their own letters and keep no secretary to bait the clergy. They are fathers and brothers to the clergy, and their flocks; not "lords over God's heritage," true Shepherds, true successors of the first Apostolic Bishops in journeyings often, in perils of waters and in the wilderness, in weariness and painfulness, they win honour and love from all who know them.

(From a Correspondent.)

✻ CURRENT TOPICS ✻

At the recent meeting of the Convocation of York, a subject the importance of which cannot be exaggerated was discussed, viz., "How to reach the masses." With a London Mission before us in November, and another in February, the momentousness of the question is emphasized. The Bishop of Manchester is a most useful man. The view which he takes on most subjects is a safe guide, only you must take the exact opposite. He thinks one reason why the preaching of the Church is not more popular than it is, is on account of the enforcement of "systematic theology." If there is one thing in which sermons are for the most part weak, it is in the dogmatic element; and if there is one thing the poor especially desire, it is definiteness of teaching. Canon Body is certainly a successful mission-preacher, and he at once demurred to the remarks which Dr Fraser had made on the subject. It is dangerous to speculate upon that about which you have little or no practical acquaintance. Canon Body may be no adept at theology, but he has found out from experience that mission preaching which is not based on the dogmas of the Catholic faith lacks a backbone. There is a flabbiness about a sermon in which the preacher deals only with generalities. The man who makes his mark is one of clear and deep convictions, who knows what he has to teach, and has had some experience of the truths in his own soul. Dr Fraser is hard, too, upon the preacher of written sermons. We have heard very different opinions on this subject. That preaching without a book is better than preaching from a manuscript we admit in the abstract. Canon Body gives a good reason for this—"that an unwritten sermon takes three times as long to prepare as a written one." Therefore it ought to be three times as good. Our greatest preacher, Dr Liddon, uses a manuscript, and Dr Woodford in his palmy days at Bristol, when none could compete with him in popularity, did the same. If a man has no facility of speech, by all means let him use a book. We heard an archdeacon described, the other day, as "a man full of holy thoughts, but utterly unable to express them." A serious drawback certainly, but nothing compared to the opposite condition, a man with an abundance of words, but nothing at the back of them. Preachers must adopt the mode of preaching which is in accordance with their gifts. A third observation of the Bishop of Manchester's, against the use of old sermons, called forth from Canon Body the necessity of distinguishing old sermons from stale ones. The Canon missionary himself, we believe, preaches the same sermon over and over again. What exactly he means by an old sermon keeping its edge, we do not know. But with a fervid and emotional nature, old matter is kindled up with new life and warmth. Dr Fraser's warning against old sermons should be conditioned. If they are repeated on account of sloth or in-

difference, they will be stale indeed. But if they are used again from necessity, or because the truths they enforce are from a knowledge of the people and their circumstances necessary to be repeated, the preacher may say "for me to write the same things to you, to me indeed is not grievous, but for you it is safe." There was a question of great moment which Canon Body asked at the end of his speech, and paused for a reply, which no one attempted to make. He said that the results of missions—and he was speaking from personal experience—which seemed glorious at the time, turned out afterwards to be "disappointing." "Let them study the question, and give him a solution of it, and then he would thank them." We repeat the inquiry. It is one which calls for great searchings of heart, especially in view of the metropolitan missions.

A Conference was held last week at Willis's Rooms, under the presidency of Lord Shaftesbury, on the important subject of "Funeral Reform." We have a letter from the Duke of Westminster, in which he states his inability to be present at the meeting, and gives three reasons why the work of Funeral and Mourning Reform should receive the energetic support of Churchmen. The first is, that the observances which are at present prevalent are calculated "to create a mistaken view of death;" the second, to deliver the bereaved from "the tyranny of custom;" and the third, because no better method of spreading Reform can be devised than that of "persons of influence" setting the example by adopting "plain and unpretentious funeral arrangements." We have also before us a vigorous sermon by the Rev. F. Lawrence, Vicar of Weston, the Secretary of the Society, setting forth the need of surrounding death, not with symbols of despair, but of faith and hope. We have before called the attention of our readers to this important Society, the objects of which were clearly stated by Mr Lawrence to the Conference. Amongst the speakers were Mr Beresford-Hope, M.P., and Mr Samuel Morley, M.P., the one from the Church side, the other from that of Nonconformists, advocating the necessity of Reform in the mode of conducting funerals. The two Archbishops are the Presidents of the Society, and amongst the patrons are fourteen of the Bishops. We wish all success to the movement. Without a right view of death, a right view of life is impossible; and the "pompous and costly so-called 'handsome funeral,' which undertakers glory in, is hardly likely to impart a just notion of the one or the other.

The delay of the conflict upon the Deceased Wife's Sister's Bill must not have the effect of rendering Churchmen apathetic in their preparations for the battle which must come when Parliament has time for dealing with the question. We call attention to an excellent broad-sheet which we have received, in which is clearly laid down the different degrees of consanguinity and

affinity which preclude marriage. The red-type greatly assists the eye in reading "the table of kindred and affinity," and as "the Marriage Law Defence Union" provides the sheet mounted on stout mill-board, as well as in paper, it may serve as a constant reminder of the law of God and of His Church upon the subject. This "Table," which was set forth by authority in 1563, is now newly arranged and expressed in the ordinary language of the present day.

REVIEWS

The Mystery of the Universe. Our Common Faith.

THE MYSTERY OF THE UNIVERSE. OUR COMMON FAITH. By JOSEPH WILLIAM REYNOLDS, M.A., Prebendary of St. Paul's. London: Kegan Paul and Co.

The author of this most valuable addition to modern evidential literature has already made his mark by such cognate works as 'The Supernatural in Nature,' and 'The Mystery of Miracles.' The title of the volume before us is best explained by the author's introductory words:

"The suspicion that verified science and the articles of our Common Faith are at variance causes mistrust concerning those dogmas which Holy Scripture requires us to believe: mistrust—painful as to the present, and perilous as to the future. So to employ science as to throw light on the physical constitution of the universe, and bring out clearly the great facts and doctrines which accord our intellectual and emotional experience, is the emphatic requirement of this generation from our thinkers. Unification of all knowledge in one verified system, a philosophy that combines theology and philosophy, that reveals the Mystery of the Universe, is not beyond the power of human reason; in any case, we may pursue it as an ideal."

It is almost impossible to over-estimate the value of this great and unrivalled work as the most logical and scientific antidote yet published to the deadly venom of the sceptical scientific publications of the day, and their plausible pleas for shutting out the Creator from his own Creation. Its main features are a thorough familiarity with the aims, advances and achievements of modern science, which enable the writer to draw the all-important line between its verified and unverified dogmas, and accordingly to expose the groundlessness of those atheistical theories which rest on unverified assumptions. It is illustrated not only by rare and striking analogies drawn between the kingdom of grace and the kingdom of nature, but from the highest literature of the ancient and modern world. Its style is clear and powerful, and often reminds us of De Quincey's splendid manner, so musical is it in its cadences, and so poetical is it in its diction. Another striking feature of this work is the author's method of carrying, like Hannibal of old, the war into the enemy's own territory, and showing, as he does in so many critical

cases, that the various atheistical and sceptical theories combated are not only at variance with and contradictory to one another, so that all cannot be true, though all may be false, but that each theory carries within itself the elements of its own refutation. This is especially shown in the case of the various theories of evolution, which he reviews and confutes, and concludes by asserting

"We are certain that Evolution is not the essential unifying, developing principle of the universe. The universal element is not attained in anything by eliminating the specialities, and retaining only that which is common to all. The perfection of civilisation is not common to barbarism; the glory of Christianity is not found in idol-worship, or in fetishism. Instead of the universal truth in religion being that which is common to all religions, there is not one idea in the highest religion which finds itself the same in those preceding. The greatest, truest, essential ideas by which human intellect wins chief power, can only be grasped at definite stages of mental growth, some at a late period of history, and then only by a few of the race. In every organic development, all that pertains to the earliest stages is transmuted or annulled. The physical and mental characteristics of infancy, of childhood, of youth, are presupposed; but not retained in manhood. Empirical consideration of the physical changes in the worlds, of the relations and successions of life, of the advance in thought, of growth in civilisation, does not found a true science. To find the Universal, we must go beyond visible forms; see beneath them that which is ever advancing to a fuller realisation; which, in the advance, loses nothing, yet leaves nothing unchanged; fulfils the past by taking away the past; and shows itself all along as the latent significance, the differentiating principle, Energy. This Energy, in form of force, ascends by transcending, and brings all that is finite and relative into communion with the Infinite and Absolute Spirit."

No chapter in the book has charmed and instructed us more fully than that on "Life from the Dead," from which, in the interest of our readers, we quote the following eloquent and instructive passage:

"New life, by quickening of life in the dead, is the secret of all existence. It is the mystery of every living thing that the Universal Life gives energy to that which has no life. Nature weaves all the tissue of existence from the non-existent. That germ of life, whatever it is, protoplasmic, bioplasmic, or a something, as Mr Towne says, due to charges of electricity—from which we all spring, is metamorphosed by differentiation of the same Energy that shines in the stars into a force that vibrates within all life. Everything has its progenitors, every event is the child of cause, and the spark of life which first shone in the world, the life of plant and of animal, is that light of the Lord's Temple which, kindled from above, is ever and ever maintained on earth by the quickening and combustion of new substance. The vegetal seed, the animal germ, with life in themselves, are kindled torches handed by parents to their progeny; but the old life dies in giving life; and the new life is not the same as the former. Living things are not life quickeners, but vessels receiving and transferring life.

"They have it in themselves, but it is not of themselves; it is a portion of the great life. Nor does every living thing impart life, nor every seed fructuate. The death that is in all organic

substance, because of weakness in the material constituents, is manifested by frequent barrenness. Barrenness would be universal did celestial influence cease to greet the earth. Apart from that, is no life in sea, nor land, nor air; Abraham and Sarai have no children. Exact advanced science, not less than philosophy, confirms our faith that the resurrection of life from no life—other than Divine Life, and the continuance of life by that which of itself would be dead, are a lasting parable of a continuous resurrection.

"Human art takes a gold or silver vessel, breaks up the same, turns it into fluid, scatters every particle; and then from the scattering, the mingling, brings back and refashions the whole into a piece of work so like the former as to be the same—yet not the same. We can delight ourselves by beholding the production of colour from colourless liquids, and of crystallisation on the mixture of two uncrystallisable fluids. To give a beautiful glow of life to the dead, to bring our broken-up, our scattered parts into one whole, to crystallise them into the clearness and beauty of new existence, is the work of the general resurrection."

In what we may call the apologetical portion of this work, which especially defends the divine character of Revelation from the attacks made upon it by the sceptic school, Mr REYNOLDS quotes the following observation of Rev. James Lonsdale, which cannot be too widely known:

"The answer to Mr Mill's charge of 'a moral contradiction' may be found, so far as such charge ought to have an answer, in Bishop Butler's 'Analogy,' part ii. ch. vi., who says that 'all shadow of injustice, and indeed all harsh appearances in this various economy of Providence, would be lost, if we would keep in mind that no more shall be required of any one, than what might have been equitably expected of him from the circumstances in which he was placed; and not what might have been expected, had he been placed in other circumstances' i.e., in Scripture language, 'that every man shall be accepted according to what he had, not according to what he had not.' God sent His Son, when the fulness of the time was come. We may think, perhaps not without reason, that we can see reasons why historically CHRIST came at a time peculiarly fit for his appearance, when heathenism was decaying, philosophy losing its power, and the civilised world under one empire; but our thoughts may be fancies. It is best simply to believe it was the time appointed by the Father, which He hath put in His own power. But there is also a common-sense way of looking at the matter. If Christianity brings blessings and advantages with it, why should I refuse to receive them, because the heathen had not had them? As well almost say, I will not travel by a railroad, because my ancestors only travelled by coaches."

The objection and the answer remind us of S. Chrysostom's remarkable passage on the late appearance of Holy Scripture:

"We were inquiring, then, the other day, 'On what account the Scriptures were delivered after so many years.' For this Book was delivered neither in the time of Adam, nor of Noah, nor of Abraham, but in that of Moses. And I hear many who say, that if the book was profitable, it ought to have been delivered from the very beginning; but if it was useless, it

ought not to have been delivered afterwards. But this is a long-exploded argument; for it is not quite true that anything which is profitable ought to have been delivered from the beginning: nor if anything was delivered from the beginning, is it quite necessary that the same should continue afterwards. For example, milk is useful, yet it is not always given, but it is given to us only when we are children; and solid food is useful; but no one ever gives it us in the beginning of our life, but when we have left the age of childhood. Again, the summer season is useful; but it does not show itself constantly; and the winter season is advantageous; yet this too makes room for others. What then? Do they say that the Scriptures are not useful, for what reason then, say they, were they not delivered to us from the beginning? It was because God was desirous of instructing the nature of man, not by letters, but by things. But what means by things? By means of the Creation itself."

We cannot take leave of this great work without calling attention specially to the chapters on Prayer and the Problem of Evil, subjects which have occupied some of the faculties of all thinking creatures, and all the faculties of some. There can be no question that prayer to a supreme being is universal as our race, and one of the deepest instincts of our human nature; but it is not solely on these grounds that prayer is vindicated, here and elsewhere the author adopts the scientific rule of "*verification*," and shows by *fact* and *effect* the blessedness and fruitfulness of prayer. There is a very remarkable chapter, full of striking and beautiful analogies, on the illustration of the Atonement by the mysteries of science and philosophy, based on the principle that pervades the whole book, seeking as it does to show that the divine wisdom, and power, and love, which is apparent in the world of nature in so many ways, works also in the kingdom of grace, compelling us to acknowledge both as the work of one Almighty Worker, and that for the benefit of man.

The First Principles of the Reformation.

THE FIRST PRINCIPLES OF THE REFORMATION, of Dr Martin Luther. Translated into English. Edited, with Theological and Historical Introductions, by HENRY WACE, D.D., Prebendary of S. Paul's, Preacher at Lincoln's Inn, Principal of King's College, and Chaplain to the Archbishop of Canterbury; and C. A. BUCHHEIM, Ph. D., Professor of the German Language and Literature in King's College, London. With a Portrait. London: John Murray. Pp. 245. 1883.

LUTHER AND OTHER LEADERS OF THE REFORMATION. By JOHN TULLOCH, D.D., Principal of S. Mary's College in the University of S. Andrew's; one of her Majesty's Chaplains for Scotland. Third Edition. Enlarged. London: William Blackwood and Sons. Pp. 445. 1883.

The title of Dr WACE's and Dr BUCHHEIM's work, 'The First Principles of the Reformation,' is, to our mind, a little too general. It leaves room for the implication that the movement so described was the same in principle and tendency wherever it appeared, and that

from the genius of Martin Luther "the vital ideas by which Europe was to be regenerated" emerged. With regard to the first of these assumptions, it is evident that the Lutheran Reformation differed widely from the Reformation in our own country. The one was a return to "old paths;" the other, an invention of new. And in reference to the second, "the vital ideas" which became so potent for good or ill had worked first in the brains of Wyclif and Hus, the results of whose teaching made the work of Luther possible.

Dr WACE informs us in the preface that his object in editing Luther's ninety-five Theses, and the *Drei Grosse Reformations-Schriften*, is to let the great Reformer "speak for himself." The editor, however, speaks for him also, in an able preface of nearly fifty pages, in which he traces the religious principles of the Lutheran system; whilst his colleague, Dr BUCHHEIM, writes an introduction in which he pursues the political course of the German Reformation.

There is one passage in Dr WACE's preface to which we must take serious exception. He touches upon a cardinal difference between the English and Foreign Reformation as though it were a mere matter of secondary importance. He says:

"In case of necessity, as is universally recognised, Baptism can be validly administered by lay hands, and English Divines, of the most unimpeachable authority on the subject, have similarly recognised that the valid administration of the Holy Communion is not dependent on the ordination of the minister by Episcopal authority. Luther urges accordingly that all Christians possess virtually the capacities which, as a matter of order, are commonly restricted to the clergy."

The comparison of Holy Baptism with the Holy Communion in reference to lay administration shows at once the absence of the touch of the theologian. The fact that lay administration has been permitted in the one case by the Church, but never in the other, though both ordinances were instituted by CHRIST Himself, and both are of the first importance, is evidence that consecration is regarded as essential in the one Sacrament, whereas it is a dispensable ceremony in the other. There can be no valid Eucharist where there is no priest to consecrate, and there can be no priest unless he has received the "specific commission" which our LORD gave to His Apostles, and they to their successors.

Luther's ninety-five Theses almost entirely concern the traffic in indulgences, in which the unscrupulous John Tetzel was driving a fine trade, in order to supply funds for the building of S. Peter's. In the Theses there is a moderation of language which is unfortunately conspicuous for its absence in Luther's later effusions, though his coarseness in the seventy-fifth is here manifest. We do not suppose that all his admirers are prepared to accept his propositions without discrimination. Take, for instance, the seventh—where we read "God never remits any man's guilt, without at the same time subjecting him,

humbled in all things, to the authority of his representative, the priest."

Luther's language about the Blessed Sacrament is on the whole—for there is much that is contradictory—far above the level of those who assume his name or revere his memory. Dr WACE is probably quite correct when he says—"What 'Luther' is concerned to maintain, is that there is a real presence in the Sacrament. All he is concerned to deny is that Transubstantiation is the necessary explanation of that Presence." Consubstantiation is a term which is supposed to explain Luther's teaching on the Eucharist, but it was not his invention, nor does it throw much light upon his sacramental views. The fact is, the Sacraments are a mere decoration of the Lutheran system. The position which he gave to faith really supersedes the use of ordinances. Sacraments were retained because they were prescribed by the letter of Holy Scripture, but logically they are no necessary part of Lutheranism. Luther's belief in them was a survival of his original faith. His doctrine of justification was the core of his teaching. The individual applied for himself the merits of CHRIST, and all the rest was of secondary moment. Thus Luther established "Christian Liberty," "complete independence of the existing ecclesiastical system," and swept away the authority of the Church, putting his own in its place. It is surprising to us how acute thinkers and able writers can find in the system of Lutheranism any finality. Germany evidently has discovered none. Dr WACE thinks that Luther saves himself from becoming "the pioneer of absolute liberty" by the limitation which is contained in the appeal to Scripture. But Luther himself showed little reverence for the canon of Holy Scripture. He passed his opinion on the value of different books of the Bible with the same freedom as that which he used in dealing with the Ecclesiastical system around him. It is one thing for a reformation to remove abuses, another to destroy foundations, as the different results of the Reformation in England and Germany now bear witness. The two things are different in kind and not only in degree. The Ultra-Protestant principle, "the Bible, and the Bible only," and we may add "a part only of the Bible," is the basis of Lutheranism, whereas the English Church appeals to history, and for her constitution and doctrine turns to the undivided Church for guidance and authority.

The three Treatises, that on "Christian Liberty," "the Address to the German Nobility," and that on "the Babylonist Captivity of the Church," have not appeared together in an English dress before. They were all produced by the Reformer about three years after the publication of the Theses. In the treatise on Christian Liberty, the position of Faith is discussed; in the address to the Nobility, the rights of the laity, of which we hear so much at present, are asserted; and in the treatise on the Babylonist Captivity, Luther's opinions on the Sacraments will be found. As the Address to the Nobility was written in the Reformer's earliest German style, the translation was a

difficult task. Dr BUCHHEIM has succeeded, however, in rendering it into fair English, and added a few annotations on obscure passages. This work is one which will henceforth be a necessity to the English student who would gain a correct acquaintance with the main principles of Luther's teaching, and should find a place by the side of Julius K  stlin's 'Life and Writings.'

We owe to the celebration of the four-hundredth anniversary of Luther's birth the new edition of Principal TULLOCH's 'Luther and other Leaders of the Reformation.' Although Principal TULLOCH's view of the Reformation and of the Reformers is necessarily not ours, he writes with singular insight and discrimination; and his accounts of Luther, Calvin, Knox, and Latimer are well worth reading. The affair of the Landgrave of Hesse, Dr TULLOCH passes over with too light a hand. Luther countenanced bigamy, and even K  stlin adds, "Friends of the evangelical and Lutheran belief can only lament the decision he pronounced in this matter."

Anecdotes in Sermons.

ANECDOTES. ILLUSTRATIVE OF NEW TESTAMENT TEXTS. London: Hodder and Stoughton. Pp. 390. 1884.

THE PREACHER'S PROMPTUARY. By Rev. W. FRANK SHAW, M.A., Vicar of Eastry. London: Griffith and Farran. Pp. 120. 1884.

"When the parson preacheth," says George Herbert, "he procureth attention by every possible art." And one means of obtaining this necessary condition, which he alludes to, is the use of anecdotes—"Sometimes he tells" his congregation "stories and sayings of others, according as his text incites him, for them men heed and remember better than exhortations." We need not occupy space in proving the truth of George Herbert's observation. The up-turned faces of a previously listless and somnolent congregation, when the preacher proceeds to enforce the truth which he has been expounding by means of an anecdote, is an undeniable evidence of the attractiveness of this mode of instruction. There is nothing, however, that is not capable of being abused, and the introduction of anecdotes into sermons can claim no immunity from this universal law. The illustration may be either inappropriate, or unseemly, or over-done.

An anecdote, be it never so good, falls upon the taste of the hearer, if it has the appearance of being "dragged in." The object of the anecdote is not only to enliven but to elucidate. And the first condition of its effecting those purposes is that it be germane to the matter in hand. Its relevancy should be perspicuous. Moreover, the story should bear upon the central thought, that which lies in the very thoroughfare and main drift of the subject, and not tend to draw away the attention to some subordinate detail. The Bishop of Bedford, in his 'Pastoral Work,' gives the following warning to the clergy: "Don't paint

a dim sketchy indistinct landscape with an elaborately-finished primrose in one corner the only thing to rivet the eye. Don't paint a misty uncertain figure with an exquisitely-finished lace ruffle the one distinguishing merit." The anecdote must cast light upon the principal object and call attention to it. Again, an anecdote may have a fault in itself; it may be vulgar, and—to use a common phrase—beneath the dignity of the pulpit. Some of those which gather such potency from the perfection in the art of telling and applying them, and which characterise a leading Nonconformist preacher, labour under this defect. Illustrations may be clever and amusing without being elevating; but if they are not calculated to raise the tone and thought of the hearers, we do not think they are fit to be employed in the House of God. Some of the anecdotes in this volume of 'The Clerical Library' are of this kind. Thus on the "Superstitious Use of Scripture" we are told of a certain Mr Lackington—suggestive name—who on opening the Bible for directions what to do when locked up to prevent his attending a Meeting-House, and, lighting on the text "He shall give His angels charge concerning thee, and in their hands they shall bear thee up," immediately ran up two pairs of stairs and jumped out of the window, for which exploit he deservedly received several severe bruises and was for a fortnight confined to his bed.

An anecdote, appropriate and seemly in itself, may be so faultily told as to lose much of its point and power. It must be borne in mind that it is but an illustration, and therefore should not be too circumstantially related. It is a torture to listen to the relation of a story which is so diffusely told that you are constantly losing your way in the detours which are made in the course of its narration. An anecdote in a sermon must be necessarily terse and brief, and not occupy too prominent a place, otherwise the sermon will seem to be for the sake of the anecdote, and not the anecdote for the sermon. Moreover, in a lengthy story, sometimes the very point is forgotten and the nail is not clenched by the subsequent application of its salient features to the subject under consideration. Anecdotes may be over-done, too, in number. It has been thought that one, or at most two, is all that should be introduced into the same sermon. A variety of images tends to distract the mind, and gives an unsubstantial character to the discourse. But this is a rare fault. Preachers sometimes complain that they cannot enliven their discourses with anecdotes, because they do not know any, not because too many come to their minds. Such books as those which are before us, and many like them, are designed to supply this need.

There are two ways of getting anecdotes: one, by turning to the above volumes, and to such books as Paxton Hood's 'World of Moral and Religious Anecdote,' &c.; another by wide reading, careful noting, and readiness of application. The anecdote which a reader has just drawn from a work which he is studying, and the fitness of

which to enforce or illustrate some truth or lesson has "struck" him, will come with a peculiar force, greater than that which one selected from a repertory of anecdotal matter will possess. It is something like the difference between fruit just plucked from the garden and that which is preserved. The one will have a freshness which the other cannot boast of. But books of anecdotes for those who have not the time or discrimination to gather them for themselves become a necessity, and 'Anecdotes, illustrative of New Testament Texts,' and 'The Preacher's Promptuary,' are attempts to meet this demand. The Church element is naturally weak in the former work, whilst the Dissenting flavour is strong. There are more than five hundred anecdotes, but there are not many amongst them that we can recommend for reproduction. There is, however, a good index of texts and subjects, so that readers may easily refer to the contents, and judge for themselves.

The Rev. W. FRANK SHAW's work is of a different calibre. We do not say that all the stories which the compiler has brought together in 'The Preacher's Promptuary' we should advise for pulpit use, but a great many of them are certainly suitable for that purpose. The anecdotes, many of them, are connected with the 'Lives of the Saints,' and some are drawn from Mr Baring-Gould's other writings, who is described in the Preface as "that prince of anecdotists." The stories illustrate the Creed, Ten Commandments, Lord's Prayer, Sacraments, corporal works of Mercy, &c. Some of them are rather hackneyed, but the youthful preacher or catechist may find novelty where the reviewer finds repetition. There is one thing which may be said for 'The Preacher's Promptuary,' which appears to us a somewhat rare attribute of books of anecdotes, its Church tone is irreproachable. Here is a sample. It is a story of Napoleon when an exile at St Helena, and the answer which he gave to some one who asked him what had been the happiest day in his life—a life which had achieved all that a boundless ambition desired and had tasted all earthly greatness and pleasure:

"'Sire,' said the questioner, 'allow me to ask you what was the happiest day in all your life? Was it the day of your victory at Lodi? or at Jena? or at Austerlitz? or was it when you were crowned Emperor? or the day on which you entered Vienna, Dresden, or Berlin in triumph?' 'No, no, my good friend!' replied the fallen Emperor, 'you are quite mistaken, it was none of these. It was the day of my first Communion; that was the happiest day in all my life!'"

What a forcible illustration this would supply to the text, "Blessed is he that shall eat bread in the kingdom of God!" for as S. Augustine says—"Quis est panis de regno Dei, nisi qui dicit, Ego sum panis vivus qui de cælo descendit?"

NOTICES

HARRIET MONSELL. A Memoir. By the Rev. T. T. CARTER, Hon. Canon of Christ Church and Warden of the House of Mercy, Clewer. London: J. Masters and Co. Pp. 243. 1884.

We expect this interesting memoir will command a wider circle of readers than that of those who have entered, or intend to offer themselves for what is technically called "the Religious Life." And this for two reasons. The Hon. Mrs Charles Monsell was not only the First Superior of Clewer, but occupied that position for twenty-three years, during which the community came of age, and the various works which are the chief sphere of its operations were originated and matured. We observe in the article on "Monachism," in the British 'Encyclopædia,' which gives an excellent account not only of ancient religious orders, but of their modern representatives in this country, that Mrs Monsell is described as "the Foundress" of Clewer. This close connection with such a well-known centre of religious life and charitable work makes the history of Harriet Monsell the history of "Clewer" itself, and thus a great number of persons who are associated with the Sisterhood, and take an interest in its institutions, will be thankful to Canon Carter for providing them with the life of its First Superior. There is a reason also in the character of the subject of this memoir, why those who live in the world and are not called to a conventual life should yet read this biography with surpassing delight and much profit. It is sometimes found that "entering religion" produces a certain narrowness of mind and want of sympathy with other vocations, and in its contracted interest is apt to magnify trivialities, and give them a factitious importance. "Mother Harriet," not only from her previous experience in married life, but from natural largeness of heart, was able to weep with them that weep and rejoice with them that rejoice of whatever calling or condition they might be. This largeness of character never suffered diminution, and together with a sparkling brightness, the more remarkable because combined with a sorrow which was deep and lasting, made Harriet Monsell a model Superior—a real mother. She possessed qualities rarely found together in the same person. We remember the late Dean of Westminster once saying, that some characters were so remarkable that they could only be accounted for by the supposition that two souls had been infused into one body. Mrs Monsell was a quick and able woman of business, never sacrificing the practical to the contemplative; and as ready to give on the spot a transcendental scheme for a retreat, or to enter into the consideration of a title-deed or a balance-sheet. With an elasticity of devotional sympathy which could overleap the boundaries of schools of thought, and divisions of communions, she combined a strict fidelity to the doctrine and practice of the Church, at whose Altars her husband had ministered, and a firm adherence to the principle of obedience to Episcopal Authority.

The revered Warden of Clewer possesses, above all others, the qualities necessary for portraying its First Superior, and he has executed a difficult task with much tact and discrimination, and with the keen sympathy, not of a biased biographer, but of one who has pursued the same objects in a kindred spirit.

The portrait, which is engraved by J. Stodart, from a photograph of Mr S. Walker's, has too sorrowful an expression to be regarded as a good likeness of one whose chief characteristic was brightness of spirit.

BEN-HUR; or, The Days of the Messiah. By LEW WALLACE. London: Frederick Warne and Co. Pp. 458.

We open a book of this kind with an instinctive misgiving. The subject to be treated, the ground to be trodden, are so sacred, that we fear some one may have rushed in "where angels fear to tread." The wish to describe in a popular form the most wonderful life that the world can ever see is natural enough. To this desire we owe the Mystery Plays of old, and the Passion Plays of to-day, and various historical tales in which the Gospel narrative is combined with fiction. There is a manifest danger in such undertakings, which seem specially attractive in America. We must confess, however, that 'Ben-Hur,' which bears many internal evidences of its American origin, is well written. The author approaches his subject with reverence, and with a considerable knowledge of the old religions of the world, and the peculiar relationship of the Jewish to the Roman Government. "The tyranny of Rome, the turbulence and discontent of the Jewish people,—and their vain expectations of a conquering king, who should exalt them to the sovereignty of the world, are here depicted in connection with the fortunes of a Prince of Judah, who learned, through much suffering and many mistakes, what the true kingdom of the Messiah is." 'Ben-Hur' opens very well with a description of the Desert, and the meeting of the Magi, who come respectively from India, Egypt, and Greece. The scenes of every-day life in Jerusalem, Bethlehem, and other places are sketched in a very vivid and picturesque manner. The description of the Crucifixion which concludes the story is told with terribly realistic force, but we cannot think that any mere work of fiction should find a place within the awful darkness of Calvary. There are some expressions and statements in 'Ben-Hur' which jar upon us, though they are certainly rare. It sounds strange to hear a Roman soldier spoken of as "the party addressed," and one of the towers of Jerusalem described as "a location." We are not quite clear what "the brown scumbling of leafless orchards" means. The Blessed Virgin Mary is mentioned as being not more than fifteen at the time of the Nativity, and Joseph of Nazareth is pictured as "a dull man" of fifty years. The author is decidedly mistaken in supposing that our Lord's words "Suffer ye thus far" were addressed to the servant whose ear S. Peter cut off. These, however, are minor faults, and, whatever we may think of the taste displayed in choosing such a subject, or in the mode of its execution, 'Ben-Hur' is undoubtedly a remarkable book.

PSALMS AND HYMNS FOR THE CHURCH. With Supplementary Hymns on the Epistles and Gospels for the Sundays of the Church's Year. Written by WILLIAM J. IRONS, D.D., Prebendary of S. Paul's and Rector of S. Mary, Woolnoth. London: J. T. Hayes. 1883. Pp. 326.

Who has not learned to know and value Dr Irons' hymns? To each of our more popular hymn-books he has been a considerable contributor; and it will be a great pleasure to many who knew and revered his high gifts to have here his collected compositions, valuable at once for their own sake, and as a memorial of the lamented author. We wish

the book a large circulation, as, indeed, we think it will have.

THE IMMORTAL SCHOOLMASTER. By G. T. LOWTH. London: Kerby and Endean, 440 Oxford-street. Pp. 181. Price One Shilling.

An amusing *jeu d'esprit*, satirising cleverly, and not unfairly, the new-fangled doctrines of "moral suasion" and "coercion is no remedy" which are current in some schools *perhaps*, but certainly in some other places of still higher note.

A HELP TO FAMILY WORSHIP; Or, Short Forms of Morning and Evening Prayer for Four Weeks; to which are added Some Forms for Special Occasions. By the Rev. F. BOURDILLON, M.A. London: R.T.S. Pp. 188.

A useful little manual of family prayer, which we fancy we have noticed with approval before. It consists of two distinct "Series" bound together.

CONCORDANCE TO THE GREEK NEW TESTAMENT, Exhibiting Every Root and Derivation, with their several Prefixes and Terminations, in all their occurrences, with the Hebrew Originals of which they are renderings in the LXX. Together with a Concordance and Dictionary of Bible Words and Synonyms. Being a Condensation of the New Testament part of the Analytical Concordance; Also a Concise Concordance to Eight Thousand Changes of the Revised Testament. By ROBERT YOUNG, LL.D. Edinburgh: George Adam Young and Co. 1884. Pp. 108, 67, 11.

This laborious work is not absolutely new in character, since we need hardly say that there are already a considerable number of Concordances to the Greek New Testament, of which the fullest and most elaborate is perhaps that by C. H. Bruder, published in 1842. The present work has been formed upon the plan of condensing Bruder, and combining with it Trommius' 'Concordance to the Septuagint' so far as to show the original Hebrew words represented in that Version by any particular vocable. The benefit of this is that the student, running his eye along the column devoted to any word, can perceive at once of what Hebrew words it has been made the representative by the LXX. Translators: a very useful feature indeed. It is generally very clearly arranged and very correctly printed, though here and there we meet with a statement that puzzles us: as for example, we cannot make out what the author means by setting down (on page 45) *ἦν* as the genitive sing. of *ἔστιν*.

But the 'Concordance' is one we would gladly see in the hands of theological students generally: and some recompense thereby given to the laborious author's endeavours to render the study of the Sacred Scripture easier and more fruitful.

ELEMENTARY PHYSIOLOGY. By G. T. BRETANY, M.A., B.Sc., F.L.S. London: Bemrose and Sons.

This is an attempt to interest children in the knowledge of their own bodies. We suppose it is made as easy as the nature of the case renders possible, but it is nevertheless stiff reading, and will tax heavily the much-enduring intellect of the average scholar. If teachers would take occasion from lectures on such subjects to instruct their pupils to reverence their own bodies, great and lasting benefit might ensue; otherwise a tendency to materialism and agnosticism is too easily developed.

CHRISTIAN OPINION ON USURY. With Special Reference to England. By W. CUNNINGHAM, B.D. Macmillan and Co. 1884.

A dainty volume, bound in delicate white calf, and containing as frontispiece a print from an old engraving, representing an usurer counting his money while an imp is blessing (?) him from the back of his chair. Mr Cunningham has treated his subject methodically and fully, giving the view of usury taken by the early Church, by the Schoolmen and by modern opinion, and concluding with an appeal to statesmen to settle economical disputes and difficulties on Christian principles, which discountenance violence on the one hand and oppression on the other, and which form the basis of our own laws and institutions.

A SUMMARY OF THE ECCLESIASTICAL COURTS COMMISSIONER'S REPORT. By SPENCER L. HOLLAND, B.A., Barrister-at-Law. London: Parker and Co. Pp. 320. 1884.

The two bulky Blue-Books which contain the Report of the Ecclesiastical Commissioners, together with Minutes of Evidence and Historical Appendices, &c., cover nearly a thousand large quarto pages with double columns. Those who have waded through this immense amount of matter will be fully conscious of the time and labour which are requisite for its mastery. Mr Holland has done great service by condensing the whole into a little more than 800 octavo pages, and, we may add, he seems to have discharged his laborious task with much care and precision. We expect many will inform themselves of the contents of the Report by reading this Summary who have hitherto taken their information at second-hand. Whatever may be the destiny in store for the Report with regard to legislation, its value from an historical standpoint will remain untouched. Mr Holland exhibits considerable analytical power, as may be seen from the "contents," and his Summary, to those who possess the Report of the Commissioners as well as to those who do not, will prove of value as a book of reference.

MODERN THEORIES IN PHILOSOPHY AND RELIGION. By JOHN TULLOCH, D.D., LL.D. Edinburgh and London: William Blackwood and Sons. 1884. Pp. xiv., 444.

The well-known rule, that it is rarely advisable to publish magazine or review articles "cold," i.e., when the temporary interest in their subject has died away, has apparently found an exception in the case of this volume.

The essays which Dr Tulloch has here reissued have so far a common object that the volume is capable of being considered as a treatise upon the principles of metaphysical philosophy with reference to sundry systems very much in vogue at the present time. And it is impossible to deny that the questions with which the essays deal are still held to be matters of debate in many quarters. Dr Tulloch rightly observes that the great questions of contemporary thought in comparison to which all other questions are of little importance are such as the following, "Is there a spiritual world? Is there a metaphysical as well as a physical basis of life? Is Reason or Soul, in other words, an entity and not a mere manifestation of nervous force—a life behind all other life, and not merely the highest and most complex phase of natural life?" These essays are devoted to maintaining the affirmative in answer to all these questions and in opposition at one time to Auguste Comte, Kant and the Positivists;

at another to Tyndall, Darwin, Draper and scientific materialism generally (that far more thoroughgoing materialist Hæckel, though the coryphæus of his miserable school of opinions, Dr Tulloch does not, apparently, mention nor oppose). An article follows on the Pessimism of Leopardi, Schopenhauer and Hartmann, which, however, is more descriptive than argumentative. Far more practically useful are two essays on "Morality without Metaphysic" and "Religion without Metaphysic," the former *à propos* of the French writer M. Cars, the latter of Mr Matthew Arnold, which, however, is only too complimentary, though we must quote what is really a fine stroke of irony when Dr Tulloch gently remarks that: "It is not only the 'Guardian' but it is Christendom that speaks of 'the miracle of the Incarnation,'" and continues, "'our popular religion,' Mr Arnold says, 'is brimful of miracles; and miracles,' he adds, 'do not happen.' The italics are the author's, and apparently help to settle the question."

Such articles are permanently useful, but there is perhaps less justification for the reissue of the articles on "Emmanuel Kant and the Kantian Revival," as also of that on Professor Ferrier, and the Scottish school of Metaphysics. They may occupy an hour usefully when appearing in a magazine or a review; but we need hardly say that the serious student must seek more elaborate and methodical works for information on these great subjects, as indeed the respected author would himself be the first to acknowledge.

Taking the volume as a whole, however, it is unquestionably one of very high intellectual mark, and one which those who make a habit of scanning attentively the intellectual tendencies of the day will be glad to put upon their shelves for reference from time to time; while those less acquainted with contemporary mental phenomena will frequently find in the essays a clear and luminous *aperçu* of the state of this or that question which may serve as preparatory to, or perhaps instead of, deeper study.

FREE-THOUGHT AND TRUE-THOUGHT. A Contribution to an Existing Argument. By F. REGINALD STATHAM. London: Kegan Paul, Trench and Co. 1884. Pp. 366.

This is a curious volume, though of considerable value in several ways, and the history of its genesis, as stated by the author himself, is not the least curious circumstance about it.

In 1871, it seems, the author accepted an invitation to become the pastor of a "Free-Thought" congregation in Edinburgh, which had previously quarrelled with more than one of its ministers. "It consisted," he says, "mostly of persons who had abjured, or who believed themselves to have abjured, all existing creeds, and who were in search of some new basis for their morality." While, however, it would seem they listened eagerly enough to the present author as long as he confined himself to attacking traditional beliefs, they had no very strong desire (in fact that is putting the matter far too mildly, for they had no desire or intention whatever) to replace that belief which they had abandoned by any other belief of any kind; or as Mr Statham words it, "the mental position of the majority of my usual audience was much more one of negation of old beliefs than of a desire to formulate new ones." This state of things was far from satisfactory, to the present writer at all events, for it is conceivable that a person should think himself obliged to abandon this or that particular of his belief, but that he should resist the formative

and restorative process by which belief is built up in the mind and prefer to remain in spiritual darkness and suspense cannot be considered other than immoral. "It seemed to me at last," says the author, "that such a position was one more likely to be attended with moral injury than intellectual advantage, and that I had no right to assist or take part in keeping such a state of things alive." He does not explain in detail what were the specific reasons that brought him to this conclusion, nor would it perhaps have been desirable to do so, but we have no doubt whatever that he had exceedingly good reason for taking this view at length, for it is evident that the negation of all belief must leave a sad deficiency of binding power upon the conscience to the usual conventional morality.

"I resigned my post therefore," says the author, "under such conditions as I believe left no doubt as to my reasons for doing so; my final advice to my congregation being that they should go back to the churches they had left, and endeavour to give their old beliefs a new trial."

Such a conclusion is significant, and gives to the volume before us considerable interest and importance. "It may be regarded," the author declares, "as an expression of the conclusions arrived at through a close practical contact extending over some two years with an attempt to formulate a 'Free-Thought' religion."

This effect was in plain words to excite a very strong reaction in the author's mind, and to bring him back, comparatively speaking, to orthodox conclusions.

The work consists of two parts, one which the author calls "Retrospective," and a second which he calls "Prospective." The former is an exceedingly powerful and cogent argument in support of the principles of religion as they are ordinarily understood, and further in support of a State establishment of religion. We could not perhaps accept every one of his positions, as for example, the contrast which he draws between the "real sanction" and "popular sanction" of religion. But it is not orthodox readers that he has in view, but Evolutionists or "Free-Thinkers," and to them his argument is adapted. He claims to have demonstrated on the principles of Scientific Evolution, the place and the function and the usefulness of Religion, its formulas, and its official persons or clergy.

We cannot, unfortunately, extend our encomium to the second part of Mr Statham's book, in which he makes sundry proposals for Church Reform more remarkable for good intentions than for practicableness. The fact is, he is speaking as an outsider, and from an imperfect acquaintance with the subject, so that his suggestions are not so valuable as might have been expected from the evident ability of the author. Thus he is right enough in calling the traffic in livings a "great scandal," but it is hardly likely, nor is it desirable, that the country would consent to put all livings practically into the gift of the Bishops, even to secure the end of such a scandal. Nor again, would it be even desirable that *learning* should be the one qualification for ecclesiastical promotion; nor thirdly, is he just to Ritualism in calling it the "substance of a shadow." He is looking at it from the outside, and hence his mistake; but we wonder that it should not have occurred to him that clergymen (or any other men), are not in the habit of going to prison, and suffering the loss of their goods and their bene-

fices for that which is a mere *simulacrum*, or in plain words, a sham.

VERSES, DEVOTIONAL AND MISCELLANEOUS. By Rev. T. A. RICHEY, Rector of Seaforth, Nova Scotia. Halifax, N. S. W. Theakston. Pp. 164.

Although we cannot speak highly of the poetical powers, we can admire the spirit of faith and reverence with which the writer of these verses is animated. They are *very* miscellaneous, and some allusions are rather grotesque. But we think many may find in parts of this book something to admire, and also something to kindle devotion.

THE S. P. C. K. AND THE CREED OF S. ATHANASIUS. Remarks upon some Recent Action of the Christian Knowledge Society. Together with a Digest of Evidence Proving the Creed to be Earlier than the Ninth Century. By G. D. W. OMMANNEY, M.A., Vicar of Draycot, Somerset. London: Rivingtons. 1884. Price One Shilling, Pp. 72.

The managers of the S. P. C. K. must, by this time, regret that they put their hands to the issue of a 'Prayer-Book with Commentary' at all, seeing that this is the second controversy into which it has led them. Into the merits of Mr Ommanney's *gravamen* against the Society, we have no intention of entering; but unquestionably the arguments for assigning an earlier date of composition to the 'Quicumque' than the ninth century, which he has drawn out in his two former works, and has here summarised, deserve and demand a respectful consideration. We await a rejoinder to Mr Ommanney from the writer of the incriminated paper.

SERMONS. By DAVID SWING, Pastor, Fourth Presbyterian Church. London: Richard D. Dickinson. 1884. 1p. 299.

Clever, trenchant sermons, from which something may be learned by other preachers. But they are hostile to, not to say contemptuous of, historical Christianity; and its presentation of the Gospel is on that account sadly incomplete.

CONSIDERATIONS ON THE WISDOM OF GOD. By GEORGE SEYMOUR HOLLINGS, Chaplain-General to the Sisters of Bethany, and Sub-Warden of the Devon House of Mercy. London: J. Masters and Co. 1884. Pp. 188.

A series of meditations on a very difficult and exalted subject; and which both for that reason and also because they were mostly addressed in the first instance to Priests and members of Religious Communities are composed in a very lofty key throughout. The author, however, says justly that the Religious Life "is one which emphasises the Baptismal vows of Renunciation, Faith and Obedience, by which all the faithful are bound, and is not *essentially* different from that to which all the regenerate are called." Mr Hollings has taken a firm mental grasp of the great outlines of his subject, and speaks boldly and uncompromisingly respecting them. Of course we are to understand that he is depicting an ideal.

THE CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES. The Gospel according to S. Luke. With Maps, Notes and Introduction. By the Ven. F. W. FARRAR, D.D., Archdeacon of Westminster. Cambridge: the University Press.

Carefully executed and brought out, and well adapted for its purpose. The Greek type is perfection. We notice the word "Sinaiticus" misspelt on p. xlix.

THE TWOFOLD LIFE; or, CHRIST'S Work for Us and CHRIST'S Work in Us. By A. J. GORDON, D.D. London: Hodder and Stoughton. 1884. Pp. 232.

A magnificent theme indeed, and embracing well-nigh the whole of the Christian life and character: but not well worked out here. For instance, in the chapter on Regeneration, there is no mention of Baptism, which in the Scriptures is invariably connected with it as the instrument: and the writer objects to the very harmless phrase which defines it as consisting in "a change of nature." Of course what is intended is the superaddition of a new nature to the old. On p. 228 he selects the Plymouth Brethren for approval and praise, in which we can by no means concur.

FARMER BULL'S BAILIFF. London: Griffith and Farran. Price Sixpence.

A political *jeu d'esprit*, brilliant and amusing.

THE LIFE OF S. PAUL. By Rev. JAMES STALKER, M.A., Kirkcaldy. Edinburgh: T. and T. Clark. Pp. 149. Price One Shilling and Sixpence.

A fresh and vigorous sketch of the character and career of the great Apostle to the Gentiles, and admirably adapted for class teaching. The "Hints and Questions" given us in an appendix form a new and valuable feature.

THE PAROCHIAL LIBRARY. Kegan Paul and Co.

Two more volumes, namely a selection from Milton's 'Prose Writings,' by Ernest Myers, and the 'Book of Psalms,' translated by T. K. Cheyne, have been added to this Library, which now numbers some thirty-two volumes. It would not be easy to find a more tasteful literary gift than a complete set of this most elegant series.

THE EXPOSITOR. Second Series. Vol. VII. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 476. Price 7s. 6d.

This handsome volume consists of the numbers of the 'Expositor' for half a year. They make in this collected form a very suitable ornament for the book-case; and the great majority of the articles are of permanent interest, and well worth preservation. The preacher who has them on his book-shelves need never be at a loss for a book to take down when he wants an hour's pleasant and edifying study.

Recent Pamphlets.

The author of **OUR LAPSED MASSES** (Edinburgh and London: Blackwood and Son) hits the right point when he asserts that the destitution and misery in our great cities spring mainly from moral and not monetary causes, and that the position and circumstances of the people make decency and cleanliness and morality inconceivably difficult for them; and he wisely urges that the steps to be taken are three in number—first, to remedy the overcrowding of houses; second, to enforce sanitary arrangements by the arm of the law; and third, to establish schools which may afford moral training to the children of evil parents.—**CHRIST'S CALL** (London: Elliot Stock) to mission work is forcibly impressed on the young, by W. J. H. Y., and if the subject is enforced by extracts from writers of a somewhat narrow school, it is handled in a reverent and affectionate manner, which we can commend without reserve.—Mr J. W. Owen finds much fault with our common Prayer-Book, doctrine and ritual; enunciates certain **MATTERS TO MEND** (Kegan Paul, Trench and Co), and tells us how he would have them mended. There is much good sense in his suggestions, mixed however with some very mis-

chievous proposals; e.g., he would eject the Athanasian Creed from the Prayer-Book, and such expressions as "eternal death," "fire everlasting," "in six days the LORD made heaven and earth," "didst once drown all the world."—One matter noticed in Mr Owen's remarks is the subject of a writer who asks, *IS THE DOCTRINE OF ETERNAL TORMENT TAUGHT IN THE BIBLE?* (London: Elliot Stock). The question is answered by the assertion that, if there are passages which seem to support this doctrine, there are many more which point to the annihilation of the unsaved soul; and hence the author claims that preachers should teach "endless punishment" with some reservation, and never state it as an undoubted truth. We do not agree with his view.—We have most of us read Cardinal Newman's Article on Inspiration in a late number of the *Nineteenth Century Review*. This essay having met with hostile criticism from the hands of some of his co-religionists, the Cardinal has written a postscript, in which he re-states *WHAT IS OF OBLIGATION FOR A CATHOLIC TO BELIEVE CONCERNING THE INSPIRATION OF SCRIPTURE* (Burns and Oates). Relying on what he considers to be Ecumenical Councils, viz., the Tridentine and Vatican Assemblies, Dr Newman affirms that the writers of Scripture were divinely inspired on all matters referring to faith and morals, including matters of history bearing on those subjects, but that their *obiter dicta* are not necessarily of the same authority. To a brother Romanist, the veteran Cardinal is comparatively gentle, but his argument is conclusive and his logic inexorable to those (but to those only) who accept his premises.—It is no new idea that, if we want to arrive at truth in matters of religion, we should refer to *THE EARLY DOCTRINE OF THE PLAN OF SALVATION* (London: Dickinson). Mr David Mylne enunciates this commonplace as if it was a special discovery of his own. But he has made good use of the notion of comparing Calvinism, and similar Protestant errors, with the teaching of the early Fathers, and showing how modern heresies are simply the reproduction of primitive aberrations. To suppose, however, that a mere knowledge of what was taught in the first two Christian centuries would bring Christians to a common mind is to encourage hope at the expense of experience. The average Protestant cares nothing for the voice of antiquity, and sets his own opinion far above that of Irenæus or Clement.—From Ballinadee, in the diocese of Cork, comes a so-called *TREATISE ON BAPTISM AND THE LORD'S SUPPER*, by Rev. C. Donovan, B.A. (Cork: Purcell and Co.). It is a sixpenny pamphlet written to deny the doctrine of Baptismal regeneration, and to uphold Zwingle's view of the Holy Eucharist. We cannot congratulate the inhabitants of Ballinadee on the orthodoxy of their rector. It is a pity he had not learned the adage *ἀδὲς Βούδας*.

Mr John Page Hopps thinks it expedient to publish a pamphlet, which he calls *FORCED INTO DISSENT* (London: Williams and Norgate), in order to show his "reasons for not conforming to the State Church, and to the Book of Common Prayer." As Mr Hopps confesses himself to be a Unitarian, the non-conformity goes without saying; and the defence of the schism is neither new nor interesting.—Against the institution of *THE NEW LAY COURT OF FINAL APPEAL IN ECCLESIASTICAL CAUSES* (London and Oxford: Parker and Co.), the Rev. W. F. Hobson has written a strong protest in the form

of a letter to Prebendary Ainslie, a member of the Royal Commission. Mr Hobson argues with temperate zeal, and his appeal to historical precedents against the proposed Court seems to us to be deserving of attention.—Among special offices which modern devotion has produced, we may mention with favour *AN ORDER FOR A FLOWER SERVICE* (Mowbray and Co.), by the Rev. W. H. C. Malton. The service is not overloaded with ritual, and lies within the power of any tolerable choir. But why does Mr Malton use the silly term "centre aisle?"—Of *CARMINA SPIRITUALIA* (London: Masters and Co.), twelve hymns translated from the Latin, by the Rev. W. R. Worthington, we can only say that the versions of those that are well known are no improvements, but that we are glad to recognise two or three less known hymns in readable metre. At the same time it would be well if Mr Worthington (and the warning applies to many of our hymn-writers), took more care with his rhymes, "affection" and "affliction," "parted" and "deserted," "end" and "unfeigned," are not admissible rhymes.—If any of our readers are interested in such a subject, they will thank Mr A. T. W. Shadwell for an instructive pamphlet on *THE PRINCIPLES OF THE INTERPRETATION OF LATIN INSCRIPTIONS* (Parker and Co.) It is very helpful and trustworthy.—On *LESSONS IN SHORTHAND* (London: L. Upcott Gill), by Mr R. G. Miller, and *BICYCLES OF THE YEAR, 1884* (same Publishers), we are unable of ourselves to offer an opinion. The former looks workmanlike and plain; and of the latter an expert, to whom we have referred it, reports that it is full of valuable information most necessary for intending purchasers, that the writer has spared no pains to make this unique work perfect, and that the numerous illustrations are admirably executed.—It is perhaps too late to hope to stem the torrent which is going to carry the illiterate boor to the polling booth, but we beg to call our readers' attention to a pamphlet by Mr J. Hargreaves on *THE EDUCATIONAL FRANCHISE* (Widnes: Swale), especially as applied in Italy and Belgium. He argues that no State can be well governed where the electors are incapable of calm reading and reflection, and depend for their views on the passionate declamations of partisans and demagogues. "The discipline of the scholar is necessary to prepare for the discipline of citizenship."

The Quarterlies.

The new number of the *QUARTERLY REVIEW* is full of the din of the electoral conflict which is upon us. Not less than *three* of its articles—and those the most important—are upon political subjects, "England and her Second Colonial Empire," "Redistribution and Representative Democracy," and "Mr Gladstone's Foreign Policy," subjects in which the weakest points afforded by the record of the present Government are cleverly selected and dwelt upon. Indeed, another point is made against the Administration in the exceedingly able and important article, with which the number opens, on "Municipal London." Though this is mainly historical, it comes at length inevitably to the Bill for the Better Government of London, of which the writer is unhesitating in his unfavourable judgment. "The proposed scheme," he says, "is demonstrably bad and dangerous in itself, and would be so if there were none but intrinsic objections to it." He argues that "while it destroys such institutions of really local self-government as at present exist, it creates nothing in their

place." London, he argues, "is so vast, its population is to a great extent so temporary and changing, its want, except in the City proper, of traditional corporate feeling is so absolute, that no Londoner-feeling, in the healthy sense, can be counted upon at first, or at any time." To which, of course, the retort may be fairly made, that this defect is caused by the want of the very representative and local government which it is the object of this Bill to supply. But his argument brings forward many other and stronger reasons, with which the advocates of the Bill will do well to reckon. There is then an able account of "Recent Spanish Literature;" and an exceptionally good and well-informed (even for the erudite *Quarterly*) *expose* of "The Romance and Reality of American Railroads." Some words of the writer deserve to be written in letters of gold (nor would that distinction even cost a tithe of the gold that would be saved by the too-confiding British investor if he would bear them in mind). "It is quite certain . . . that there are too many railroads in the United States; too many for the population, and far too many for the traffic." And again, before "profitable employment will be found for all the lines now in existence," we may be sure that "weak lines will be absorbed by the strong, share capital will be 'wiped out,' interest will be lowered, and many a road will go headlong into bankruptcy. This is the inevitable result of the rage for railroad-making which has prevailed for years past, and which the English public has so rashly encouraged." "Peter the Great" is a review of Dr Eugene Schuyler's recent "Life" of that great, half-heroic, and all barbaric ruler, who took the first decided step towards making his native Muscovy an European Empire.

The CHURCH QUARTERLY REVIEW consists of eleven articles, besides thirty-four pages of "Short Notices," which form not the least interesting and important element in the number. The first is a chatty, readable essay on "The English Reformation and the Study of Greek." "James Skinner: a Memoir," is somewhat devoid of incident, like the career of the faithful and lamented priest. "The Three Anglican Bishops in Jerusalem" gives a clear and valuable account of the history, so far, of that singular experiment in ecclesiastical construction; interesting in itself and because of its subject, which, if the rumour be well founded that the Emperor of Germany has requested the English Premier, Mr Gladstone, to exercise his powers of nomination of the Bishop for this turn, may before long assume a new and increased importance. "A New Attack on the Athanasian Creed" subjects a little pamphlet which we have all probably seen to a severe and well-deserved castigation. It is rather like "breaking a butterfly" to apply the critical sledge-hammer to the annihilation of so slight a production, the more as there is really nothing new in it, either of fact or argument. Another really striking and powerful article is "The Legal Flaws in the Latin Papacy," which shows that, without reckoning minor instances, according to the writer, there have been two great "solutions of continuity" in the Papacy, so that "there has been by Roman Canon Law no *de jure* Pope since 1492 at latest, consequently no *de jure* Cardinal, and thus no means exist on Ultramontane principles for restoring the Petrine succession." This is important as a *tu quoque* argument as against Roman controversialists. We notice a slip on page 459, in the statement that the Council of Constance "deposed" Gregory XII. Now this is inaccurate. Gregory was not deposed by the Council; he resigned for the sake of the peace of the Church.

✠ SERMON ✠

The Veiled Prophet.

1 KINGS xix. 13.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle."

In a well-known fable, the north wind and the sun disputed as to which was the stronger. To settle the point it was arranged, that each should in turn try to force a passing traveller to lay aside his cloak. The north wind blew with great fury, but the traveller with a firm grip fastened it all the more tightly around him. The sun then, driving away the storm clouds, darted its sultry beams on the wayfarer's head, and, overcome by the heat, he quickly cast aside his cloak, and hurried for shelter to the nearest refuge. Just so is it in God's dealings with the soul of man. Not in the storm of terror does HE reveal Himself. Not in the fire of Sinai is HE brought near; but by the warmth of Gospel Love. This melts and wins him; and where fear fails, love makes him seek shelter under the shadow of the Rock of Ages in a weary land.

Such was the case with the weird Prophet of the desert. After all his courage and boldness in dealing with King Ahab and his followers, he suddenly became a craven and coward, and fled for refuge into the solitary wilderness. But he was not hid. Jehovah found him; and there in the desert, dumb nature preached to him that the "LORD Omnipotent reigneth!" The tempests of heaven are let loose, the earth is convulsed, and the sky red with flame. But his fears are not calmed, and he crouches in terror within this mountain cave. At last, the still small whisper is heard, his better convictions are recalled, and, covering his face with the folds of his sheep-skin mantle, he issues forth to the entrance of the cave. The beatific vision and voice are too much, and in awe the veiled Prophet stands, as Moses of old, in the cleft of a rock, while God made His Glory to pass before him, "and it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave."

The veiled Prophet is a witness to the (1) *Power of Conscience*. His had been an unworthy flight: A short time before he had confronted Ahab and the priests of Baal. Alone he challenged them to show who was the true God, Jehovah or Baal; and when the priests of Ahab in vain called on their God, Elijah by an earnest prayer brought down fire from heaven which consumed the sacrifice. Jehovah was vindicated, and His supremacy publicly acknowledged. Where a little after was this champion of Jehovah? He fled into the wilderness at the threats of a base and unworthy woman. All his great heroic acts succeeded by coward flight, and as he petulantly wished to die, a voice came out of the solitude saying, what doest thou here Elijah? A procession of

natural terrors passed by him, and when there succeeded the still small voice, he wrapped his face in his mantle. The Prophet veiled himself, for conscience told him he had fallen, and by craven flight had forfeited Divine approval. Instead of cleaving firmly to the path of duty, he in weakness abandoned it, and the spectre of his folly tracked him into the desert. The still small voice broke upon his ears, the conscience awoke to its folly and shame, and he quickly "wrapped his face in his mantle."

Thus, beloved,

"Conscience doth make cowards of us all."

When Adam heard God's voice calling to him in the garden, his conscience made a coward of him, and he was afraid, and hid himself among the trees; and when Elijah heard Jehovah's still small voice, he, too, veiled his face, for he was afraid to look upon God. So our conscience is a tribunal before which, when we have transgressed, some of God's works or words bring us into consciousness of the Lord's Presence, and sin intensifies our fear; at once we feel guilty, and we know that He knows. The desire is then, if possible, to cover the soul, to hide it from that Great Power from which it cannot be hidden. The man takes into account, reviews his thoughts, words, and actions. Holds an inquest upon his character. There is no one to reproach him. The voice is secret, the action unknown to the outer world. He has judged himself and passed sentence. He covers it over in the inmost recesses of his being. He wants no man but the man himself to know it. The thing was spoken in the closet or done in the dark. Let the veil be drawn over the face of the soul, let it be buried in oblivion, if possible, for ever.

If conscience makes a coward of us, let us not in any case leave it alone. Let us listen to it, and if we be purposed to serve God, we shall hear in it the still small voice of His Spirit, and, walking day by day with this inward monition, in the fear of heaven and the comfort of the Holy Ghost, God at the last will draw the veil over our misdoings.

The veiled Prophet is a witness to the (2) *Power of Stillness*. When did Elijah wrap his face in his mantle? Not when the wind rushed past, or the earth heaved; or the fire lighted up the rocks, but when the still voice—the small voice was heard. He was worn out with weakness of body and weariness of soul—he was suffering under the exhaustion which follows after great exertion of strength. The dark cloud of depression had enveloped him, and he lacked, as he thought, the sympathy and companionship of any. "I, even I, am left, and they seek my life to destroy it." He was alone. But when the still small whisper broke the silence then the Prophet was roused from his dulness and lethargy. He knew it was the voice of God, and the feeling of God's presence imparted comfort, and the voice of gentle silence soothed the troubled spirit. It told him he was mistaken in thinking that God was always going to vindicate His

Majesty in startling ways, but He would have him learn, that God's chosen way of working was in quiet and noiseless activity. "For thus saith the Lord God, in quietness and in confidence shall be your strength." It told him that, though mighty events had lately taken place, yet these were only preparatory to the silent and mighty energy yet to be called forth. It whispered love and faith and comfort. The Prophet heard and was refreshed. The stillness calmed his troubled heart, and, in the awe of silent and holy reverence, he covered himself in his mantle, and bowed in adoration before the felt presence of Him, before whom angelic forms veil their faces.

When we stand upon the lofty mountain or by the shore of the sea, a stillness is breathed over the soul which leads to thoughts of heaven and God. In the chamber of affliction silence reigns, for grief is too strong for utterance. In the moment of provocation, there is a strength and power in sitting still and committing the cause to God. So, too, in the time of depression, it is a blessed thing to wait calmly upon God. When the woman taken in adultery was brought to Jesus, His silence before her accusers, for He wrote upon the ground as though He heard them not, made them one by one slip away from His presence. Thus, there is a power in stillness. Not amid the stir and noise and bustle of life can we be still, and feel that the Lord He is God; but, when we enter the Courts of His Sanctuary, we catch the still small voice, and find repose in thinking of the calm and quiet of heaven. The soul for the time is veiled from the outer world, and then learns of that wisdom which is "first pure, then peaceable, gentle, and easy to be intreated."

Once more, the veiled Prophet is a witness to the (3) *Power of Holiness*. He was afraid to look upon God. The disturbance of the elements had impressed him with the Majesty of God. He felt that there was a great gulph between Him and Jehovah. But when the still small voice was heard, God was brought nearer to him, and he was filled with a deep sense of the holiness and purity of the Lord. It was said before, "there shall no man see me and live," and so the beatific vision was too strong for poor mortality. He could not look upon Him who was perfect holiness, and so he veiled his face in the folds of his mantle.

And sinful human nature is impressed by holiness. When Jesus told the adulterous woman's accusers that he who was without sin was to cast the first stone, the holiness of His heart, and the want of it in their bosoms, made them one by one go out from His Presence. A wicked and ungodly man always avoids the company of one whose life is known for its holiness; and, if human holiness has such power, what shall we say of the power of the infinite holiness of God? Let it fill us with fear of doing aught to offend Him. To the pure in heart the beatific vision alone shall be given, for they shall "see the

King in His Beauty, and behold the land that is afar off." Now we see through a veil, but then face to face. Let us walk here wrapped in the mantle of His Holiness, that we may be present when JESUS, our Prophet,

"From His angel brow,
Shall cast the veil that hides its splendours now,
And gladden'd earth shall, through her wide expanse,
Bask in the glories of His countenance."

WILLIAM FRASER.

The Next Number, August 15, will contain a Plain Harvest Sermon.

Current Facts and Notes.

Whilst the Bishop of Manchester is deprecating "systematic theology," we are glad to note a decided improvement under this head in our contemporary the *Guardian*; the reviews in that paper of late being of a more theological cast than usual.

The Ninth Annual Conference has just been held in the Diocese of Canterbury, when a resolution was passed approving "generally" of the recommendations contained in the Report of the Royal Commissioners. We regret to see that the Archbishop is enamoured with the plan of creating "a house of laymen," as an appendix to Convocation, who in turn are to be endowed with "creative minds" and "project fresh organisation," &c.

We are glad to see that the Rev. R. Eyton, who was mentioned for Christ Church, Lancaster-gate, has been appointed by Earl Cadogan to the Rectory of Holy Trinity, Upper Chelsea.

The Bishop of Truro appeals for funds for completing Truro Cathedral. He says, unless 11,000*l.* are contributed or guaranteed by the 8th of August the project must be abandoned, and a large sum spent on a temporary erection. The *Times* thinks it is "humiliating for those who care for the credit of the Church of England" that her wealthy sons should show such unwillingness in the matter of church-building.

Successful Festivals have been held on S. Mary Magdalene's Day at S. Mary Magdalene's, Paddington, and Munster-square. At the former the restored health of the Incumbent, Dr West, was a subject of general congratulation. It is hoped that with care Dr West will be able to continue in England this winter.

The last Festival of the flourishing Mission of S. John Baptist, Newport, Monmouthshire, called together a large number of sympathisers, and will long be remembered. The sole responsibility of closing the Mission rests with the Rev. W. Bruce, the Vicar of the parish where the Mission is situated.

The Northern Primate announced at the close of the recent session of Convocation that the Upper and Lower Houses would no longer sit together. Both the announcement and the manner of making it created great dissatisfaction.

We do not know whether an expression of opinion on the part of the Central Council of Diocesan Conferences calls for much attention now that another novelty, "the house of laymen," has fascinated its promoters. However, it may be recorded that the Central Council has not only accepted the Recommendations of

the Ecclesiastical Courts Commissioners, but has given its special approval to the Episcopal veto.

The Archbishop, writing to the *Times* on Tuesday, vouchsafes an explanation why Canon Boyd Carpenter was consecrated in Westminster Abbey, and not in York. Of the Northern prelates, four were consecrated in York Minster, and five elsewhere.

We regret to hear that the Bishop of Lincoln is seriously ill. He lies, we are told, in a critical state, though some alarming symptoms have now abated.

On Wednesday Mark Patteson, the Rector of Lincoln, died at Harrogate. He will be remembered, amongst other literary exploits, as the writer of 'Tendencies of Religious Thought in England, 1688-1750,' in the notorious 'Essays and Reviews.'

TO CORRESPONDENTS.

Received J. A. H., F. A. H. V., &c. The "Choir Instructions" are being reprinted, and will shortly be obtainable from the author.—[Ed. L. C.]

BOOKS RECEIVED.

Adams.—Worthies	Gardner.
Fight of Faith	Masters.
Great Social Problems of the Day... ..	Griffith and Farran.
Latin Prose Exercises	Macmillan.
Lesser Hours of the Day	Mowbray.
Life, Light and Love	Griffith and Farran.
Norton.—Worship in Heaven and Earth	Gardner.
Our Village	Blackwood.
Robinson Crusoe	Blackwood.
Selections from Bradley's Sermons	Gardner.
Shayne.—Hoses	Bell.
Sladen.—Poetry of Exiles	Griffith and Farran.
Song-Book for Schools	National Society.
Tanglewood Tales	Blackwood.

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Total Annual Income	343,271
Amount of Profits divided at the last Quinquennial Bonus	437,347

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THE LITERARY CHURCHMAN

CHURCH FORTNIGHTLY.

XXX. No. 17.]

FRIDAY, AUGUST 15, 1884.

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On the Logos of St John.

Very striking is the commencement of Bengel's comment on the First Words of St John's Gospel, in which, consciously or unconsciously, he echoes Augustine: "This is thunder brought to us from the Son of thunder; it is a voice from heaven to which human criticism objects in vain." Without definition or explanation, St John, with abrupt suddenness, brings the term Logos before us. The first idea suggested is that those to whom he wrote would have an apprehension of the term, and would to some extent be familiar with its use. What we have to do is, by the historical method, to verify the sense of the word by St John's own usage of it and by its use in the scanty contemporary literature of his time. I would offer some remarks on the term itself, and the history of its interpretation. It must be said, however, that in all the large orthodox literature of the subject there is no real controversy on the absolute meaning of the word Logos. Our Revisionists have adhered to the translation "The Word," and it would be impossible to take any other. While we accept the translation "Word" as the best we can get, yet it becomes necessary to look more closely into the complete meaning of Logos if we would realise the fundamental conception on which the Gospel of St John reposes. "Word" is, of course, the translation of the Vulgate "verbum," but before the time of the Vulgate both "sermo" and "ratio" (speech and reason) were used. They are so used by Tertullian. It has been suggested that the word "Logic" would be a good translation, understanding by "Logic" not an art or science of words, but that which has to do with thought and reason. The Greeks spoke of a logic "within" (*ἐνδιάθετος*) and a logic "without" (*προπορετικός*), and our version only deals with the first. "Demonstration," says Aristotle, "does not belong to external speech, but to that which is in the soul" ('Vort. Analyt.,' I. 10); and Locke, in his 'Essay,' draws out the distinction between mental and verbal propositions. This side of the word Logos is lost in our version, which limits and confines the right meaning. "The meaning of Logos," says Canon Westcott ('Introduction to Gospels,' 263-4), "is only half embraced by the more full recognition of the idea of a given revelation, conveyed by One who is at once the Messenger and the Message . . . ; it includes also that yet higher idea which we cannot conceive, except by the help of the language which declares it, according to which

the revelation is to human language as Thought, and the Revealer as Reason in relation to the Deity. In this sense the title lifts us beyond the clouds of earth and time, and shows that that which has been realised among men in the slow progress of the world's history was *towards God* in the depths of the Divine Being before Creation. These vast truths which are included in the one term Logos, by which St John described the LORD, had been dimly seen. . . No one had dared to form such a sentence as that which with almost awful simplicity declares the central fact of Redemption in connexion with time and eternity, with action and with being,—*The Word was made flesh and dwelt among us*; and it may well seem that the light of a Divine presence still ever burns in that heavenly Message, thus written for us, as clearly as it burnt of old on the breastplates of priests or among the company of the first disciples. If any one utterance can bear the clear stamp of God's signature, surely that does which announces the fulfilment of the hopes of the whole world with the boldness of simple affirmation and in language which elevates the soul which embraces it."

Although the term used in our version is inadequate and fails to bring out all that is contained in the word, yet no other could be substituted without loss and danger. The meaning of the term has become absolutely fixed in the consciousness of the Christian Church. It is the Divine Personal Word incarnate in CHRIST JESUS—all-creating, all-quickening, all-enlightening.

But how came the Logos, with its correspondent ideas, into the language of the Christian Church? Its origin and history form one of the most interesting and complete subjects of sacred criticism. We have the expression both in Hebrew thought and in Hellenic thought, but while it is generally said, and with truth, to be a combination of the two, yet the result shows an entire difference to the two separate combining elements.

While it is full of interest to find the term Logos so constantly on the lips of Alexandrian thinkers, and also to trace a development in the Old Testament, the Apocryphal books and the Targums, the Logos of St John is not to be found in them or in any combination of them, but is a word given by the Inspiration of God, which includes, expands, heightens, indefinitely adds to every true meaning which it had at any time for Jew or Greek.

We will briefly trace out the course of the interpretation. First we take the Hebrew element. It is impossible not to be struck with the parallel between the first chapter of this Gospel and the first of Genesis. In each we go back to the *אֶת־הָאֱלֹהִים*. But the *אֱלֹהִים* of St John rises beyond that of Moses. The Logos has an absolute pre-existence—"before the world was." The Word of God is in Genesis the creation, manifest; personal wisdom: And God *said*. . . And God *said* is written over every fact of creation. It would be possible to trace in the Psalms and Prophets the germs of a doctrine of the

personality of the Word. In Hebrew thought, after the idea of the creative omnipotence of God comes the thought of His wisdom in the administration of the world created, although in the Book of Proverbs wisdom for the most part seems prudence, or even worldly shrewdness. It is not always so. In wonderful language Wisdom speaks as a Divine Personality. "The LORD possessed me in the beginning of His way, before His works of old. I was set up from Everlasting, from the beginning or ever the world was. . . . When He prepared the heavens I was there; when He set a compass upon the face of the deep . . . then I was by Him as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of the earth, and my delights were with the sons of men." And we seem instinctively to listen to the very voice of Jesus, when Wisdom says, "I love them who love me, and those who seek me early shall find me."

It is, however, in the Targums that we find evidence that the conception of a Personal Word was becoming familiar to Hebrew thought at the time of the Coming of CHRIST. These are the oral Chaldaic translations and paraphrases of the Old Testament, which were probably reduced to writing at the time of our LORD. Here the Memra or Word constantly occurs. In the Targum of Onkelos, simply on the Pentateuch, the Word of the LORD occurs 150 times: "By myself have I sworn" becomes "by my Word have I sworn." Hagar sees "the Word of the LORD." Jacob made his Covenant at Bethel that *the Word of the LORD should be his God*. The Word of the LORD was with Ishmael, with Abraham, with Isaac, with Jacob, with Joseph. The "Word" is like the Angel of the LORD, the Angel of His Presence, the communication between God and man, the ladder between heaven and earth.

It will thus be seen that the "Memra" or Word of the LORD was a term with which the mind of St John had been familiar from his earliest years. We can therefore scarcely err in supposing that the Logos had a Palestinian rather than an Alexandrian origin. At the same time there would be prevalent at Ephesus, at this time derived from Alexandria, a whole current of speech and of ideas speaking of a Logos which was not the Palestinian "Memra" or Logos. The use of Logos in the Alexandrian philosophy has opened an endless field of discussion. When we speak of the Neo-platonism of Philo and his school, we have not only to go back to Plato to understand Philo's terminology, but to consider the effect of Oriental philosophy on Jewish theology, and the converse. The Logos, so used by Philo, is something very different to the Logos of St John. A converted Neo-platonist must have been astonished by the magnificence of meaning contained in the word as used by the Apostle. Just as St Paul told the Athenians, "Him whom ye ignorantly worship declare I unto you," so St John seems to say to the cultured classes of Ephesus: "This Logos of which

you think and write and speak, what it is in the reality, in the diviner forms of the Idea of Ideas, as Philo calls it,—the Ideas if you will—Him declare I unto you." Doubtless we see in Philo an example of that true *Præparatio Evangelica* of which Clement of Rome and others speak, an expression of the desire for the Desire of all nations. Yet it is easy to exaggerate the historical relation. No doubt here, as elsewhere, God has gradually unveiled Himself so that our human understandings may be able and may be helped to bear His light. But the simple question is whether we really find in Philo the doctrine of a Personal Being, whether Philo's constantly repeated *Θεὸς Λόγος* is indeed a Divine Personality. Thus critics form their camps, unequal indeed on this question, and such a writer as Professor Jowett seem to have passed over from one camp to the other. Jew though he was, there seems to have been no Messianic hope in Philo. His conceptions of the Logos were wavering and indistinct. There are two conflicting voices in his utterance—the voice of the Hebrew and that of the Greek. There are many passages—quite a list of them—in such books as Dörner's 'Person of CHRIST,' Dean Liddon's 'Bampton Lectures,' to which the student of Philo may add at his leisure, which seem to indicate a Personality. For instance, to take a gleanings of my own in a work of Philo's which lost in the Greek has been found in the Armenian language, and thence translated into Latin, and published at the Armenian Convent in Venice, he says that man could not have been formed on the similitude of the Supreme Father of the Universe, but only after the pattern of the Second Deity, which is the Word of the Supreme Being. Many still stronger terms might be quoted. But the whole consensus of such passages will hardly meet the strain that is put upon them. His Logos is used in so many senses that it is impossible to assign to it the idea of the Incarnation of God.

The Logos of Philo is, after all, an abstraction and not a Person. Almost invariably it means the "Reason" and not the "Word," whereas in the "*Memra*" it is the Word and not the Reason. It is impossible to suppose that St John sat at the feet of Philo and derived from him his conception of the Logos. As St John expands his subject, and as we look further into the system of Philo, we perceive that the divergence becomes greater, and in fact insuperable. Just as at the time of the Coming of CHRIST the Greek language was universal and facilitated the spreading of the Gospel, so in that language itself a term was prepared which met the highest culture of the Alexandrian, the Greek, and the Hebrew, and became the vehicle of a teaching that transcended them all.

I do not agree with Professor Watkin's admirable 'Commentary on St John' or Bishop Ellicott's edition of the 'New Testament,' that in the consideration of the Logos, Gnostic systems should be excluded if the received opinions of authorship and date are valid. Even at the time when St Paul wrote his Epistles to the Ephe-

sians, there was a strong Gnostic element, as Mr Llewellyn Davies has carefully drawn out in his analysis of the Gnostic terms in that Epistle. St John wrote his Gospel primarily for those very Ephesians, among whom Gnosticism was emerging, and this Gnostic element would have been in his mind when he propounded the true doctrine of the Logos.

This process should especially be noted in reference to the design and plan of the Gospel. Here, as upon a rock, it sets forth the Godhead of the Saviour. It may be said generally that in the synchronistic Gospels the doctrine of the Human Nature is taken for granted, and that it is the aim of the Evangelists to show that the real man JESUS is the CHRIST. The scope of the last Gospel, the spiritual Gospel, the abiding Gospel, the Head Gospel, the Gospel which is all heart and soul, the heart and soul of JESUS, is to set forth the Godhead of CHRIST. In the course of time, in the new doubts of a new generation, it became necessary that the doctrine should be re-stated with divine energy. So the last of the Apostles and Prophets here gives the final supplement to the Gospels, as in the Apocalypse he had completed the cycle of prophetic utterances. Though the form of Cerinthus looms too indistinct through the traditions of his time to make us sure of any special reference to him, yet it was no doubt directed against that earlier false Gnosis which was developed into the Gnosticism of a later date; and in the future elaboration of her creeds and purification from the accretions of false doctrine the Fathers and Confessors of the Church found in the Logos a heavenly treasure and a heavenly armoury for the defence of the faith and the refutation of heresy.

Lastly, let us briefly sum up the doctrine of the Logos as unfolded by St John. St John uses the term Logos thirty-six times in his Gospel and once in the Apocalypse, but the special sense is limited to the prologue of the Gospel. The Logos is the Word, the Expression, the Character, the Communication of God. Before the creation, in that eternity in which the conception of time was not, HE was with God, *ἦν μετὰ Θεοῦ*, not *παρὰ*, the peculiar word *ἦν* indicating a distinction from the Father; at the same time a perpetual tendency of the Son to the Father in unity of essence. Not only was HE with God, but HE was God. HE was God; HE was not *made* God. HE, the Eternal Son of God, existing before the ages, became Incarnate in JESUS CHRIST. "Our Lord JESUS CHRIST Who has saved us," says St Clement of Rome, "although HE was Spirit before, yet became flesh." HE made all things, literally there was not one thing which was made without Him. HE is the Life—the single source and gift of life, its very basis, the Life Universal, Absolute, underlying all spiritual, intellectual, physical being and action. In that Life HE is the Light of the human race, and all the hostility of the surrounding darkness is unable to overcome it. (There seems little

doubt that the alternative reading given by the Revisionists to *κατέλαβε* is every way preferable.)

If we may here allude once more to Philo's system, we may here note the sharp antagonism of St John's teaching to it. (1) In the denunciation of moral evil wherever Philo shows no consciousness or confession of sin, and (2) the creation of the world by the personal CHRIST is opposed altogether to Philo's doctrine of the original independent *Λογος*. I feel strongly inclined to add, to the modern Evolution theory as well. To the Alexandrian Pleroma he opposes CHRIST who is the Fulness of all things—who meets every want of every believer. That Divine Logos speaks to the human Logos in thought, reason and conscience. In some writers the Prologue of the Logos is limited to the first four verses, but Canon Westcott rightly points out that the introduction extends to the end of the eighteenth, reaching its culmination in the wonderful words: "The Word was made flesh and tabernacled among us." For the further exposition, content with trying to furnish a rough clue-map of the controversy, I would refer to Canon Westcott's 'Commentary,' surely the most instructive and admirable of its class. Some final tones of St John's Gospel seem especially to apply to these primal utterances respecting the Logos: "These are written that ye might believe that Jesus is the Son of God, and that believing ye might have life in His Name."

FREDERICK ARNOLD.

Centennial Thoughts about the American Church.

No. IV.—GENERAL GOVERNMENT.

The legislative body of the American Church, as a whole, is the General Convention, which meets triennially at the great cities in turn, on the first Wednesday in October. Should any occasion arise requiring the immediate action of the whole Church, a Special Convention may be called by the Presiding Bishop. The Assembly consists of two Houses, the Upper or House of Bishops, which comprises all the Bishops, Diocesan, Missionary and Assistant; and the Lower, or House of Deputies, composed of four clerical and four lay delegates from each Diocese, elected by the several Conventions. The laymen must of course be communicants. All laws affecting the whole Church are passed by the General Convention; but it can make no change in the Constitution or Prayer-Book unless such changes shall first have been agreed to at one Convention, submitted to that of every Diocese, and again returned to a second General Convention, and by it finally accepted. All legislation must be affirmed by a majority of the three orders respectively before it becomes law. In all the business of the Convention freedom of debate is allowed, and each House may originate and propose action for the other, and each has a negative on the other, only that in the case of the Upper the negative must be with reasons in writing and within three days from the time it is proposed by the Lower House. All the expenses of the General Convention are met by a payment into the fund for that purpose of three dollars (12s.), by the

several Diocesan Conventions for each clergyman in the Diocese.

The chief officer of the Assembly is the Presiding Bishop of the Church who is the oldest by Consecration. At present he is Dr Smith, Bishop of Kentucky,* who kept his Episcopal Jubilee some two or three years ago, and is over ninety years of age; he is still active and able to perform his duties as President. The other officers are the Secretaries, the Historiographer and the Registrar, who must be a Priest, and whose duties consist of the care and custody of all documents concerning the Church, and attendance at the consecration of every Bishop, in order to obtain a properly signed certificate of consecration to place among the archives. His travelling expenses are paid by the General Convention Fund.

The duties of the General Convention are to regulate the Ministry, Discipline, Worship and Doctrine of the Church; to appoint Missionary Bishops, who are nominated by the Upper House, and elected by Lower in the same impressive and Apostolic manner as that previously described; to form new Dioceses, to receive from the Bishops and Standing Committees a condensed report and tabular view of the state of the Church in each Diocese, also of all Episcopal Schools, Colleges, Hospitals and Asylums, and on these to draw up a Pastoral which is read in every church on some public occasion.

MINISTRY AND DISCIPLINE.

The following is a digest of the Canon Law laid down by the General Convention concerning the above points:

Any person desiring to be admitted as a candidate for Holy Orders must first consult his immediate Spiritual Pastor, who, if he approves, shall if possible personally present him to the Bishop, if not, he shall write a letter of commendation.

This application to become a Postulant can only be made to the Bishop of the Diocese in which the young man resides, the Bishop may if sufficient cause be shown transfer the application to the Bishop of another Diocese. No Bishop may receive an application from a person refused in another Diocese, or who having been admitted as a Postulant has ceased to be a candidate, until the reasons shall have been explained by the Bishop of that Diocese, submitted to his own Standing Committee and by them accepted. Having been approved by his Parish Priest and the Bishop, the Postulant must next procure a testimonial signed by his Rector and the Vestry of the Parish, this paper he must send to the Standing Committee, and if they also accept him, the Bishop will give direction where he is to study. Care shall be taken that he studies diligently, and does not indulge in any vain conduct, or any amusements unfavourable to that seriousness and those pious habits that become a person preparing for the ministry. He will have also very clearly to prove that he can read, speak and preach well, and to the strictness on this point is due the fact that one seldom hears bad reading in the American churches, and rarely a poor sermon. By repeated tests and long trial the candidates are weeded out, black sheep disappear, and the whole clerical tone is elevated.

The young Priest, having been called as Rector or Assistant Rector to some parish, is instituted with the beautiful office appointed for that purpose. Should any difficulty arise be-

* We believe he has died since these words were written.

tween himself and the Parishioners, the dispute must be referred to the Bishop, who may if he please call upon the Standing Committee for their advice. If the clergyman refuse to comply with the arbitration, the Bishop will inhibit him from all ministerial offices and functions within the Diocese until he submits himself; should the Parish refuse to hear the Bishop, it is disqualified from representation in the Diocesan Convention until it gives satisfactory guarantees of having accepted the judgment.

If any clergyman shall be guilty of evil life, false doctrine, breach of ordination vows, violation of the Constitution and Canons of the General Convention or of his own Diocese, he shall be amenable to his Bishop, and be tried by the clerical members of the Standing Committee. Judgment shall be given by the Bishop alone, and shall be admonition, suspension or degradation as the nature of the case may require; the result of the trial shall be communicated to the Bishop and Standing Committee of every Diocese. The American clergy are judged by their chief officer, tried by their peers; brother does not go to law with brother before the unbelievers, no policy governs the judgment; no lawyers grow rich on the Church's strife.

American Bishops may be dealt with like ordinary Priests, and the offences for which they can be tried are the same. The charges must be made in writing by five male communicants of good standing, of the diocese of the accused, and of whom two must be Priests, and sent to the Presiding Bishop if he be not related to the accused; if he be, then to the next in seniority. The Presiding Bishop shall then take the list of the Clerical and Lay Delegates to the last General Convention and choose by lot from it two Clerical and two Lay Deputies from the Diocese of the accused and from the three adjoining Dioceses; these sixteen men form the Board of Inquiry. On assembling the Board shall choose from their number a President and Secretary, and appoint a Church Advocate who must be a communicant, and who shall attend not as a prosecuting counsel but to give his advice when required on questions not theological. The Board investigates the accusations, and if they are admitted draws up a presentment which is forwarded to the Presiding Bishop, who shall without delay send a copy to the accused notifying him to attend for the purpose of selecting the Bishops to form the Court for his trial. The Board of Inquiry is now disbanded, and the Bishops alone take up the matter. The Presiding and accused Bishops and the Church Advocate being met together, the names of all the Bishops, except such as may be related to the accused, are placed in a vessel from which are drawn eleven names, these are reduced to seven, by the Presiding Bishop and the accused alternately striking off the extra ones. The remainder constitute the Court. The accused may call witnesses and have legal counsel who must be communicants. The lawyers have no vote, and may not interfere in theological questions but on legal points only. Judgment is given and the sentence pronounced by the seven Bishops, which may be suspension or degradation. Full records of all the proceedings are kept, and are, after the trial, lodged with the Registrar of the General Convention for future reference. The sentence is communicated to every clergyman in each Diocese. This form of trial applies to offences in manner of life, or violation of the Constitution or Canons of the General

Convention or Diocese. Should the Charge be that of false doctrine, it can be brought only by a Bishop, and by one alone, for "two or more may not unite in such a presentment." The Court in this case is composed of all the Bishops except the accused and the accuser, and two thirds constitute the majority that pronounces the judgment. Bishops without jurisdiction and Missionary Bishops are, like the Diocesan, open to trial.

In the case of a communicant being repelled by his Clergyman from the Blessed Sacrament, the Bishop alone gives judgment in the matter. There is no dragging the solemn question as to who is a meet recipient before a civil court, to be made the subject of newspaper reports and legal quibbles. They to whose hands the "dread keys" have been committed are felt to be the only proper judges of such meetness.

(From a Correspondent.)

Allowances for Spiritual Disadvantages.

AD CLERUM.

S. Paul says, "Each other's burdens bear ye," which words the Bishop of Durham expands—"These are the burdens I would have you bear. . . . Your neighbour's errors and weaknesses, his sorrows and sufferings." I am not sure that we always do this. We are bound to raise a high standard, for such is the Gospel standard, bound to do so for the honour of God, bound to do so for the good of the very people for whom we ought to make large allowances; for it is their interest to be raised above their present low level. Here comes in our difficulty. How are we to ask a great deal and accept a very little? or rather, How are we to do our duty by God and man, and not ask so much as those whom we address will feel to be unreasonable, impracticable, and unfeeling, and so turn away disgusted or disheartened?

Let us consider the life of sailors on board coal steamers which are discharged in eight hours, and a new voyage begun; of sailors and soldiers who have no chaplain—which is the case wherever the numbers are small; of omnibus men and cab men; of the men in the goods stations of railways; of pointmen; of oastlers and waiters; of domestic servants in too many houses in which master and mistress and children think only of themselves; of those who lodge in the same house with bad people, perhaps on the same floor; of want of light to read by, and of clean clothes for Church.

In the country, where spiritual disadvantages are so much less, how can we have the heart to scold, when our Churches are badly attended during harvests, remembering what harvest work is? What can a man do in the way of religious observances who works as one of my parishioners worked last year in hoeing rape? He began at 4 a.m. and worked until 8 p.m., with two hours' intermission for meals. Need he have done so? The answer is that he had a family to support. If the wife stays at home on Sunday morning to cook the dinner, is it not the only hot meal of the bread-earner all the week through? If he rises late on the Lord's Day, is it not the only day on which he can do so? We scold and plead, but surely it is with great misgiving, or should be so.

Then there is the low moral standard by which the masses

are being trained from childhood. We think it very bad to poach and smuggle, to purloin the master's property, to ask more for a thing than it is worth and the reverse; but none of these things are held to be very wrong, if wrong at all, on that social level where the temptation to do them is a temptation. We discern the faults which we have no inducement to commit; do these people see none in us? This suggests something further. The poor see others live in luxury, sloth, guilty of extravagance and waste. Can they be blind to our failings? No, we see theirs, and they see ours. Well, then, when we tell them to be contented, not to murmur, not to envy, not to be wasteful, have we no misgivings? No consideration? Make we no allowances, as if we needed none; as if it were quite certain that what we blame in them is in *them* very wrong, and is easily capable of amendment?

We tell them to examine themselves; but where? when?—to read their Bibles; where? when?—to pray, to prepare for Communion. Where?—When?—How?

Am I speaking extravagantly when I confess that, considering my spiritual advantages, I know that I am a much worse man than some of my people, who seem to have very little religion in them? and that when I observe some few who, surmounting all obstacles and in spite of them, do pray, read, prepare themselves, attend Church frequently, are patient and contented, do kind acts to others, sacrificing their own time, convenience, and some of their little and hard-earned substance, am I wrong in looking upon these as high saints in comparison with myself, and in feeling that I am preaching to my betters, in the true sense of the word?

If there is any truth in these observations, then perhaps it would be more just in us, more kind, and more winning and efficacious if, instead of condemning this thing strongly and insisting upon that, we were to put the case more in this manner, with all encouragement and affectionate sympathy: "Dear friends, would you not be happier if . . . Would it not please God if . . . I know you have your difficulties, but would it not be worth trying? Just try and see. God will make allowance for you, tender and large, but try. I feel sure the effort will be blessed to you." Anyhow we shall be assisted by such reflections to escape the very real, constant, and dangerous temptation to look coldly on those who do not respond to our exhortations, to lose heart, and so lose earnestness in our work. Those of my brethren who are good enough to read these remarks will be able to make more of them than the writer does, and to think them out more fully and with more effect.

W. E. HEYGATE.

★ CURRENT TOPICS ★

The Bishopric of Bristol Bill passed through Committee in the House of Commons on Saturday, and was read a third time. Mr Gladstone stated briefly and clearly the grounds on which the Bill was worthy of support. He was careful to impress upon the House that no public funds would be required, and that no increase in the episcopal element in the House of Lords would result from the division of the Diocese of Gloucester and

Bristol. With regard to the latter, Sir W. Lawson, "one of the few Radicals left in the House who had not been melted away by the hot weather"—doubtless owing to the water cure—remarked that the conduct of the Bishops in the House of Lords of late had been so highly satisfactory, that the fact that the division of the diocese in question did not involve the addition of another prelate to the Upper House, instead of being a recommendation of the measure, almost painfully affected him. Perhaps Sir W. Lawson might console himself with the thought, that the severance of Bristol from Gloucester would lessen the income and importance of Dr Ellicott, who was wicked enough to vote, and that alone of all the Bishops, against the Franchise Bill. The Premier urged the importance of the passing of the Bishopric of Bristol Bill from two points of view. It was desirable, first, as increasing "episcopal superintendence" in the Church of England; and, secondly, because the people of Bristol wished it, and Bristol from its size deserved it, and had gathered together the required sum before application to Parliament. No reasonable man, not even Sir W. Lawson, we should have thought, could have discovered any ground of objection to the breaking-up of a union which was not yet fifty years old, and when already, for less reasons, the Isle of Man from Carlisle, and Bangor from S. Asaph, who were married at the same time, had suffered divorce. We congratulate Bristol on the passage of the Bill through the House of Commons.

The Report of the Select Committee appointed to sit on the Church Patronage Bills of Mr Leatham and Mr Stanhope is now before the public. The resolutions, which were agreed to, prohibit the sale of next presentations, abolish resignation bonds, turn donations into presentative benefices, and under certain limitations do away with the sale of advowsons. The limitations are that the purchasers have a proprietary interest in or near the parish, or be some public patron or set of trustees having no power of sale, or be the Governors of Queen Anne's Bounty under certain provisions. The obnoxious proposal that the Queen Anne's Bounty Board should reconp themselves, both as to capital and interest, by a charge upon the benefice after the next voidance, was objected to by Mr Hubbard and Mr Talbot unsuccessfully. Mr Talbot was able to carry, however, the proposal, that as an alternative the price may be paid "from funds at the disposal of Queen Anne's Bounty Board." Another important resolution, to the effect that the parishioners and the bishop should have power of objecting or refusing any presentee on the ground of physical, mental, or moral unfitness, and another for the establishment of Diocesan Patronage Boards, were the chief results of the deliberations of the Committee. We have already expressed our opinions on Mr Leatham's and Mr Stanhope's measures, but as now there seems little likelihood of legis-

lation for some time to come upon the subject, we will simply repeat that any scheme which invades the rights of private patrons, or practically leaves the question who shall be the incumbent only in the hands of the parishioners, will not command the confidence of Churchmen.

We regret to announce the death of Bishop Piers Claughton at his residence, at Maida-hill, on Monday last. In 1859 he was consecrated as the first Bishop of St Helena, and after three years was translated to Colombo. In 1870 he returned to England, and was soon appointed Archdeacon of London with a Canonry at S. Paul's. In 1875 he added to his duties the post of Chaplain-General to the Forces, an act which excited considerable comment. Sydney Smith said of Lord John Russell that he would perform the operation for the stone, build S. Peter's, or assume with or without ten minutes' notice the command of the Channel Fleet, and Bishop Piers Claughton seemed to have shared in some degree the same spirit of self-confidence in the combination of offices which he accepted. He will not be greatly missed at S. Paul's, but in the exercise of his post as Archdeacon of London he ever acted in a kindly and amiable spirit. Bishop Piers Claughton distinguished himself at Oxford, taking a First Class in *Lit. Hum.*, becoming Fellow of University College, Examiner, &c., but as a divine or preacher he displayed but little ability. His remains were removed to S. Paul's, where the clergy of the Archdeaconery were invited to attend, after which the burial took place at Elton in Huntingdonshire.

By the death of the Rev. G. W. Pieritz a well-known form will be missed at Oxford. Mr Pieritz was originally a rabbi, and continued some years to execute the duties of that office. He was converted to the Christian faith and baptized in the year 1834, having no less persons for his sponsors than the King of Prussia and Neander. He had much to do with that miserable affair, "the Jerusalem Bishporic," the working of which, we believe, he afterwards bitterly regretted. It was "the third blow which shattered" Dr Newman's "faith in the Anglican Church," so that we have paid dearly enough for that folly. But to return to Mr Pieritz, he was ordained, after graduating at Cambridge, in the year 1846, and became perpetual curate of Stanningly, and afterwards vicar of Hardwicke. He has been living for fourteen years at Oxford, and engaged in teaching Hebrew. He supplies an instance of a Jew who was *thoroughly* converted, and, like the Apostle S. Paul, transferred his zeal without diminution from Judaism to Christianity. In the world of letters Mr Pieritz will be remembered as the author of 'The Gospels from the Rabbinical Point of View,' in which he showed himself able to throw much light upon difficult questions from his knowledge of Hebrew customs. At the time of his death he was engaged in a work which was intended to be a reply to some of Professor Robertson-Smith's statements on the Old Testament.

REVIEWS

Intimations of Immortality.

INTIMATIONS OF IMMORTALITY. By W. GARRETT HORDER. London: Elliot Stock. Pp. 184.

It is impossible to turn away the mind of man from the question whether he exists or not after death. Even Positivists are divided amongst themselves as to the truth of immortality. A recent author, whilst renouncing the notion of a God as "unsupported," struggles to retain the doctrine of a survival of life after death in some new form and condition. The attempt to shut out the problem of all problems—"Is death an accident in my onward course or all my destiny?"—must from the very constitution of the soul prove a failure. The Agnostic tries to lay an interdict on the human mind when it would search after the truth of things which are inaccessible to experience, and ignores the religious aspirations and instincts of the soul. The work before us is intended to supply some thoughts which may help those who are "perplexed and troubled" about the doctrine of a future state. The author in the Preface justly remarks that the contention upon different theories of a future life has behind it the more pressing inquiry—"Is there a future life to theorise about?" Alger, in his "doctrine of a Future Life," accounts for the increase of doubt or actual unbelief on this subject in the present time in three ways. He attributes it to the lack of prayer and meditation, the means whereby the soul lays hold of and realises that which is beyond the reach of the senses—the Invisible World; to a certain unlikelihood of this Truth when regarded on the grounds of mythological comparisons; and to a difficulty of the imagination in conceiving of the *form* of a future state of existence.

In taking up Mr HORDER's book, it must be remembered that it is concerned with "intimations of" not "arguments for" Immortality. Deeper treatment of the subject will be found in the 'Etudes Philosophiques sur le Christianisme' of Auguste Nicolas, in the third chapter of the First Book on the "Immortalité De L'Ame," in which he contends that, because we have the idea of immortality, when all *appearances* are against it and the phenomena of death in man and beast are much the same, therefore the notion "must have some foundation in *reality*." And for the arguments for a future state—arguments of a physiological, analogical, psychological, theological, and moral character—Alger's History may be consulted, though we differ greatly from some of his conclusions. But the book before us supplies just what is needed for those who do not want to read a treatise, or to have their minds thrown into an argumentative posture. It throws out certain helpful thoughts for those who are in doubt, but who *wish* to believe. We think unbelief is more often of a moral than intellectual origin than is commonly supposed, and

when the heart and conscience rather than the head are its source, other measures must be adopted.

The 'Intimations' are gathered from "the Human Race," "Human Nature," "Nature," "CHRIST," "the Unseen Realm," &c. The author finds the reasons why the doctrine of immortality has been weakened in our day in somewhat different quarters from those in which the American writer aforesaid discovered them. The first is not very different, "the absorption of man in material pursuits," but the rest are, the discussion about "the destiny of the wicked," "the unnatural representations which the Church has too often given of the eternal world," and the "pretensions of spiritualists." We have no quarrel with the author about three out of these four, but before attributing to "the Church" unnatural representations, we should recommend him to read Dr Pusey's 'What is of Faith as to Everlasting Punishment?' Whatever individual divines may have done, "the Church" has certainly never treated "as literal fact" the Eastern symbolism of Scripture. The truth is, "the Church" has been accredited with ideas which come from Dante and Milton, and with authoritatively teaching certain material conceptions which were intended to be but the vehicle and clothing of spiritual truths. In treating of the universality of the yearning after immortality, the author remarks that—"the Roman Church makes much of the maxim of Vincentius Lirinensis, 'Quod semper, quod ubique, quod ab omnibus.'" He should have said the English Church; for the Roman Church appears to have made little of the Vincentian test in recent times. Mr HORDER thus speaks of the development of human life which in the good and true continues to the end, which fact he interprets as an assurance of a future life :

"All have seen how noble natures grow more matured, more mellowed, more beautiful, as the life reaches on to its earthly close. Earth has no lovelier sight than that of a beautiful old age—yes, a *beautiful* old age; for the beauty of age is of a richer, deeper, more satisfying kind than that of youth. Youth may have the advantage in formal, material beauty, but age has the advantage in beauty of meaning and expression. Wordsworth says of his sister when dead :—

' . . . Age on thy brow was smoothed—thy cold
Wan cheek at once was privileged to unfold

A loveliness to living youth denied.'

"Look at any well-known face, as it is made known to us, in pictures taken at various periods of the life, and this will be noticed: that whilst in youth the physical beauty was greatest, yet as the years increased, there came to the face more of depth and meaning and glory. 'That was not first which was spiritual, but that which was natural, and afterward that which is spiritual.'"

The chapter on the phenomena which sometimes mark the end of life, though such "intimations" must not have undue weight attached to them, is full of interest. It is not only credulous persons who find in the death-chamber indications of a life to come. Miss Frances Power Cobbe is certainly not a person chargeable with an undue amount

of faith, yet in 'The Peak of Darien' she views the ecstasy of death as not devoid of meaning. Perhaps some of the stories contained in this chapter may be accounted for by natural causes and be the results of a disordered state of the imagination. At any rate the following narrative, bearing upon the appearances of persons, when they die, to others, which is taken from the 'Life and Times' of Lord Brougham is a remarkable one. It is related by Lord Brougham himself in his own words, which we transcribe, and upon which we leave our readers to form their own judgment :

"A most remarkable thing happened to me. After I left the High School (in Edinburgh) I went with G—— to attend the classes in the University. There was no divinity class; but we frequently in our walks discussed and speculated upon many grave subjects, amongst others, on the immortality of the soul. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubt we had entertained of the 'life after death.' After we had finished our classes at the college, G—— went to India, having got an appointment in the Civil Service. He wrote seldom to me; and after the lapse of a few years I had almost forgotten his existence. . . . One day, when I had taken a warm bath; and while in it, and enjoying the comfort of the heat after the freezing I had undergone, I moved my head round towards the chair on which I had deposited my clothes. On the chair sat G—— looking calmly at me. How I got out of the bath I know not; but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, which had taken the likeness of G——, had disappeared. The vision produced such a shock that I had no inclination to speak of it, but I have here the whole history written down with the date, December 19, 1799. In October, 1862, Lord Brougham added—'I have just been copying out from my journal the account of this strange dream. *Certissima mortis imago*. And now to finish the story begun about sixty years since. Soon after my return to Edinburgh there arrived a letter from India announcing G——'s death, and stating that he had died on that 19th of December.'"

This is a book which, without committing ourselves to all it contains, contains enough in brief and simple language to help those who are desirous of help in their perplexity as to the truth of a future state, to make us recommend it. And it may be of service to those who, though they entertain no doubts upon the subject, are yet so absorbed with their present environment that they rarely grasp the Realities which are beyond it.

The Theory of Morals.

THE THEORY OF MORALS. By PAUL JANET, Member of the Institute. Translated from the Latest French Edition by Mary Chapman. Edinburgh: T. and T. Clark, 38 George-street. 1884. Pp. viii. 485.

This is the second work which the accomplished author has written on the same subject. His 'Elements of

Morals,' however, which was published in 1869, was far more of a popular and elementary character than the present, which aims at a scientific treatment of every part of the subject; and performs it with that sustained vigour of grasp, justness of conception, and beauty and fertility in illustration, on which we had the pleasure of remarking when reviewing the work on 'Final Causes.'

It is needless to say, that the views of M. JANET are not original; for it is hardly possible for any writer on a subject so thoroughly thought out, and we had almost said, hackneyed, as moral philosophy, to strike out a new line of his own. M. JANET's line of thought is, in fact impartial and eclectic. "While I have not neglected," he says, "to consult my predecessors, and to draw inspiration from their researches, I have done everything in my power to add something to them." Thus he admits with Aristotle, Malebranche, and Leibnitz that "good is happiness," without denying the dictum of Wolf, that good is *perfection*; and he points out that the two ideas are at the base identical. On the difficult question of the nature of *duty*, he seems to hold with Kant, that the "autonomy of the will" is the legislative principle of morality—a questionable principle indeed, and hardly to be harmonised with the corresponding direction of Fichte—"Obey that conviction of your duty which you actually have," which M. JANET translates into *Obey your conscience*; and adds as a gloss that "this rule implies as a postulate, that each one shall do his utmost to bring his actual conscience into the state of an absolute conscience, which would be identical with the law itself."

Then, again, it is not clear in what sense, or by what track of thought, it can truly be said that "Morality leads to religion." It would be far more intelligible to say that "religion leads to morality," for religion certainly contains within itself the ideal of morality, i.e., the idea of a perfectly holy God; and that of the *ultimate sanction* of morality, viz., that of the Will of God as Creator, which must be the ultimate Law of conduct to all His creatures. M. JANET is, however, here strictly consistent with himself, though not, as we conceive, with the facts of human nature, when he admits the truth of the famous principle of the Stoics, that "Virtue is its own reward." It is clearly evident to our mind, that this is either a truism, comparatively insignificant in meaning, viz., that a certain degree of pleasure or satisfaction is attached to the practice of virtue (which assertion might in a measure be made of the practice of vice), or that it is untrue, if it be intended to assert that the *only* reward of virtue is that arising from the act itself; which is contradicted by the entire tenor of human life, as is well shown by Bishop Butler in his 'Analogy of Religion.' It appears to us that M. JANET has but imperfectly harmonised what he has said here, with the assertion which he proceeds to make a few paragraphs lower down, viz., that "Practical faith in the existence of God is, what Kant has called it, the *postulate* of the moral law."

This is undoubtedly true. But why true, unless that it is His Will and Nature which is the source and sanction of the moral law, which thus derives from Him its cogency? And if so, how can it be said that "Virtue is its own reward," or conversely, "Vice is its own punishment," in an *exclusive sense*, as is evidently intended here? For, on the contrary, an *external* system of rewards and punishments has been adjusted to virtue and vice respectively, so far as to make it perfectly distinct that the intention of the Being who so adjusted them was, *on the whole*, to encourage virtue and, *on the whole*, to discourage vice, though there might be very good reasons for not making the system of retribution perfect and complete *before* the completion of this period of probation. It is (on the contrary) rather left loosely fitted (as it were) to actions, in order to give play to faith and the varying characters of human creatures. Bishop Butler's great treatise is substantially occupied with the consideration of this very principle.

We must not, however, pursue this discussion further; and we will only give, as a larger specimen of the book, a striking passage from the latter part of it, in which the author discusses one or two extremely important *religious* ideas. It would be, perhaps, too much to express a wish that he had preserved this high level of thought all through:

"Plato, Plotinus, Malebranche, and Spinoza command us to seek eternal goods rather than those which are perishable. This sentiment, becoming self-conscious, and seeking for that which is good in itself, instead of that which is but the shadow of good, is the most profound and essential element of the religious sentiment. It cannot be said that every man experiences it, nor that all feel it to the same extent. But when we interrogate great religious souls, like S. Bernard or Gerson, we see that the ultimate and noblest form of the religious spirit is this need of union with the infinite—of communication with God. This is the sentiment which gives grandeur and beauty to mysticism. To this same sentiment Christianity affords the highest and purest satisfaction in the sublime sacrament of the Eucharist.

"2. This is the metaphysical element of religion: next comes the moral element. God appears to the human soul, not only as infinite, immense, inexhaustible, and eternal. It goes farther, and, with respectful boldness, calls Him *the Father*. Man is not only weak and imperfect. He is also sinful and suffering; evil is his natural condition. The fragility of our being, and its limitations, are an evil in themselves; but these are the least of all; they are what the schools call metaphysical evil. But humanity suffers a double evil, much more real, much more poignant—grief and sin. Against physical ill—pain—it has but the feeble resource of prudence; against moral evil it has but one weapon, weak indeed—free-will. Pelagianism represents free-will as all-powerful. It makes us seem the masters of the universe. But experience proves, on the contrary, how weak we are, how many times liberty yields; and Kant himself, in spite of his stoicism, inquires whether a single virtuous act was ever performed in this world."—(Page 480.)

NOTICES

A CONTINUOUS SERVICE-BOOK FOR THE ANGLICAN CHURCH.

The attempt made, some years ago, to introduce into usage the Book of Common Prayer "arranged as said," though from its very imperfect character, and lack of authority, necessarily unsuccessful, was nevertheless a praiseworthy effort to remedy a deeply-felt grievance in the Church of England. It has been for many years a matter of distressing experience amongst the clergy who work in the midst of the less educated classes, and amongst those who are converts from Dissent, that the indifference felt by so many to the Liturgy of the Church is owing to its complicated form and its non-continuous order. Their lack of sympathy with the service of the sanctuary arises from a lack of understanding. It is not enough that the Service-Book of the Church should be presented in a language "understanded of the people," it should appear in a form and order "understanded of the people," what they could understand clearly and follow easily, if the Book of Common Prayer is to be to the people what it was designed to be, a manual of devotion for public worship of God in common. It is quite true that Rubrical directions are given in the Prayer-Book to indicate the occasional breaks in the order of the services, and to point out what fills them up, and where it is to be found, but the fully initiated will lose nothing by the insertion of each part of the service as it comes on in the order of time, while the imperfectly educated, the young, and the inexperienced (which constitute the majority of Church members) will gain beyond all calculation, ignorant as they are, not only of what is to follow, but where it is to be found.

This movement cannot be justly regarded as a revolutionary proposal, nor yet as without some sanction. It will emanate from the Oxford University Press. It will change not a syllable of the language of the Prayer-Book, it will simply make *continuous* what was non-continuous, and set forth in order what before was in disorder. It will help to bring to the eye as well as to the ear of the common people the services of the Church as they are said in church, and in this way it will tend to educate thousands upon thousands of churchmen into an intelligent sympathy with the services of the Church, and give the Church of England what hitherto it never has had, a fair chance of reaching the masses, who complain that they cannot understand the Prayer-Book, but they can understand the services of the Dissenting Chapel.

LIBRARY OF S. FRANCIS DE SALES.—TREATISE ON THE LOVE OF GOD. By Rev. H. B. MACKAY, O.S.B. With Introduction by the Translator. London: Burns and Oates. Pp. 555. 1884.

The 'Treatise on the Love of God' is marked amongst the writings of S. Francis by a depth and power of analysis which render the mastery of it somewhat difficult. The treatise, moreover, formed a subject of controversy between Bossuet and Fénelon, both of whom, according to the present translator's judgment, were chargeable with not having "properly studied the works in dispute." The Preface of the Rev. H. B. Mackay is carefully written, and supplies a good idea of what a translation ought to be. Yet, apart from matters of

doctrine, we cannot admire the English which the translator employs. Many of the words he uses are too theological or scholastic to be easily comprehended by the ordinary reader. Where we have compared this book with the translation of the same Treatise in Rivington's 'Library of Spiritual Works,' we have found the latter much more simple and intelligible. Thus, to select at random an instance—the last chapter in F. Mackey's book is entitled "Mount Calvary is the Academy of Love;" in Rivington's edition it is headed "Mount Calvary is the True School of Love." But this translation is doubtless a great improvement on that of Miles Car, and the ordinary Roman editions.

PARABLE SERMONS FOR CHILDREN. By H. J. WILMOT-BUXTON, M.A., Vicar of St. Giles-in-the-Wood, North Devon. London: Skeffington and Son. Pp. 125. 1884.

Mr Wilmot-Buxton seems to be in his element when he is preaching to children. He possesses the gift not only of making himself understood by them, but of rendering whatever subject he treats attractive and interesting to the youthful mind. This book contains sixteen sermons abounding in anecdotes. Classical story is well turned to account in several of these discourses, which are brief and to the point. The subjects which are treated are "The Three Pictures," "The Builders," "The Three Gifts," "The Travellers," "Three Wishes," "The Strong Men," "Two Lives," &c. A fuller application of the illustrations is sometimes to be desired. We have known children who have listened with rapt attention to a children's sermon, and afterwards in recording their impressions have given a good description of a story which was told in the sermon, but failed to remember the lesson which it was intended to enforce. A little amplification of this kind would improve Mr Wilmot-Buxton's 'Parable Sermons.'

TOUCHSTONES: or, Christian Graces and Characters Tested. By the Right Rev. BISHOP OXENDEN, late Bishop of Montreal. London: Hatchards. Pp. 262. 1884.

These chapters on different Christian virtues are written in a spirit of piety and tenderness. "Faith," "Love," "Repentance," "Unworldliness," "Truth," "Humility," "Holiness," &c., are in turn discoursed on. As these subjects are treated as tests of personal character, the thoughts are naturally of a subjective kind. We come again and again upon statements which are, to say the least, unhappily worded. Thus faith is said to be "the highest spiritual act of a child of God." But S. Paul affirms, when comparing together the three great virtues, of which faith is one, "the greatest of these is charity." We note also there is no chapter on the second theological virtue, "Hope." Again, of Repentance, we are told that it is "a state of mind which God requires of those whom He receives into His favour. We should have said "Whom He restores to His favour." Amid blemishes of this kind, there is yet much that must minister to personal religion. The book is printed in excellent type, which makes it suitable for the sick-room, and for the aged.

THE EVENING OF LIFE. By the Rev. W. E. HEYGATE, M.A. London: J. Masters and Co. Third Edition. 1884.

We are glad to receive a copy of a third edition of Mr Heygate's devotional volume. It is a book of meditations, suitable for those who have already borne the burden and heat of the day, and before whom the shadows of eventide

are lengthening and the Sabbath of rest is drawing on. When S. Francis de Sales was dying, he pressed the hand of his affectionate attendant, and whispered—"Advesperascit, et inclinata est jam dies." It is the loving purpose of the revered author of these pages that, amid the closing years of life, the prophet's words may be verified to the sick and aged—"at evening time it shall be light." Whilst the general tone of the book is that of encouragement and calm expectation, Mr Heygate does not omit the austere aspects of life and its issues. Thus the meditation on Hell begins with the awful warning. "Hell is eternal. Let none deceive thee, saying, God punishes for a time. After the world there is no time." Mr Heygate possesses a mind too well-balanced, and too much zeal for souls, to endeavour to envelop truths which affect man's destiny in a poetic haze.

THE GOSPEL ACCORDING TO S. MATTHEW. With Explanatory Notes for the Use of Teachers. By HENRY HERBERT WYATT, M.A., Principal of Brighton Training College, and Vicar of Bolney. Rivingtons.

Numerous as separate Commentaries on each holy Gospel have become, Mr Wyatt has found for himself a distinctive place and a useful work. He has been for twenty years Principal of a Training College, and has trained six hundred schoolmistresses. He therefore truly describes himself as not without experience of the needs and difficulties of teachers. It is a work which is written with a special view to their position, and we trust that the masters and mistresses of schools, as well as a larger public, will make a constant use of the volume. We trust that Mr Wyatt's volume will go far to remove a great evil and render a great service. Nothing can be more unsatisfactory than the religious instruction which is given in an immense number of our National schools. A portion of Scripture is read without note or comment, and too often read unintelligibly and irreverently. If the teachers would master such a work as the present, the words would bring an immense gain to their own minds and the minds of the people. The great religious want of our times is that of definite religious teaching in our schools and families. We are afraid that it is not too much to say that the stock of Biblical knowledge in this country is on the wane. Such books as the one before us may be classed among the best helps to amend matters. The Annotation, always terse and suggestive, has a somewhat special character. It addresses itself almost entirely to the interpretation of the words. Such subjects as "Description of the Holy Land," "Plants of the Bible," are treated in the Teacher's Bible and similar publications, and are accordingly left out in order to bring forth more fully the spiritual meaning. Another good point is that, instead of giving a number of references which, as Mr Wyatt truly says, "are not referred to," he constantly gives the *ipsissima verba*, thus illustrating Scripture by Scripture. The Preface, in which some difficult passages receive special treatment, is very interesting, and we are sorry that its literary tone could not in justice to the design of the work be maintained throughout it. We trust the author may be spared to complete the whole of the New Testament. We should say that a considerable section of the book consists of prayers on the successive chapters of the Gospels, which will be very suitable for family worship while the Gospel of S. Matthew is in the course of reading.

SELECTIONS FROM THE WRITINGS OF JOHN MASON NEALE, D.D., late Warden of Sackville College. London: Rivingtons. Pp. 322. 1884.

This volume contains great variety. Dr Neale was poet, scholar and divine. It is not therefore difficult to make a most interesting book of excerpts from his writings. The selections are taken from the author's hymns, sermons, and stories, but some verses are included which are not from his pen. The book opens with a beautiful sequence for All Souls: "O, the Vastness!" Hymns on "S. Alban, the Protomartyr," "the Martyrdom of S. Edmund," "Christian Martyrs," "Hymns of the Eastern Church," etc., form the rest of the poetic element. The spirit of Christian heroism seems to pervade every page of the work. It contains "The Dream of S. Perpetua," "The Last Show of Gladiators," "Erick's Grave," "S. Pothinus and the Martyr of Lyons," and "The Forty Martyrs of Sebaste." A book likely to help all who still think the "faith once delivered to the Saints" worth contending for. There are some misprints, however, which betray want of care in correcting the proofs.

SERMONS. By the late Rev. J. J. STEPHENSON, Vicar of S. Saviour's, Denmark-park. With an Introductory Preface by the Lord Bishop of Rochester. London: Wm. Isbister (Limited), 56 Ludgate-hill. 1884. Pp. 284.

A memorial volume, containing a selection from the Sermons of a young clergyman who was early driven abroad by illness, and died there. To the merits of his personal character his Bishop testifies in a short Preface. The sermons themselves are clear in style and vigorous in thought, though the mental horizon of the writer was as yet not expanded so far as, with the experience which added years would have given, it would surely have become.

THE BOOK OF THE BEGINNINGS: A Study of Genesis. With an Introduction to the Pentateuch. By R. HEBER NEWTON, Rector of All Souls' Protestant Episcopal Church, New York City. New York and London: G. P. Putnam's Sons. 1884. Pp. 811.

Our American sister is, it would seem, not unvexed by the controversies respecting the Sacred Books which have, in various forms, disturbed us of the Church of England. The volume before us is a report or reproduction of a series of Parochial Lectures on the Pentateuch, delivered on Sunday afternoons in one of the churches of the Diocese of New York, by its Rector. The Lectures created at length, as their character became known, great excitement among the Church people of New York,—what the author himself calls a "disreputable panic," which in turn brought from the Bishop a request that he would discontinue the course: and we really cannot wonder at either the general lay feeling or at the action of the Bishop. For the lectures are founded on the published works of such writers as Colenso, Von Wellhausen, Kuenen, and Robertson Smith, to whose works the author refers and with the general tenor of whose views he is in entire agreement. Clearly, without referring to the nature of the views themselves, the dissemination of them on Sunday afternoons is not what the pulpit of All Souls', New York, was intended for. The author does not seem to lay claim to original research; and surely, if he has made himself acquainted with the works of the Rationalist writers, he might have gone farther and studied the many and sufficient replies to them from the orthodox side. Had he done so, we do not think he

would have spoken in so confident a tone as he has done in these pages, about the many difficult matters of date and authorship. All these conclusions are mere guess-work after all; and why is Mr Heber Newton's guessing to be received as an oracle? But we are glad to learn that he has dutifully ceased the Lectures as his Bishop desired; and we trust he will study the subject far more completely before he breaks silence again.

THE LIFE OF CHRIST. By Dr BERNHARD WEISS, Counsellor of the Consistory, and Professor of Theology in Berlin. Translated by M. G. Hope. Vol. III. Edinburgh: T. and T. Clark, 38 George-street. 1884. Pp. 428.

The third volume of a work seldom differs in tone and character from the first and second; nor does it in this case. The work is indubitably the outcome of an able mind, and of one whose own tendencies are towards orthodoxy; but who has grown up in a highly sceptical *entourage*, and has been profoundly influenced by it. The feeling of being surrounded by a cold and critical public opinion has led the author to throw his views into an apologetic form, and to be desirous of approving his conclusions more to the sceptical intellect than to the devout; which does not render the work, according to our views, the more suitable for English readers. That the general character is learned and devout we gladly acknowledge. But we meet too frequently with views and phrases which jar painfully upon any reverent mind, and would prompt (if they were alone to be considered) a far more severe verdict. What, for example, are we to make of the statement with regard to the Agony in Gethsemane that even the thought of the humane purpose of the Divine Love "could not remove the terror of that awful doom before whose ominous approach His soul trembled" (p. 323), and declare that some authors "endeavour with big words and weak reasons to palliate *what is after all inexcusable*." (*ib.*) It is not, again, to our mind, a befitting mode of speech to refer to "Jesus' last despairing cry to God" (p. 372); and it is an assumption as gratuitous as any of those, made by other critics, which Dr Weiss delights to lash so cuttingly throughout these volumes, that "the Risen One had not a material body, which could only have been lifted up by the destruction of gravitation" (p. 408). How does Dr Weiss know that? For that our Lord's Body *was* material up to the last moment that we have any knowledge of it is shown by His answer to Thomas, and by His eating, as is expressly recorded, before the disciples. Moreover, it would seem that *some form* of materiality is implied in the very idea of a body; and that, indeed, on every ground, Dr Weiss' generalisation is a hasty and shallow one. We might go on to remark on many words and phrases, not perhaps so painful to the reader, but of a similar kind. But we have probably said sufficient to make our view of the work clear.

RELIGION IN HISTORY AND IN THE LIFE OF TO-DAY. By A. M. FAIRBAIRN, D.D. London: Hodder and Stoughton. 1884. Pp. viii., 182.

This is a well-meant attempt by the Principal of the Congregational College at Bradford to set forth to the workmen of that place a notion of religion unconnected with what he calls "the Churches." What religion is, what has been its action in history, what is its bearing on every-day life and on the questions of the hour, these and kindred topics are dis-

cussed in an argumentative style which requires and stimulates thought in the reader. As far as the fundamental ideas of Christianity can be divorced from the teaching of any particular Church, so far this book may make its way where more formal and dogmatic treatises would fail of finding acceptance. Never obscure and often rising into eloquence, if it will not convince the sceptic, it will arrest the attention of the indifferent, and instruct those who are willing to learn.

SHAFTESBURY: His Life and Work. By G. HOLDEN PIKE. London: Partridge and Co. Pp. 76.

There was a time when Lord Shaftesbury's violent bigotry obscured his fame as a great philanthropist and public benefactor; but no one can read this interesting account of his life and character without learning to forget his polemical errors, and to acknowledge that he has done a good work, and shown himself a true follower of that Master who went about doing good.

A KEY TO THE WYVERLEY NOVELS: with Index of the Principal Characters. By HENRY GREY. London: Griffith and Farran. Pp. 128.

In this little work the plot of each novel is, for the most part, lucidly enunciated, and we can recommend it as a study in the difficult arts of epitomising and abridgment.

Recent Sermons, etc.

The congregation of a certain Unitarian chapel in Boston, U.S., appear to have invited the Right Rev. Dr Randall, Bishop of Colorado, to deliver a lecture in defence of the principles of the Church to which he belonged. The result is given in a publication, entitled **WHY I AM A CHURCHMAN?** (New York: Dutton and Co.), which contains a plain and uncompromising statement of the claims of the so-called "Protestant Episcopal Church" in America. There are omissions, e.g., nothing is said of the Holy Eucharist, and there are many expressions which strike us as strange, e.g., "when a minister rises in the pulpit to conduct public worship," but as far as it goes, it is a sound and simple enunciation of Catholic doctrine and practice.—More about the Church can be learned from the Rev. H. Whish's **PLAIN CATECHISM** (Church Printing Co.), especially as to the claims of the English Church and the Theory of Intercommunion. The catechetical form of this little treatise is most un-Socratic, the answers being too long and elaborate, and the questioner seeming to know much less than the catechumen. But it is thoroughly sound, and contains most wholesome doctrine for these days of confusion and laxity.—**THE THEOLOGICAL CLAUSES IN THE SCOTTISH UNIVERSITIES BILL** (Blackwood and Sons), is not a very inviting subject to our mind. The disputes involved in the matter are, however, set forth in no very lucid manner by a writer who calls himself vaguely "Scotus," and who offers a solution of the difficulty by two alternatives imported from Holland, which seem to be of the character of that device for teaching religion in English Board Schools, viz., supplementing the instruction given generally by letting every sect have an opportunity of explaining its own tenets at certain specified times, to all scholars who think fit to attend their lectures.—While we are touching on Scottish matters, we may mention **THE SERVICE IN S. GILES' CATHEDRAL** (same Publishers), at the celebration of the Ter-

centenary of the Edinburgh University, when the sermon was preached by Professor Flint, who spoke with just enthusiasm of the past career of his Alma Mater. The service seems to have been somewhat ritualistic, containing the *Te Deum*, and formally appointed prayer, and ending with the blessing in our Communion Service, succeeded by a "Grand Fantasia in F minor."—It is not often that we have recourse to Germany for defence of Catholic doctrine or practice, but a minister has found, translated and published under the title *WHY DO WE BAPTIZE OUR CHILDREN?* (London: G. Phillip and Son), a treatise by Professor J. Wichelhaus, which vindicates the practice of Infant Baptism, and satisfactorily overthrows the Baptist heresy.—A writer, who modestly withholds his name, has produced *AN EARNEST REMONSTRANCE AGAINST THE RECITAL OF THE ATHANASIAN CREED* (London: Ridgway), which, he says, "two of our greatest and wisest Archbishops Tillotson and Tate" (*sic*), have desired to be well rid of. The author is no theologian; he does not understand the right meaning of the clauses to which he objects, and is not a trustworthy guide in other respects; so we may safely leave his oft-confuted arguments to the oblivion of which they are worthy.—Preachers should examine the original language of their texts, or they may fall into mistakes which will undo the good of their sermons. The Rev. J. H. Tait has not gone very far wrong in his otherwise excellent sermon on *DISCERNING THE LORD'S BODY* (Blackwood and Sons), but he could scarcely have defined "discerning" as seeing, looking at, if he had remembered that the Greek word was *καταβλεπω*.—Open-air preaching has a fervent advocate in Mr Gawin Kirkham, who in *A HOLIDAY TOUR IN AMERICA* (London: Open-Air Mission Office), gives a narrative of his own experience in this line. The paper is interesting, and, though of course very far from being orthodox, contains many useful hints and bright sketches.—Mrs C. W. Sylvester has published, under the heading *SUPPLICES AD GRATIAM THRONUM* (London: Griffith and Farran), a metrical version of part of the Litany, which is, we fear, not improved by the coercion into verse. What it gains in expansion it loses in force.

Recent School Books.

Three more volumes of Messrs Macmillan's excellent series of "Elementary Classics" have been issued, which in no way fall short of the standard attained by the preceding numbers. The first consists of *HOMER'S ILIAD*. Book I. Edited by Rev. John Bond, M.A., and A. S. Walpole, M.A., and contains in addition to the text a good excursus on Homeric Forms. The notes and vocabulary are well arranged.

F. H. Colson, M.A., has taken the *RISE OF THE ATHENIAN EMPIRE* from the first Book of Thucydides, and added notes and vocabulary for the use of beginners; but not the least valuable part of the work, to our mind, are the Appendices on the Idioms, Words, and Phrases used, and Passages for Greek Prose based on these chapters, which make the volume one of the most practically useful for schools that we have seen. Its only fault is that the quantity of text is too small. The note on the great versatility of the preposition *κατά* in Thucydides is well worth observation.

SELECT FABLES OF PHÆDRUS, Edited by A. S. Walpole, M.A.,

does not call for any special mention. The fables are well selected, and the notes and vocabularies clear and concise.

Messrs Macmillan also send us *PERRAULT'S CONTES DE FÈES*, with notes by G. Eugène Fasnaecht, and an illustration to each story. It is well got up and excellently adapted to interest and attract the learner.—For more advanced learners is intended Molière's Comedy, *LE BOURGEOIS GENTILHOMME*, with introduction and notes by Mr Moriarty, B.A.—From the Depository of the National Society we have *NOTES OF GRAMMAR LESSONS*, arranged to suit the requirements of the New Code of 1883. The Exercises and Examination Papers are very good, and the work may be safely recommended to all schools where English Grammar is taught.

We have received from Messrs Cassell and Co. the early numbers of Canon Farrar's *THE EARLY DAYS OF CHRISTIANITY*, which is being published in monthly Parts.

Magazines of the Month.

The *MAGAZINE OF ART* is occupied, as is very natural, with the current Exhibitions, and woodcuts are given of several of the more important pictures. Mr David Hannay contributes an exceedingly interesting historical review of "The Ship before Steam," with many illustrations of the marine architecture of the middle ages and of later times before "steam came and made everything utilitarian and ugly." The writer had a picturesque subject to treat of, for, as he rightly says, the vessels of that earlier time "are generally beautiful in form and are never anything worse than quaint." Enthusiasts will find the account of "Derby China, Past and Present," very inadequate because of its brevity; and a similar remark may be made respecting Mr H. Whitehead's article on "Old Church Plate," which, however, is excellent as far as it goes.

In the *CONTEMPORARY* we have to notice Mr Llewellyn Davies' dissertation on "Christianity, and the Equality of the Sexes." He argues unreservedly in favour of putting the weaker sex on an equal footing with the stronger, and that the original Christian teaching is more favourable to this than it is generally held to be. He fails, we think, to give sufficient weight to the fact that with regard to the marriage relation, at all events, some degree of obedience and subordination, willing and voluntary no doubt, is needful in order that the partnership may be an harmonious one. Dr Traill attributes "The Political Crisis" to a struggle, not about enfranchisement, nor even about the principles of redistribution, but "for the privilege of doing the work of redistribution." Then he goes on to discuss the case of the House of Lords, and lays down that the weakness of its "practical position" consists not in the hereditary principle nor again to any intellectual unfitness of individual peers, but to "its composition and mode of transacting business," and to the frivolity of the general pursuits of many of the members, which constitutes almost a disqualification for the work of legislation. The general public, he says, are apt to suspect

"that too many of the recruits resemble the hero of that story *ben trovato et non vero*—in which a young peer, unable on one of these occasions to bring his unfamiliar face to the recollection of an officer of the House, was compelled at last to use this 'one plain argument' to convince him. 'Do you think,' asked his lordship, in half-humorous resentment at the recollection of the more congenial scenes from which he had torn himself at the call of duty, 'Do you think I should be such a fool as to come to this place if I were not a peer?'"

THE NINETEENTH CENTURY opens with a discussion of the same subject, consisting of five essays by different writers, coupled together, under the title of "The House of Lords and the Country;" and since two of these are by Peers, two by members of the House of Commons, and one by the well-known champion of the working-class, Mr George Howell, it may be imagined that all the aspects of the question are pretty well represented. Under the title of "A Tangled Skein Unravelled," Dr Charles Mackay argues that the Sonnets usually supposed to be from the pen of Shakespeare are divisible into six distinct series, and that one at least of the chief of these was written not by Shakespeare, but by William Herbert, Earl of Pembroke.

THE ENGLISH ILLUSTRATED MAGAZINE is again an admirable number. "Cutlery and Cutlers at Sheffield" gives an account of the hardware manufacture without glossing over the record of outrages which had before been described by a popular writer, the late Mr Charles Reade. Still more interesting to the reader is the account of the great career of William of Wykeham, under the title of "A Master Builder." Miss Yonge's story continues with unabated picturesqueness and power.

BLACKWOOD begins a new story, "The Waters of Hercules," in place of "The Baby's Grandmother," which is concluded, and it seems to promise well. The interesting series of articles descriptive of "Berlin in 1884," finishes with a very just estimate of the character of Prince von Bismarck. The other articles need no remark.

CORNHILL is strong, as usual, in its serial stories. "Arch-deacon Holden's Tribulation" is by a writer who seems to find in the clergy congenial subjects, since he so constantly draws them. "The Editor's Literary Recollections" are better than ever, and the abundant supply of "society" stories which they contain must, we should think, render the number a valuable one to professional raconteurs. It is more amusing reading in fact, than the serial story from the same hand "The Talk of the Town."

MACMILLAN should be read for a carefully-reasoned and important article, indicating the probable principles upon which the coming redistribution of Parliamentary seats must proceed. We rather wonder not to have found this very needful subject more discussed in other magazines. "A Scene from Florida Life" describes some of the very quaint and bizarre forms which religious worship assumes among the negroes of the Southern States. "Mitchelhurst Place" is distinctly surprising in the present instalment. The Review of the month discusses, *inter alia*, the present dead lock between the two Houses of Parliament. The writer regards the two opposing views as irreconcilable, and thinks that "nothing can extricate either of the Houses except the unconditional surrender of one of them." Here we must cease our review for the present.

✠ SERMON ✠

The Joy in Harvest.

ISAIAH ix., part of verse 8.

"They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil."

When Isaiah wished to convey some idea of the bright and happy age which should be ushered in by the advent of the Messiah, he employed a two-fold similitude ex-

pressive of triumph and exultation. We may, therefore, look upon the words of our text as a kind of double picture set in a single frame, so that its component parts may be contrasted as well as compared together. Let us pause for a moment to consider them.

On one side is placed before us a merry harvest scene—just like what you might see going on in many a smiling corn-field of this happy English land. The rays of the departing sun still linger above the western hills, and the broad-faced moon is pouring down her flood of silvery light, as the last wagon groaning beneath its ponderous load issues slowly from the fields, the horses decked with boughs, the children laughing gaily as they sport around or clamber upon the pile of golden grain, the labourers with their implements cheerily bringing up the rear, and the farmer himself beaming with inward satisfaction at the realisation of his "harvest home."

On the other side is depicted the confused noise of battle, and warriors with garments rolled in blood, exulting in that fierce joy which foemen feel in prospect of hard-earned victory. Gradually the tumult passes on, and the ground is strewn with the dead and dying, with here and there a broken chariot and many a shivered spear. And then the camp followers issue forth to strip the slain, and to carry off the spoil to their tents until the pursuers shall return, when it shall be divided share and share to every man with boisterous mirth and songs of revelry.

You will see, therefore, that our attention is directed first of all to the joy of harvest—man's triumph in the labours of the field. And then we can almost fancy that we hear the ringing shout of victory as the battle sweeps across the plain. Dissimilar though such things may be, yet there is more than one connecting link between them. For "peace hath her victories no less renowned than war." We might even say that they are more real, more complete, more generally shared in. The rejoicing after some successful campaign is often loud and great; the news comes in, the cities are illuminated, the joy-bells are rung, the excitement is intense, and outwardly there is every appearance of extreme delight; but it is only a one-sided gratification after all. For many feel, alas! how keenly, that the victory has been purchased at the cost of many a valued life, and that warfare is always accompanied by desolation, and mourning, and woe. The crowds may pour along the streets, making the air resound with deafening cheers or martial strains of music; but within the walls of what once were happy homes, you may find the weeping widow and the orphan child, or sorrowing relatives, and may hear the sad account of husband, son or brother swept to an untimely grave. But in harvest joy this is not the case. Here we have an unmingled gladness; especially in a year like the present, when the crops are reported from all quarters to be unusually good—the triumphant result of toil and industry rewarded by the fruits of the ground. The farmer, now at rest for a while from anxiety and fatigue, can walk with peaceful mind

through the fields from which the sheaves have been gathered in ; he may think of his hard work in preparing the soil and sowing the seed in faith and hope ; of his concern, lest the blade so young and tender should be blasted by harsh winds, or consumed by drought ; and he may remember how when evil threatened, while he felt so powerless to ward it off, God visited the earth and blessed it, and sent the rain and summer sunshine to make it very plenteous. Nature seemed moved as by magic spell ; the blade grew into the green ear, and then into the ripening grain, so that before his eyes was brought about the fulfilment of the Psalmist's harvest hymn—"Thou crownest the year with Thy goodness, and Thy clouds drop fatness ; the little hills shall rejoice on every side ; the valleys also shall stand so thick with corn, that they shall laugh and sing."

And should not we derive from this fact a cause for thankfulness and praise ? Have we not good reason to believe that the abundant harvest of the present year is God's answer to the prayers of His faithful people ? Individually we have besought Him to supply our special wants from day to day, and to fill our hearts with food and gladness ; while in the Litany we have often joined together in offering up the petition that He would "give and preserve to our use the kindly fruits of the earth, so that in due time we might enjoy them." When prospects seemed dubious or gloomy, we were ready to discern the finger of God. Let it not be otherwise now ; but always bear in mind that the Almighty may be discovered in the midst of sunshine and of blessings, as well as in His anger and the storm. It is a great sin to shut Him out from our joyful days, and only to seek His face when our hearts are sad and sorrowful. Let us try to serve Him well in the time of rejoicing and prosperity, and then we shall know Him as our Friend and Helper if adversity or trouble be our portion.

But with regard to this, some one may feel inclined to say that the result would have been just the same whether we prayed for it or not, and may point to ungodly men whose crops are just as good as those of the most pious and the best. However, in reply to such objections as this, we must remember how it is written that "the Lord is loving unto every man, and His mercy is over all His works ;" while in another place it is expressly declared that our heavenly Father "maketh His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust."

If, therefore, we find that in His bounteous mercy He permits all alike to share in the general blessings, may it not be the correct explanation that the prayers of the faithful and believing few have gained this benefit for the whole community ? At any rate, Scripture supplies us with some notable instances of the kind, as when Abraham interceded for guilty Sodom ; or when Moses and Aaron fell upon their faces and besought the Lord that the congregation might not be consumed ; or when David

implored that his people might be spared from the wrath of the destroying angel. Nor can there be any reasonable doubt that this principle still holds good ; and that the abundant produce of the present year is in consequence of the supplications of God's people, who turned to Him in time of need and made known their souls' desire. This is a matter which affects the welfare of every class. More or less the price of bread concerns every household. Therefore if the harvest fail, all may well lament ; while if it be plentiful, they have cause to rejoice together and be glad.

But when your hearts are filled with the joy of harvest, do not let it pass away without pondering on some of the other lessons which this season is intended to convey. Learn that just as there can be no productive harvest without discipline, the same is required of those who would yield up themselves to CHRIST. Look at yon cornfield, what it has gone through ; mark how it was broken up with plough and harrow, cleared of weeds, and forced to go through a regular course of cultivation before there could be even a prospect of a golden crop to bend before the summer's breeze. In like manner the hard and stubborn heart must be reclaimed and subdued ; there is need of much watchfulness and anxious care lest the good seed be lost on the wayside hearer, withered upon stony ground, or choked among the thorns and pleasures of life, and so no fruit be brought to perfection. To ensure the desired result, the barren and sinful nature must be fertilised and regenerated by the rain and dews of the Holy Spirit ; the Sun of Righteousness must shed upon it the warming rays of Divine love and draw it to Himself ; and then we have the gracious promise—"he that loveth Me shall be loved of My Father." In such a case, who will not gratefully exclaim—"What reward shall I give unto the Lord for all the benefits that He hath done unto me ?" For it is not merely the joy of harvest or the gain derived from some special success that should now absorb the whole of your attention. But all the blessings and mercies of the last twelve months should be reviewed, whether it be in shops, or farms, or mines, or situations, or in your families and homes, thank God for all the good He has permitted you to enjoy, and praise Him for all the evil He has warded from your doors.

It is a pleasing reflection to feel that a harvest thanksgiving is neither a strange nor novel custom, nor is it confined to any country in particular. The Israelites of old regarded it as the most joyous of their festivals. The feast of tabernacles or of ingathering was one of the happiest weeks of all the year. They decorated their dwellings with palm, and olive, and myrtle branches, and perhaps with flowers too. They feasted and sent portions to those who had none ; they made great mirth, and rejoiced before the Lord. They resorted to the Temple to return thanks to Him, and presented as an offering the first fruits of their corn and wine and oil ; while by night the flaming lamps and strains of music added fresh

attractions to the scene. Such was the harvest joy to which the prophet alludes in our text, when grateful hearts in the day of gladness distributed to the poor, and acknowledged their dependence on the God who had given them *all*.

Those of you who are engaged in agricultural pursuits should especially appreciate these sentiments. There are at least a few of you who must have experienced the satisfaction of seeing the corn safe carried from field after field, and have looked with pride upon the swelling ricks. For it is a genuine victory in uncertain seasons to engage in conflict with the elements, and by skilful and patient industry to secure a plentiful provision of food. This is one of the triumphs of peace; this is a fulfilment of the primæval promise that honest toil should be rewarded, and that although the ground was cursed for sin, yet Adam's race might always find bread to eat if they sought it in the sweat of their brow.

But do not let your rejoicing on this occasion be a selfish one. Cause others to participate in it also. Even the spoilers on the battle-field divided their trophies with their comrades. Imitate them in that part of their work. Leave a little for the gleaners who follow in the reapers' tracks, as the servants of Boaz once did for Ruth,

"When sick for home
She stood in tears amid the alien corn."

Whatever your harvest-field may be, and every one of us has a special harvest-field—a little plot of ground in the wide bosom of the earth—do not sweep every stray ear into your pockets, or your tills, or your cash-boxes, or your barns; but divide the spoil with generous heart, that others too may rejoice in your rejoicing.

But should there be any one in this House of Prayer who is a stranger to such sentiments as these; whose soul is full of heaviness, and is vexed within him; who for a long while past has sown in tears, but has not yet been suffered to reap in joy; upon whom the sun of prosperity and gladness apparently has ceased to shine; and for whom the last year has been a series of reverses, griefs, and disappointments—"O put thy trust in God," and learn the lesson of patience and submission which He would teach you, Who "hath done all things well." Hold fast by the promise that "in due season we shall reap, if we faint not." (Galatians vi. 9.) And try to make your own that grand confession of faith which fell from the lips of a holy man of old—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; yet will I rejoice in the Lord, I will joy in the God of my salvation." Yes! although a fruitful land may be made barren for a time by the wickedness of them that dwell therein, and although our individual transgressions too often draw down their chastisement upon our heads, the covenant is still in force that "while the earth remaineth seed-time and harvest shall not cease." Though long delayed the times of refreshing must appear, when

they that mourn shall be comforted; and "he that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."

But, in conclusion, never forget another solemn theme for reflection, which harvest ought always to suggest. When the corn is falling before the reapers in the fields, and the autumn wind is sweeping the faded leaves from off the trees, think of that other harvest which is the end of the world, when every eye shall see the Son of Man seated on a cloud, and every ear shall hear the angelic voice proclaiming "thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Each season like the present should serve as a call to us from the book of nature; bidding us look beyond the dull fields of this lower world, with its storms and strife and turmoil, to the peaceful garden of Paradise, shining in the light of love, and watered by the crystal fountains of the river of life. May such meditations lead us to a closer walk with God; may each year find us more matured in grace, and better fitted for His heavenly kingdom. And at the last great day may we not be rejected as worthless tares, but by His mercy through CHRIST JESUS be counted worthy of a place among the wheat that shall be carried by rejoicing angels into the joyful shelter of His garner store!

EDWARD BELL.

The Next Number, August 29, will contain a Plain Harvest Sermon, by the REV. J. LOUIS SPENCER.

Current Facts and Notes.

The Lord Mayor is evidently bent on making his term of office a distinguished one. On Sunday last, we are informed by the *Times*, he visited Limehouse and preached at the Brunswick Wesleyan Chapel.

* * *

We are thankful to say that the Bishop of Lincoln is better, and in some measure regaining strength.

* * *

The new Canon of S. George's, Windsor, the Rev. Edward Capel Cure, of S. George's, Hanover-square, was installed Canon of Windsor on Friday last, in the room of the present Bishop of Ripon, Dr Boyd Carpenter.

* * *

Her Majesty the Queen has given a donation of 200*l.* to the Truro Cathedral Fund. We trust the Royal example will be actively followed. The difficulty of the Bishop of Truro in raising funds for his Cathedral is, to say the least, remarkable, considering the great influence Dr Wilkinson exercised when Vicar of S. Peter's, Eaton-square.

* * *

We are not likely to hear of "The Clerical Impostor" for some time again. Benjamin Norton Thompson, alias John Hobart Lindsay, alias John Proctor, was sentenced at the Assizes at Leeds by Mr Justice Mathew to fourteen years' penal servitude.

* * *

The removal of the original covering of the dome of S. Peter's,

Rome, and the renewal of the "leaden envelope" has just been completed. The work has been twelve years in execution, and cost 8,000*l*. The new cover, if spread out flat, would occupy nearly an acre and a half of ground.

Marriage in France has now become a temporary arrangement. Some fortnight ago the Divorce Bill, for which the French have to thank M. Naquet, became law, and thousands, we are told, are availing themselves of its provisions. Judicial separations may now be turned into divorces without any new process. Misconduct of husband and wife may now equally be a ground for setting this law in motion. Transportation of either wife or husband will henceforth be sufficient to produce release from the matrimonial bond, and offences included under the ample definition *injures graves*, i.e., not kicking or breaking bones, but moral offences, such as insulting observations against relations, will be enough to procure a divorce. We may indeed expect "great changes in the social life and literature of France," when those whom God hath joined together, man with so much facility ventures to put asunder.

The Bishops of London and Bedford are making an earnest appeal for funds for the approaching Mission in the East of London. Considerable expenses must necessarily be incurred, which must be supplied from without, as the Mission will be held in some of the poorest districts. Subscriptions should be sent to Rev. L. E. Shelford, Hon. Sec., Office of East London Church Fund, 26 St Mary-axe, E.C., or to any member of the London Mission Committee.

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Mr Gladstone has written to Archdeacon Norris, and requested him to put down his name for 50*l*. towards "the Bristol Bishopric Fund," which the Premier is desirous should be regarded "as a tribute, however small, of gratitude as well as admiration, to the illustrious memory of Bishop Butler, the greatest and most profound writer amongst the divines and prelates of the Church of England during many centuries."

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

DEAR SIR,—Forgive my troubling you, but in your kindly notice of my little book of Anecdotes, you speak of it as 'The Preacher's Promptuary,' thereby confusing it with a larger and more important work of a rather different kind, by the Rev. J. M. Ashley. My stories are entitled 'The Preacher's Promptuary of Anecdote.'

Yours very faithfully and obliged,

Easby Vicarage, Sandwich,

W. FRANK SHAW.

August 4, 1884.

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Total Annual Income	343,271
Amount of Profits divided at the last Quinquennial Bonus	437,347

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The Coming Church Congress.

The programme of the Carlisle Church Congress, as far as subjects and speakers have been at present settled, is now before the public. The opening subject, the "Duty of the Church with regard to the over-crowded dwellings of the Poor in Towns and Country," is one of first importance. No man better than the Bishop of Bedford could have been chosen to read the first Paper upon it. His experiences, since he has been Bishop, have been in the very parts where over-crowding is to be found on every side. We note that in the present programme, "readers" and "speakers" are not as yet divided, which we suppose will be done when the list is complete. We should be sorry to lose the written Paper which gives weight and solidity to each discussion.

"Popular Literature with reference to Infidelity and Public Morality" has received a considerable addition of strength to the list of speakers in the person of the Rev. J. W. Horsley, who has always something vigorous and original to say, and says it well. Rev. J. E. C. Welldon, who, in speaking at the Reading Congress on "the Church and the Universities," aptly described infidelity as "an atrophy of the spiritual sense," opens this discussion. He has the command of a lucid style and clear utterance. "What can England learn from Scotland and Ireland in Religious matters?" is an interesting inquiry, to which a contemporary, we see, gives the reply, "very little." Perhaps, with regard to the former, a lesson will be pointed by some caustic comparison between the conduct of the bishops of Scotland a hundred years ago in the matter of the consecration of Dr Seabury, of Connecticut, and that of the Primate of England, to the effect that a little less red-tapism may be an advantage south of the Tweed; whilst we may surely learn from Ireland to do all we can to stave off Disestablishment and the admission of the laity into Convocation. The eloquent Bishop of Derry will enliven this debate; the only brilliant speaker appointed to address the Congress on this subject.

The Right Hon. Sir R. A. Cross opens the debate on "the Report of the Ecclesiastical Commissioners." Sir R. Cross was himself a Commissioner, and was only five times absent from the sittings of the Commissioners which extended from June, 1881, to July, 1883, and were seventy-five in number. His treatment of this difficult subject is sure to be marked by a thorough acquaintance with it, and with that clearness of statement for which his speeches are noted. The "Working Men's Meeting" has not yet any speakers secured for it, except the Archbishop of York, who is always popular on that occasion, but we can fairly anticipate who the others will be. The faculty of being able to hit the mean between buffoonery and dulness is a rare one, which the Northern Primate possesses. The "Working Men's Meeting," which Mr Beresford-Hope once described as "the grandest and most magnificent" feature of Church Con-

greases, had its origin at the Sixth Church Congress, which was held at York in 1866.

We regret to see that "the Marriage Laws" finds no place in the programme, nor the "Report on the Church Patronage Bills." If Churchmen relax their opposition to the alteration of the Marriage Law, because they are tired of the subject and there is nothing new to be said upon it, they will find some day that they have lost the battle through lack of vigilance and persevering zeal. We wonder also that "Women's Work," which formed such a striking feature of the Reading Church Congress, and was the subject of such an interesting discussion at the recent meeting of the Northern Convocation, is omitted.

We confess that we are a little tired of the subject of "Lay Ministration," though Bishop Bromby, Mr C. Mackeson, and the Dean of Lichfield are amongst the appointed speakers. We trust the opinion of the Congress will be against the admission of laymen, however gifted, into the pulpits of our churches. We hail with delight their assistance in "other buildings," and in "the parish generally;" but consecrated places must be reserved for those who are "lawfully called and sent," in other words, those who are ordained.

"Music as an Aid to Worship and Work" will be spoken to by some of our best organists, amongst others, Mr Parratt. The first part of this subject, "Music in its relation to Worship," is one full of interest. We remember the chairman of the coming Congress, when speaking on this theme at a similar gathering, saying that men were born "Gregorians" or "Anglicans," and that it was no good to argue with them. The old question however, we suppose, is sure to come up again. We think with reference to music, as with other matters, the Church must bring out of her treasury "things new and old." With regard to "Music as an Aid to Work," we do not know that we quite understand what is intended, whether music as a recreation in the Concert-hall or Garden, or music as by Mr Baring-Gould and Mr Fleetwood Sheppard it has just been turned to account in their first series of 'Church Songs,' which, like the "folk-songs" of other lands, may be the enlivening accompaniments to lighten the daily toil and burden of life. The employment of music, whether as a stimulant to devotion, awakening in the human soul mysterious stirrings "and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence," as John Henry Newman said some forty years ago; or as an innocent amusement and refreshment, cannot fail to make the discussion on Wednesday night in the Drill Hall one of the most interesting during the Congress.

"Parochial Missions" is well divided into the "Preparation for," "Conduct of," and "Sequel of" the Mission; but we are surprised not to find the names of the two great Missioners, Canon Body and Canon Knox Little, amongst those invited to give their experiences. On the other hand "Foreign Missions" is admirably supplied with

speakers, amongst these we notice the names of the Secretary of the S.P.G., Prebendary Tucker, and F. Rivington: the former from his knowledge of the machinery of the Church's Foreign Missions, and the latter from his labours in India, are well fitted to address the Congress on this important theme. We see Professor Burrows is to be allowed an opportunity of airing his views respecting John Wyclif. We trust speakers will prepare for that discussion by carefully inquiring into Wyclif's opinions, both religious and political, and their tendencies and results. Let them grasp the meaning of his central thought "Dominion is founded on Grace," and whilst they give honour to him for his zeal in the translation of the Scriptures, remember those who laboured in that field before him, though with a different motive.

We are glad to see that two distinguished members of the Church of England Working Men's Society have been chosen to address the Congress. The President, Mr W. Inglis, is to speak on "the Duty of the Church with regard to the over-crowded Dwellings of the Poor;" and the indefatigable Secretary, Mr C. Powell, on "the Sequel of the Mission." The members of this Society are preparing, we understand, to render good service during the East London Mission in November. A new feature of their work we have noticed of late is the circulation of leaflets on various Church Truths, and giving assistance in parochial agencies. As toleration instead of persecution becomes the order of the day, the C. E. W. M. S. as well as the E. C. U. will move more and more out of the controversial into the practical sphere.

The Friday morning assembly, which is of a devotional character, has become the great meeting of the Church Congress. This feature, which was introduced for the first time at the Southampton Congress in 1870, is well provided for as to the division of the subject. There is a freshness about it, which is not an easy acquirement on the twenty-fourth annual meeting of the Church Congress. "Aids to Holiness," embracing the "study of the lives of holy men and women;" "Active Self-denying Charity," "Worship," and "Holy Communion,"—are topics calculated to supply a rich pabulum, but the list of speakers is rather disappointing. There was at first only one High Church clergyman amongst them, Canon Burrows, but the name of the Rev. R. W. Randall has been, we are thankful to say, added to the programme. On this subject it is more important than on any other to hear the best that can be heard from representative men of the different sections of Church thought and devotion. The strongest set of readers and speakers during the whole Congress appears to us to be those who are selected to treat of that all-important question—"the Advantages of an Established Church." It will be sufficient to name, the "Bishop of Winchester," the "Earl of Carnarvon," "Mr Stanley Leighton, M.P.," "Mr Albert Grey, M.P.," and the "Rev. T. Moore," the author of the 'Englishman's Brief,' to show the truth of our estimate.

We have not space at present to comment on other features of the Carlisle Church Congress, which on the whole may be regarded rather as announcing a solid *menu*, both as to subjects and speakers, than as suggestive of anything very brilliant or attractive. We may augur well for the conduct of the meetings, for the Bishop of Carlisle is an excellent chairman; and he is likely to supply certain humorous touches which are never lacking from his Congress utterances, and which may brighten and lighten an otherwise somewhat heavy programme.

Centennial Thoughts about the American Church.

No. V.—THE LITURGY.

The American Prayer-Book was, in the main, drawn up in 1789. In the Preface it is stated that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." The Revolution necessitated certain changes in the Prayers for Civil Rulers, and "while these alterations were in review before the Convention they could not, but with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient." Several times in the Preface reference is made to that of the English Book, in which authority is given to alter and amend as the "exigencies of times and occasions may require." Taking our Prayer-Book as a model the American Church has compiled a Liturgy in most respects similar, in others superior, in a few inferior.

I will note some of the differences between the two Books. I. *Mattins and Evensong*. The Absolution in the Communion Office is placed after the usual one, and either may be used. Special Anthems may be used on various occasions instead of the Venite. In addition to the Psalter are ten "Selections" of about three Psalms each, which may be used at the discretion of the Clergyman. The "Gloria Patri" may be omitted after each Psalm, but at the end of the whole must be sung either it or the "Gloria in Excelsis" which is printed after the Venite. The Nicene Creed is placed after the Apostles', and either may be used. The phrase "He descended into hell" may be omitted, retained or changed to "He went into the place of departed spirits." The Athanasian Creed will probably be restored shortly to its place. After the Collect for the Clergy are printed the Prayer for "all sorts and conditions," and the General Thanksgiving, thus saving the unlearned from much bewilderment. From Evensong the Magnificat and Nunc Dimittis are omitted, but are to be replaced; in their stead Psalm 92 and part of Psalm 108 are used.

II. *Litany*. When the Litany is said at Mattins the portion from "O Lamb of God . . . have mercy" to "We humbly beseech Thee, O Father" may be left out. To the general petitions of the Litany for travellers by water, for sick persons, young children, prisoners and the desolate, the American Church, as a mother for her children, adds special Intercessions to be used as occasion requires, and thus gives

greater emphasis to the fact that her sons are "brethren," members of one family, weeping with those who weep. The uneducated especially are benefited by these prayers; they have time to think. With us the short phrase or pause is passed before their slow brains have grasped its meaning, and they lose both teaching and comfort. There is also a Prayer to be used during the meeting of Convention, Diocesan and General. It seems to me that copies of this might well be struck off and authorised by our Bishops for use during the sitting of Convocation, at Congress and Diocesan Council meetings. Independently of the benefit to these Bodies, it would have the effect of awakening an interest in the minds of all congregations throughout the country, and teach them that the Church is a Divine not a State creation.

To the Thanksgivings are added one for "Recovery from sickness" and one for "Safe return from sea."

III. *Holy Communion*. After the last Kyrie the Priest shall say "Hear also what our LORD JESUS CHRIST saith."—(S. Matt. xxii., 37-40.) Then follows the Collect, "direct, sanctify, and govern." After the Gospel the people shall say "Glory be to Thee, O LORD." No Creed is said if Mattins immediately preceded; if not, then either the Apostles' or the Nicene may be used. In the first Exhortation the reference to the devil and Judas is omitted, and there is no further change until the Prayer of Consecration is reached. This Prayer is that of the Scottish Episcopal Liturgy, and consists of three parts, the Consecration, similar to ours, the Oblation, to which we have nothing answering, the Invocation, which is our first following Prayer, "We entirely desire." Should a second Consecration be necessary the whole of the two first and part of the third division must be repeated. Immediately after this Prayer and before the Priest's reception a hymn shall be sung. The remainder of the Eucharistic Office follows the English form. The Sanctus and Gloria are almost invariably sung.

The Offices for Holy Baptism are ours, with this liberty—that the portion beginning "Hear the Gospel" to "I demand therefore" may be omitted at the discretion of the Clergyman, provided only that it be used once a month "for the instructing of the people in the Grounds of Infant Baptism." Only one of the two opening Prayers need be read, and instead of the recitation of the Creed the question is put, "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?"

The alteration in the Catechism consists in substituting "spiritually" for "verily and indeed," in the answer on the Inward Part in the Lord's Supper.

The Marriage Office is much condensed, and less impressive than the English form. The Rubric permits its use in a house, and all the latter part, to be said going up to the Altar, is entirely omitted, and the Service ends with the Blessing before the Psalm. The opening exhortation is reduced to a few lines, and all reference to the "mystical union" is passed over.

The Visitation of the Sick has two alterations, the omission of the Absolution and the substitution of the 'De Profundis' for Psalm 71. There are three additional Prayers at the end of the Office, one for those present, one in case of "sudden surprise and immediate danger," and a Thanksgiving for the beginning of recovery.

In the Burial Office, the Psalm consists of the most appropriate verses of Psalm xxxix. and Psalm xc. gathered into one "anthem." At the committal the Priest says: "Forasmuch as it hath pleased Almighty God in His wise Providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general Resurrection in the last day, and the life of the world to come through our LORD JESUS CHRIST, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own Glorious Body, according to the mighty working whereby He is able to subdue all things unto Himself." From the last Prayer the phrase "as our hope is this our brother doth," is omitted, and in the preceding one the middle portion is thus altered: "We give thee hearty thanks for the good examples of all those, Thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech Thee that we with all those. . . ."

The Communion Service has been expunged, but added to the Ash-Wednesday Collect are the three last Prayers from that Service to be used on that day after the Litany.

The additions to the Liturgy consist of an Office for the Visitation of Prisoners, for Harvest Thanksgiving, for Family Prayer, for the Consecration of a Church, and for the Institution of Clergy to Parishes. All of these are well-arranged, pointed and helpful. The first of these Offices is divided into two parts, one for general prison use, the other for those condemned to death, with special Collect, Epistle, and Gospel for their last Communion, and appropriate Prayers for the time of the execution. It is an Office which should be in the hands of every English prison chaplain, and could not fail to be most useful. The Thanksgiving Service consists of certain additions to the usual Mattins, special Sentences, Anthems, Lessons, Collect, Epistle, Gospel, and Prayer. The Devotions appointed for family use are short yet full, and well suited to their purpose, they are, therefore, used morning and evening by Church people. If that volume, with its heaviness of composition, put out by Convocation, could be condensed to the three pages of the American Form, it would have more chance of fulfilling its mission. English Bishops could hardly do better than authorise for use in their dioceses the present and forthcoming extra Offices of the American Church. The Institution of a priest to his charge is in America a sympathetic Congregational Service, at the close of which the Wardens, Vestry and others, are by the Rubric directed to "salute and welcome him, bidding him God speed." How helpful, how warm and brotherly is this!

There are some verbal amendments in the American Liturgy, such as our Father who art, for "which art;" those who, for "them that;" direct, for "prevent;" earnestly, for "entirely;" spiritual, for "ghostly." The cultured Americans are great purists, and seek out acceptable words, and both speak and write as a nation, with more exactness and point than the generality of English people.

(From a Correspondent.)

Cleanliness is next to Godliness.

It avails little to be told that the above time-honoured phrase is wrongly quoted; that the true text runs: "Cleanliness is next to *Goodliness*," and the true meaning is, "If we cannot all be handsome, we can all be clean." The popular mind will ever cling to the popular form, and will attach to it the popular interpretation: that there is a good deal of religion in soap and water. And so there is, in a certain sense. "A clean mind in a clean body" is true to perhaps the same extent as "A sound mind in a sound body:" and, although refinement and immorality are freely found coupled together, they have nothing necessarily in common; whereas in the lower social levels, degradation of body and mind do go together, and ignorance, dirt, and vice seem natural and inseparable companions. Every parish priest in London can tell of the hopelessness of moral reform where the decencies are positively interdicted by over-crowded population; and most country parsons know how the cottage homes of England are sometimes not far behind the worst haunts of our great cities, in that physical uncleanness which certainly does lie very close to ungodliness.

Many people think that the Health Exhibition of 1884 ought to do something to remedy this state of things, at least in the rural districts. The troops of rustic excursionists which, generally under clerical guidance, have visited it could hardly return home, one would fancy, without some notion of the meaning and of the desirability of sanitary improvement. Unfortunately, the bucolic mind, however much the high-pressure education of the day may have awakened it to the necessity for reforms in the world at large, has a strong antipathy to their application in its own particular case; and the country parson has no more thankless task than that of pleading for the outlay of money on labourers' dwellings; not only because times are bad for the squire, but also because the latter think, and not unnaturally, that it is throwing away money to spend it upon improvements which are in most cases neither desired, appreciated, nor acted upon. The old-fashioned cottage is generally cited as being equally picturesque and insanitary; but whilst the modern cottage-house is certainly uglier, it is quite an open question whether it be any healthier.

In a small country parish, known to the writer, and containing some half-a-hundred houses, great and small, there are six model dwellings, built in two blocks, standing in different parts of the parish, erected during the last few years, with the latest improvements, and sometimes spoken of as *The Villas*. There have been more cases of fever, and more deaths in these six model houses than in all the rest of the parish together. In one, three children died in six weeks; at another time, next door, four died in ten days; and on different occasions there has been typhoid or diphtheria in every house of the six. In one case, where a boy had died, and a girl lay ill of diphtheria, an inspector came over from the nearest board-town, and with a few questions went away satisfied that no interference on his part was required. Shortly after, the parson came, "sniffing and smelling," as a dissenting neighbour indignantly remarked, "and poking his nose into everything;" when it appeared, upon cross-examining the mother, that the house (although very clean) was full of

bad smells; that the trap to the drain had always been defective; that the sewage tank, which required to be emptied every six months, had not been opened for nearly two years; that the whole spot was saturated with sewage gas; and that when the inspector had asked if they had any complaint to make, he had been told "No." Being reminded that this was not only an untruth, but one that endangered the lives of her family and neighbours, and that she had laid herself open to prosecution, the only reply was, "Well, you see, sir, we thought Mr ——— would be vexed if we made complaints, and we did not want to cause any unpleasantness." One would have thought that disease, losing your children, and breathing a fœtid atmosphere were "unpleasantness" enough, but they appear to be trifles compared with the risk of offending your landlord.

In the country, this drainage question underlies all sanitary reform. A sewage tank, properly attended to, with drains properly trapped and kept in order, would seem to be a great improvement upon the old unsightly and unsavoury plan of slops thrown into the garden to fructify the gooseberry bushes, or stagnating in an open ditch; but the old plan had one thing in its favour, it was open to the winds of heaven; and the new plan has one thing against it, it is always out of order. Everything which can possibly cause obstruction is poked into these pipes; tea-leaves, egg-shells, hair-combings, ends of soap, ravelings, flue, feathers,—whatever will not do for the pig goes to stop up the drain either inside or outside, and what between these and neglect, a first-class apparatus for the manufacture of deadly gases is placed at the very door of the model dwelling. People do not mean any harm, but they are ignorant, obstinate, and wedded to their old ways. Their notions are not those of the model cottage builder. A second living room means to them not better accommodation, but a best parlour, a show-room, with the family more than ever crowded in the smaller kitchen. A third bed-room does not lead to more wholesome chamber arrangement, but to a surreptitious lodger. Larger windows do not imply increased ventilation, but the reverse, for the walls are thinner and the draughts probably greater. Poverty cares very little for bad smells, but has a thorough dread of fresh air in-doors.

As regards cleanliness, the kind of house makes really very little difference. It rests with the tenant, not the tenement. Take the hovels which are met with in some parts of Oxfordshire, built of stone, yellow washed, with bright gardens in front, and flower pots in the windows. They contain below, one room rough-paved like a cow-shed, with a little out-house for a scullery. Upstairs they have one chamber, made perhaps into two, by a strip of curtain hung across. The ceiling is low, there is no fire-place, the window is small and does not open. This is the accommodation for a family, but all is scrupulously clean, although intolerably stuffy. The vitiated atmosphere is counteracted by the out-of-door life; the weakly die and the strong attain great age. The longevity of these districts is notorious, so is the immorality.

In the pottery or colliery villages, of three or four thousand inhabitants, we see a different type of things. Cleanliness is difficult by reason of smoke, but it prevails. Row after row succeeds of tidy houses with gleaming doorsteps, and in every window a flower pot stands upon an illustrated

Bible. The idle, the dirty, and the drunken, have their own quarter, and herd together, and the character of a family is decided by the row in which it lives. If the Health Exhibition could suggest some mode of thorough ventilation for houses which are built back to back, or enforce some rule for the consumption of smoke by tall chimneys, wonderful sanitary changes might be wrought in these places. It is not pretended that they are clean or inviting in any way; only that, even in the unfavourable circumstances which they present, there is a striving after cleanliness; for, fortunately, the northern lasses are endowed with strong anti-dirt tendencies, and devoutly believe in the religion of soap and water. But beside the two great classes of those who would be clean if they could, or could be clean if they would, there is a third and numerous class which seems unable to be clean under any circumstances—the class of muddlers. These are insani-
tary by nature. No exhibitions, no clerical admonitions, no neighbourly suggestions will ever keep them tidy. All their ways tend to squalor. Give them model houses and trim gardens to start with, slowly but surely squalor will set its mark on everything. Door-handles will vanish, rags will appear protruding from broken windows, the door-step will crack and grass grow out of it; the water-butt will leak, the chimney will smoke at the wrong end; the walls become grimy, the corners cobwebby, the floors filthy; rubbish and refuse will accumulate everywhere in little heaps, and smells become obtrusive; the garden gate will lose its catch, and presently drop from its hinges; the garden itself will be a frowy wilderness until the time for planting potatoes, when it will be violently dug up with a borrowed spade, and with many curses on the weeds, which will disappear for a time, only to spring up more vigorously and impart squalor to the crop. All this disorder need not argue depravity or even idleness on the part of the inmates. It is utter want of method, sheer inability to rise to the situation. An improved house will no more make improved tenants than a handsome church will make careless people religious. It is the preparatory training which is required. If the Health Exhibition can start anything in the way of instruction, let it send out its missionaries by all means, and the more and the sooner the better. But the improved cottager cannot be had without an improved system of teaching. If a better method of ventilation, or drainage, or anything is to be adopted, you must see it done yourself, or it will be left undone. In the case above mentioned, the inspector sent to make a report put a few general questions, received a few evasive answers, took no further trouble, but returned to those who sent him, quite unaware that traps were defective, drains choked, cess-pools overflowing, and a whole family being poisoned by stenches; a perfect example of how not to do it. In small villages, the whole system of inspection, whether of dwellings, nuisances, or school attendances, is a farce. Nobody wants to be interfered with, and everybody is afraid of offending everybody else, and unless the parson is willing to incur the odium of informing, things may take their course. This is not the light in which he is generally regarded. It is supposed, and rightly enough, that the influence of the parish priest may quietly bring about changes in matters whereon any other interference would be stoutly resisted; and this is true to a great extent.

But sanitary questions touch foundations whose depth even the clerical mind can scarcely gauge. The stagnant ditch may be an abomination, but it carries off everything and the ducks thrive in it; the pigsty adjoining the house may be pestiferous, but the pig—most insanitary institution although he be—is all important to the cottager; the dungheap may outrage the sense of smell, but to the peasant it is invaluable. In his ill-ventilated habitation, surrounded by his cherished nuisances, he is as happy as a king and perhaps as healthy, and whosoever would do away with them is no friend, come in what guise he may. In sanitary, as in all other evils, reform, to produce a lasting result, must come from within; and a suggestion which emanated the other day from some association of working men, seems, more than any other, likely to hit the nail on the head. It is, the appointment of paid government inspectors of labourers' dwellings. Such a suggestion may be thought to savour of grandmotherly government, and of interference with liberty of the subject or with vested interests; it may also be aimed chiefly at the crying abuses connected with the dwellings of the poor in London; but applied all round, it would have a very beneficial effect in the country also, as cutting both ways; and whilst compelling unwilling owners to provide weather-tight buildings, with proper accommodation, ventilation and drainage, would also compel unwilling tenants to comply with sanitary requirements the importance of which will be urged upon them in vain, unless coercive measures are available in case of need. This may seem a harsh conclusion to arrive at, but it is based upon experience. The Health Exhibition is deservedly popular; but if it is to be anything more than an amusing spectacle, its promoters will not rest satisfied with pointing out the many more excellent ways; their scheme will not bear its proper fruit unless they devise or inaugurate ways whereby those who most stand in need of instruction may be educated up to the desire to avail themselves of it.

(From a Correspondent.)

✠ CURRENT TOPICS ✠

We note with great thankfulness the result of the Capetown Synod. Our readers will remember our Leader on "the Grahamstown Judgment" two years ago. The decision of the Judicial Committee in the case of "*Meriman v. Williams*" did more to damage that Tribunal in the eyes of Churchmen than any previous judgment which that unfortunate body had given. It had before that ruling, often been urged in defence of the Judicial Committee that their Office was simply to interpret the law and not to make it, but according to the terms of the Grahamstown Judgment a Churchman has not only to believe what is in his Prayer-Book, but also to accept *in foro conscientie* the decisions of a Court which decided that the remission of sins in Baptism was an open question, the inspiration of the Scriptures quite compatible with the teaching in 'Essays and Reviews,' a denial of the existence of the Evil One no bar to the faithful reception of

the Holy Communion, which "dismissed Hell with costs," and displayed its negligence or incapacity by making statements on matters of historic fact, not of opinion merely, which were the reverse of true. The South African Church was wise enough in Synod to insert "a Proviso" in order that they may be free from the decisions of our Final Court of Appeal, which act, according to the ruling of the Grahamstown Judgment, deprived the present South African Church of the right to the Church property which belonged to the Church under the old régime. In other words, that the acceptance *en bloc* of Privy Council Judgments was a necessity in order to prove the continuity of the African Communion. The vital questions before the Capetown Synod have been, shall we rescind the Proviso, so as to secure the property; or shall we, come what will, retain our spiritual liberties and keep clear of the rulings of a discredited Tribunal? The motion to repeal the Proviso was lost, twenty-four voting against it to thirteen for it. Thus the South African Church has wisely elected to settle its own affairs without the interference of any other Tribunal, unless the Provincial Synod should accept such at any time as "a Tribunal of Appeal."

Archdeacon Fogg moved another resolution besides that for enthralling the African Church with the Erastian fetters of the Privy Council Judgments. He proposed that the South African Church should be bound to submit to the Archbishop of Canterbury as "the supreme Ecclesiastical Head," and to claim for him "all such offices as can be exercised by a Patriarch towards his subject Churches." Archdeacon Fogg's name is not suggestive of clearness, and there is a certain density resting upon the terms of this resolution. We think he is in the abstract right. There is an undue passion for nationalism, which seems forgetful that the Church, according to the intention of her Divine Founder, was to be One and not many, so that the federation of different national Communion under one head is a step in the right direction. The difficulty, however, in Archdeacon Fogg's resolution is that he attributes to the Archbishop of Canterbury a position and a title which he does not possess. There is no Patriarchate of Canterbury, as the Rev. F. Puller reminded the Capetown Synod; and Patriarchates are not decorations to be put on by Archbishops at will, but to be conferred by authority. We have difficulties enough to settle amongst ourselves before we can assume anything like a central government. A perfection of organisation is required for such wide-reaching control, which we certainly do not at present possess. Although, therefore, in the abstract we agree with Archdeacon Fogg's second motion, we are glad that it was rejected, as wrongly worded, and as, under present circumstances, unadvisable and impracticable.

Worthing seems to have had a happy time of it of late. It has become the scene of deplorable riots, which

Sunday after Sunday destroy the peace of the town. The Salvation Army is the cause of this state of affairs, which seems for some unaccountable reason to have made this watering-place its head-quarters. It appears that in the spring of this year that exceptionally tranquil body, "the Salvation Army," received orders "to bombard Worthing." The result of this warlike measure, according to a correspondent in the *Times*, has been, that on Sundays singing, shouting, beating tambourines, marching through the town in processions, and making a most intolerable noise and confusion, which occasionally ends in a general fight, has been the order of the day. Besides the Salvation Army, that grim spectre, "the Skeleton Army," has put in an appearance with the object of grappling with its more fleshly assailant. The Salvationists, as far as we can gather, notwithstanding the presence of the chief constable, a body of police, mounted magistrates, &c., are masters of the situation. Dr Goldsmith informs us that on Sunday last "we had half a Sunday in peace," as the Salvationists had "condescended to assure the authorities" that they would not come out in the evening. This is a nice state of things. We certainly agree with him that the time has arrived when something should be done by those who are in authority to prevent such an "intolerable nuisance" as that from which the quiet townsfolk of Worthing are now suffering. We see seven Salvationists were brought before the Brighton Police-court, four of whom were charged with assaulting the police, whilst three persons were charged with offences against the Salvation Army. Riots are more easily occasioned than quelled.

The Bishop of Chichester, who is in his eighty-third year, has been engaged with the triennial Visitation of his diocese during the last week, and bore the fatigue of the work and the heat of the weather wonderfully well, considering that he has reached the days when our strength is said to be "but labour and sorrow." One warning which Dr Durnford gave to the clergy is not unneeded, especially just at this season of the year—to be careful whom they employ as deputies. We see "the Clerical Impostor" so-called *par excellence* has his fourteen years' penal servitude mitigated to five years, so that, after all, we may expect to hear of him again. But there are others who belong to the same craft, and the clergy, as the Bishop of Chichester said, must be on their guard against them. His lordship requested observance of the 52nd Canon, that "the names of all Preachers which come from any other place, be noted in a book kept for the purpose."

The names of "strange preachers," not "change-preachers," as the *Times* calls them, would thus at any rate be chronicled. Mr Lindsay, *alias* Procter, *alias* Thompson, would have to make a selection. Something more than this is required, viz., "Letters of Orders," and "Letters Testimonial," without a sight of which a stranger ought not to be left in charge of a Parish.

REVIEWS

The Revelation of the Father.

THE REVELATION OF THE FATHER. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Regius Professor of Divinity, and Fellow of King's College, Cambridge. London: Macmillan and Co. Pp. 188. 1884.

These "Short Lectures" on the Titles of our LORD in the Gospel of S. John, on account of the somewhat abrupt termination of Canon WESTCOTT's connexion with Peterborough Cathedral, were never delivered. The book is now published "as a memorial" of the work of "fourteen Summers" spent at Peterborough. The principle upon which these Discourses are based resembles that upon which Mr Jukes constructed his work on "The New Man." The latter author traced in "the reiterated Amens of the Son of God" progressive manifestations of "the Eternal Life;" and Canon WESTCOTT finds "a series of self-manifestations" of our LORD in His different affirmations respecting Himself in the Gospel of S. John. The Sayings "I am come in My Father's name," "I that speak unto thee am HE," "I am the Bread of Life," "I am the Light of the World," "I am the Door of the Sheep," "I am the Good Shepherd," "I am the Resurrection and the Life," &c., are taken not as isolated revelations of CHRIST suitable to the occasion which called them forth, but as a progressive unfolding of the truth about Himself, bringing out into greater and greater clearness His Work and Person. Here we may note in passing that the author has chosen a title which supplies no clue to the contents of the book. "The Revelation of the Son" would be a far more accurate description than "The Revelation of the Father." That the Father is revealed through the Son is of course true, and that One Divine Person indwells Another; but we should not name that series of self-assertions, in which CHRIST ascribed to Himself certain Titles, as specifically "the Revelation of the Father." If we must divide revelation so as to attribute one part to One Person of the Godhead, and another to Another, we should prefer to follow Martensen's order. He includes under "the Doctrine of the Father," Creation and Cosmology, Permission of Evil, and Divine Providence; under "the Doctrine of the Son," the Incarnation and the threefold Mediatorial Office of CHRIST; and under "the Doctrine of the Holy Spirit," the Founding of the Church, the manifold operations of Grace, and the leading on to Perfection. It is evident, however, that Canon WESTCOTT uses the term "Father," not only of the First Person of the Blessed Trinity but as it is sometimes used in Holy Scripture of the Godhead; so that the title is intended to cover the whole revelation of the Divine Character by CHRIST. In the same way in the address "Our Father," at the beginning of the LORD's Prayer, it was held of old that the whole Trinity was invoked—"Ad totam tamen Trinitatem orationis hujus verba dirigimus." Still

we think the title is not well chosen, and betokens a certain indistinctness and vagueness of teaching which we meet with in the contents—faults which we have before had to find with Professor WESTCOTT's writings.

There is a certain vigour of faith, robustness of thought, and spirit of enthusiasm which pervade all the author's works, which in some measure compensate for this studied lack of definiteness. We give an extract from the third Lecture, which will illustrate both the strength and weakness to which we refer. Canon WESTCOTT is commenting on the words "I am the Bread of Life," and says :

"It is equally wrong to regard the words as a simple prophecy of the Sacrament, and to dissociate them from it. The words were addressed to the assembly in the synagogue at Capernaum, and they are addressed to the Church in all ages. They were spoken so as to be understood at the time, and yet to be understood more fully afterwards. They set forth clearly in thought what the Holy Communion presents outwardly in fact. They give the idea of which that gives the pledge.

"And here lies the marvel of divine love. Without some such external rite as the Holy Communion we might have doubted as to the fulfilment of the promise of CHRIST to ourselves. But that at once takes us out of ourselves. That enables us to think only of the LORD, of His words, of His Death, of His Resurrection. We can trust Him wholly. We can believe without reserve what HE has said. We can take the bread and wine, broken and blessed according to His Commandment, in the sure conviction that through them HE gives Himself to us for the strengthening and refreshing of our whole nature. We do not presume to say that CHRIST gives Himself only in this, but we 'have believed and know' that in this HE does give Himself. And then from the Holy Communion we can go forth to our common life, which is shown to us as all hallowed in that Sacrament, most universal and at the same time most personal, and be assured that CHRIST will be ever with us."

Whilst the same mind is conspicuous everywhere throughout these pages, there is a certain inequality of grasp traceable in the treatment of the different Titles. Thus, perhaps, the most charming chapter is that on CHRIST as "the Light of the World," a view of Him with which recent art has familiarised us.

The next to it, that on "the Door of the Sheep," though a subject which lends itself so easily for picturesque treatment, appears to us to be below the average, both in point of interest and in richness of exposition. To take an instance : Canon WESTCOTT says—there are two images, that of the fold and of the flock ; and it is only with regard to the former that CHRIST is "the door." Commentators have noticed, what the author does not remark upon, that CHRIST twice speaks of Himself as "the door." In the one case, he is the door of the fold, in the other of the flock. That is, HE is the entrance into the visible fold of the Church, and the way "by which the faithful enter to the Heavenly Father." "Twice," says an ancient writer, "CHRIST is said to be the door." HE is the door to present grace, and the

door to future glory. The mystical theologian under the title, "the door of the sheep," interprets the going in and out and finding pasture, of the soul entering into the contemplation of the Inner Nature of CHRIST, His Divine Perfections ; and then going out to gaze upon the moral and spiritual beauty of His Manhood. There are other points in this beautiful subject which are in like manner meagrely dealt with by Canon WESTCOTT.

Canon WESTCOTT, however, possesses the rare power of teaching truth under general terms, and yet presenting it with vigour. As a rule, writers who resort to generalities and give doctrinal outlines without filling them in, neither carry conviction into the understanding nor touch the heart. The fervency of faith which pervades Canon WESTCOTT's writings makes them, notwithstanding a certain vagueness of expression, always effective. Thus, what glowing utterances are these, when the author contemplating CHRIST as "the Resurrection and the Life," says :

"How is it that the fruits of affection and kinship can be taken up into and harmonised with a new form of existence, we cannot tell. It is vain for us, nay, far worse than vain, to seek to transfer directly to another order the limitations, the modes of action and dependence, which belong to this which we now are. It is enough for us that, as CHRIST's words assure us, human ties have a living permanence in Him, that they survive the transitory sphere in which they have here found their growth. And, therefore, it is that when we bear to their last resting-place those whom we have loved, these words first greet us at the churchyard gate with the certain promise that our love is not lost."

These are inspiring and enkindling words, and there are many such to be found in this volume, which we recommend our readers to peruse and possess. We wish, however, Canon WESTCOTT would not call the Festival of the Holy Ghost "Whit Sunday," although we know he can claim high authority for so doing.

Bishop Wordsworth's Conjectural Emendations.

CONJECTURAL EMENDATIONS ON PASSAGES IN ANCIENT AUTHORS. With other Papers. By CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. London : Rivingtons, Waterloo-place. 1883. Pp. 81.

This interesting volume consists of four dissertations on archæological subjects, of which the first, which gives its name to the whole, and the last, on "Pompeian Inscriptions," are the longest. Conjectural emendation of the text of old writers earned for itself a bad name in the hands of certain editors of the end of the last century and the beginning of the present, and it has in consequence become somewhat out of fashion. But emendations, conjectural or otherwise, so learned and so moderate as those given in these pages, must command general assent and acceptance. They have, too, as we have hinted, a certain flavour in them of an elder type of

scholarship which is far from being as common as it was. The great critic, Bentley, in the preface to his edition of Horace, ascribes success in the art of emendatory Criticism to the possession by him who would exercise it, of what he calls "*sagacitas et ἀγχινοια*, et, ut de Aristarcho olim prædicant, *divinandi quædam peritia et μαρτυκή*," and Bishop Wordsworth observes very happily that "for the right exercise of this critical art of divination two things are absolutely necessary: first, a careful study of Palæography, that is, of the forms and characters of writing used in ancient manuscripts; and secondly, an accurate knowledge of modern Greek pronunciation."

The examples of emendation given are as various as numerous, and range from the Idyls of Theocritus to the Septuagint Version of the Pentateuch, and the Christian Fathers S. Clement and S. Ignatius. Each of them, could we find space to quote at length, would doubtless be read with interest: but we can only find room for one, in which the Bishop very ingeniously, and as we can hardly doubt, rightly, corrects the well-known and very strange corruption of the description given of the martyrdom of S. Polycarp:

"According to some ancient manuscripts, it is recorded in that letter (cap. 16), that when the fire had been kindled by the heathen officers in order to consume the body of the aged Bishop, and when, after some time, he still survived amid the flames, then orders were given to an executioner to stab him with a short sword (*ἐφίδιον*), and that when he had done so, then (according to the common reading of the passage), *there issued forth* (from the wound), *a dove* (*ἐξῆλθε ΠΕΡΙΣΤΕΡΑ ΚΑΙ*), *and a stream of blood such as to quench the fire*.

"Consequently, in many modern histories of S. Polycarp's martyrdom it is stated that *a dove flew forth* from the body of the holy martyr. But the story of the dove was not in the ancient copies of that letter of the Church of Smyrna which were in the hands of Eusebius, the Church historian, writing about A.D. 325, as is evident from the description which he gives of that martyrdom, which is derived from that letter. Nor was the dove known to the historian Rufinus writing in the next century; nor to Nicéphorus in the fifteenth (see his history, iii. 35).

"The dove is not mentioned by Cardinal Baronius (*Annales* ad A.D. 169), nor by the Abbé Fleury in his *Church History* (Book iii. ch. 4), and the cautious Tillemont (*Mémoires*, iii. 341), says, 'This incident of the dove is not at all certain.' And yet Dr Middleton, in his zeal against what are called 'Ecclesiastical Miracles,' ascribes the story of the dove to the superstitious credulity of the primitive Church of Smyrna—an instance on his part of that uncritical credulity which is not unfrequently found in sceptical writers who charge others with superstition. But to pass on. Some critics, who have rightly rejected the introduction of the dove, have tried to correct the word *περιστερὰ* with various emendatory conjectures. Thus Le Moyne and Dr Jortin propose that we should read *ἐν' ἀριστερὰ*, *on the left side*. Ruchat proposes *περὶ στήθερα*, *about the breasts*. . . . But I confess that none of these conjectures appear to me to be satisfactory, and I believe that the words *ἐξῆλθε ΠΕΡΙΣΤΕΡΑ ΚΑΙ πλῆθος αἵματος*, ought to be

corrected by means both of a separation and of a conjunction of words, and by a slight alteration in them thus: *ἐξῆλθε ΠΕΡΙ ΣΤΥΡΑΚΑ πλῆθος αἵματος*, that is (as soon as the executioner plunged his short sword (*ἐφίδιον*) into the blessed martyr's body), *there issued forth a stream of blood about the shaft* (*στύρακα*) of the weapon, with such a copious flood (notwithstanding the old age of Polycarp), that it *quenched the fire*. The *στύραξ* of a weapon, as explained by Ammonius, means the *ἀκόντιον τοῦ ξύλου*."—(Page 13.)

The monograph on "Pompeian Inscriptions" has an interest of a different kind. The Bishop was, it appears, the first to perceive how in the familiar inscriptions roughly scrawled or cut on the frequented places of the long-buried city, we obtain a mass of information respecting the everyday life of the Pompeians of that day; of a somewhat trivial kind, no doubt; but the details of daily life in that or in any age must always seem trivial, though the complete picture of society will be incomplete without them. Very many of the topics and news of the day have their reflections here, as the Pasquin of the forum or the arena had his say upon them; and we are thus enabled to look at contemporary facts from a new point of view. Take for example:

"The following distich seems to be an expression of *gratitude* to one [pleader], from some client who had gained his cause through his advocate's ability, like that acknowledgment to Cicero for his eloquence from his grateful client Catullus,

Disertissime Romuli Nepotum, etc.

The two lines are:

*Littera Theorianis semper dictura salutem
Nomine nunc dextri tempus in omne manet.*

The sense of which seems to be, that the *littera capitalis* Θ the initial letter of *Θάνατος* (Death), with which the name of Theorianes began, which was known *before* only as an intimation of death,—the *nigrum theta* of condemned criminals, as the χ was of condemned words,—had *now*, by the influence of its bearer, who was probably (as Horace calls a good pleader) an '*insigne mastis prasidium reis*,' become a symbol of safety instead of destruction.

"As an illustration of the meaning of this letter *theta*, I may be allowed to refer to an inscription, I believe unpublished, which is preserved in the museum at Naples. It is a titulus, or catalogue of a *familia*, it consists of five columns, and is entitled

LIBERTORUM ET FAMIL. . . .

In it occur the names of certain slaves and freedmen, with the Θ prefixed, indicating that they were dead, as

Θ ALEXANDER VIL. (i.e. Villicus.)

Θ TYRANNUS MEDICUS.

Θ PHEBUS VIL.

"There is also in the same collection a muster roll of soldiers to which the same observation is applicable; and at Pompeii, on the wall of the corridor between the two theatres,

Θ EPAPHRODIT. . . .

is still legible."—(Page 68.)

Few volumes will have so much interest for the scholar and the antiquary, or be lingered over with so much of genuine enjoyment, as this thin octavo of the venerable Bishop of Lincoln. The miscellanea of his note-books

are richer, it may be said, after a long life of study and research, than the freshest results of most other men's activity. "The gleanings of the grapes of Ephraim," as it was said of old, "are better than the vintage of Abiezer;" and the example of untiring intellectual energy and industry, and of well-nigh continuous service to the Church, hardly slackening even unto old age, is something distinct from the results themselves, and is even more valuable still.

NOTICES

MIRACLES: An Argument and a Challenge. By SAMUEL COX, D.D. London: Kegan Paul, Trench and Co., 1 Paternoster-square. 1884. Pp. 140.

Dr Cox has here done a very useful work in restating the case of Miracles, which he has done with a clearness and accuracy very characteristic. He has, as he expressly says, contributed little of his own *beyond* the statement; and the argument is very much the stronger because it is substantially that on which the strongest and ablest thinkers on the Christian side have for some time been contented to unite, viz., that miracle is *not*, as it was once thought to be, "an infraction of law," but a *use of law* by a Higher Power, according to the special need of the moment:

"We throw no doubt," says Dr Cox, "on the steadfast and unchangeable action of the forces and laws of nature. We do not assert that in working His miracles our LORD either violated, suspended, or abrogated them. All we affirm is that GOD may, and that CHRIST did, use them in ways too subtle and profound for us to grasp, yet in ways not wholly unlike to those in which we ourselves bend them to our service, using them to heal the sick, and give sight to the blind, hearing to the deaf, feet to the lame, and life to the dying, or even to the dead. In short, we affirm that HE did perfectly and in full what even man may do imperfectly and in part. And we affirm it, we argue for it from premises which science herself has laid down, not only that the Bible miracles may be credible and reasonable to reasonable men, miracles which as we have seen, are distributed through its pages with a singular economy, and are prompted by a motive so worthy, so divine; but also in order that we ourselves may believe that GOD, by secret ways past finding out—but which probably would be no whit more wonderful to us, if we could find them out, than our own control over the world and men—can still help, and heal, and save us, that HE is not deaf to any of our prayers, or unable to answer them, but can still bestow wisdom and health, righteousness and love, on all who sincerely seek them at His hands."—(Page 115.)

This is, in fine, a little book, but a valuable one. Perhaps we may make the observation that the writer is not *quite* accurate in representing "the modern theory" to be that the forces and laws of nature are so far the "masters" of God "that HE cannot touch or modify them, cannot bend them to His will, or bid them run on his errands" &c. &c. A school of thought (such as the Atheistic) which regarded the forces of nature as being all powerful, as here represented, would not say that they were "masters" of God, because it does not acknowledge the existence of any such Being. On the other hand, Theistic philosophers who lay down that God governs the world by *general laws*, would not say that HE *could* not modify the laws of nature, but that to suppose His doing so would be to suppose an imperfection or case unprovided for in the original plan upon which the universe was constructed.

We are not here considering the correctness or reverse of these various views, but only that Dr Cox has not stated them with preciseness; which is always a fault in a controversial work.

SERMONS PREACHED MAINLY TO COUNTRY CONGREGATIONS. By the late Rev. EDWARD BAINES, M.A., Vicar of Yalding, &c. Edited, with a Preface and Memoir, by Alfred Barry, D.D., Principal of King's College, Canon of Westminster, and Chaplain in Ordinary to the Queen. London: Macmillan and Co. Pp. 289. 1883.

These discourses are simple, pious, and subjective. We note as a defect an absence of Sacramental teaching throughout the volume. Mr Baines must have forgotten the words said over him by the Bishop when he was made a priest, when upon the question "Who can forgive sins but God alone?" he remarks, "the dispensing of pardon is too precious and too important to be entrusted either to man or angels. This charge God confides to none but His only begotten Son."

The Bishop of Sydney, in an interesting memoir, shows Mr Baines to have been an accomplished scholar and an amiable man, but we cannot share Dr Barry's high estimate of Mr Baines's sermons.

NOTES OF CATECHISINGS. Compiled by A London Vicar. With a Preface by the Rev. W. J. Knox-Little, Canon of Worcester, &c. London: E. Longhurst. Pp. 237. Price 8s. 6d. 1884.

This is a most excellent manual of instruction on *almost* all points on which children need definite Church teaching. The notes are clear, and the subjects well drawn on. The fault of the work is a certain want of system in the order of the subjects. The book contains several most useful Tables on the Gospels, Epistles, &c. In the Notes on the "Conversion of S. Paul," however, there is some teaching which we cannot accept. Conversion is said to be the result of Regeneration, and Regeneration takes place at Holy Baptism. This implies that *all* need conversion. The writer of these Notes says—"Before Conversion the soul that has reached the time of moral responsibility is under God's wrath." We deny this, unless the soul has forfeited Baptismal Grace by deadly sin.

THE PROPER PSALMS.—FOR CERTAIN DAYS. With Notes by the Rev. T. T. SCOTT, M.A., Diocesan Inspector of Schools for the Diocese of Manchester. London: National Society's Depository. 1883.

We cannot speak very favourably of this little volume. The "Notes" are simply explanatory, and lacking in depth and in the devotional element, which latter is a serious defect in any attempt to elucidate the Psalter. If the author had consulted Lorinus, Le Blanc, or Hugo de S. Charo, or, if these were not within reach, the valuable Commentaries of Drs Neale and Littledale, he would have been able to carry out in a better manner the excellent idea of making the Proper Psalms of the Anglican Calendar better understood.

PERFECTING HOLINESS. By the Rev. EDWARD L. CUTTS, B.A., Hon. D.D., University of the South, U.S.A. London: S. P. C. K. Pp. 197.

This is a selection of brief essays upon certain points of morality, including six out of the seven capital sins, but leaving out one of the most heinous of them—the sin of Lust—to which there is but a passing reference in the chapter on "Self-Control." There is hardly the depth of treatment

which the title 'Perfecting Holiness' would lead us to anticipate. The book is designed, we are told in the Preface, "to be complete in itself as a study of character," with a view to the correction of vices and the cultivation of virtues. This is a large programme, and is scarcely carried out. Still there is much practical teaching in this little volume, which, though it can hardly be estimated a Treatise on Perfection, will be found very helpful in pointing out imperfections, and teaching, though somewhat too indefinitely, the way to rise out of them.

THE NEW TESTAMENT. By C. T. WYNTER.—"MANUALS OF RELIGIOUS INSTRUCTION." New Edition. Revised by EDMUND J. GREGORY, M.A., Vicar of Halberton, Devon. London: Rivingtons. Pp. 640. 1884.

This new edition of 'The New Testament,' one of the 'Manuals of Religious Instruction,' edited by "the Archdeacon of Bristol, J. P. Norris, D.D.," has been in great measure re-written. The chapters which are upon the Epistles and the book of the Revelation are entirely new, and analyses of the different books of the New Testament have been added. The "sketch maps" of St. Paul's journeys, and many brief notes, are also important improvements. Whilst fully appreciating, however, the labour which has been bestowed upon this volume as a compendium of facts, making it invaluable to the Biblical student who is not within reach of Commentaries, there is a vagueness about its Sacramental teaching which lessens its worth as a compendium of doctrine. A reference to the comments on the sixth chapter of St. John, and on the "power of the keys," will supply instances of this indefiniteness. We cannot allow that the Temptation of Christ was at least in part of a visionary nature, which is suggested by the words "When we read of His being on the mountain-top or on the pinnacle of the Temple, it was probably 'in the Spirit.'"

CONVERTS TO ROME. DURING THE XIXTH CENTURY. Compiled by W. GORDON-GORMAN. London: W. Swan Sonnenschein and Co. Pp. 80. 1884.

There are some books of which it must be said, with the utmost charity, that they are not published with a motive which can be respected. This is one such. Putting aside the pecuniary object of writing a work which is "as interesting as it can possibly be made," 'Converts to Rome' may have been compiled either for the purpose of displaying the attractiveness of the Latin Communion, or the lack of finality in the Tractarian Movement. The compiler informs us in his Preface that he has received "letters of encouragement" from the Cardinal Archbishop of Paris and the late Archbishop of Malines, and from other distinguished bishops; so that it is quite evident that the Roman Church has an eye to business in favouring Mr W. Gordon-Gorman's zealous efforts. If the object in registering the leakage towards Rome during the nineteenth century is to show what Tractarianism leads to, it is sufficient to read through the names of the perverts who are mentioned to see that a great many of them must have migrated under different and opposite influences. Moreover, if we are to estimate aright the relative strength of Romanism and Anglicanism, we must be provided also with a list of those who have seceded from the Roman Communion or returned from the Church of Rome to that of England, and of those who but for the Catholic Revival would have surely gravitated

towards the Roman Communion but who have now been retained. We simply decline to believe what is stated in the Preface, that "several churches in London" are credited with sending over to Rome some six hundred converts annually, until we see the names of the churches and of the persons.

We have no space or inclination to analyse the list of "Converts to Rome," but we more than distrust its accuracy. We will take but one instance of its untrustworthiness. Amongst those who have seceded from Brasenose College, Oxford, is included the name of "D. C. Lathbury," although we are authoritatively informed by the *Guardian* that that gentleman has more than once contradicted the statement. The fact that not only the names of "verts" are given, but also those of their relatives, especially if the latter happen to be at all distinguished, is a proof of the spirit in which the compiler has performed his task. The book, however, appeals to two strong movements of the human soul—curiosity and prejudice—and has therefore proved a literary success. This is the fifth edition, though with a somewhat changed title. It was formerly 'Rome's Recruits.' Mr Gladstone, strangely enough, seems to have found time to have a hand in suggesting the arrangement of the names.

OLD WINE AND NEW: Occasional Discourses. By the Rev. JOSEPH CROSS, D.D., LL.D. London: Charles Higham, 27A Farringdon-street, E.C. 1884. Pp. 240.

Dr Cross is here publishing a selection from his old sermons; and he has hit upon the idea of attaching to each the date of its production and first preaching, so that, as he says, "these discourses represent him in the successive stages of his ministry," which is, he adds, "the only autobiography he could produce, the only one, doubtless, to be desired." Under these circumstances the discourses are of very various merit. But each and all of them are worth careful perusal and will be found to edify, though some in a greater degree than others. Sermons which represent a ministry of more than fifty-four years must have another source of interest, too, the psychological.

THE DOCTRINE OF DIVINE LOVE; Or, Outlines of the Moral Theology of the Evangelical Church. By ERNEST SARTORIUS, Doctor of Theology, General Superintendent, Consistorial Director, and Senior Court Preacher at Königsberg. Translated by SOPHIA TAYLOR. Edinburgh: T. and T. Clark, 88 George-street. 1884. Pp. 378.

This is a very valuable theological treatise, marked by wide knowledge and clear and accurate insight; and it is orthodox even to a surprising degree. The name of Dr Sartorius was, indeed, well known as one of that small but distinguished school of High Lutherans who approximated very nearly in their doctrinal views to Anglican standards; and abundant evidence may be found in these pages of these Catholic tendencies. The author has been enabled to group very happily all the doctrinal facts with which he has dealt around the single principle of Divine Love, as related to it in different ways and in varying degrees. There is often much felicity in the way in which he applies this principle of Divine Love as the master-key whereby to understand the mysteries of fundamental facts: as for example, the mutual relations of the Divine Persons in the Holy Trinity. He points out (see note on page 19) that "just because God is Love, which necessarily requires a second self, there must be more than one Subject in the infinite essential Unity of God."

Thus, again, he shows Love to be the unifying agent in the Incarnation of God the Son in Jesus Christ :

"As such an act of love, it is no *a priori* inconceivable transubstantiation or alteration of the Divine into the human nature, nor of the human into the Divine; neither is it a blending or mingling of both into a third nature; nor any physical change of either the Divine or human nature, but it is—because thereby alone could they be reconciled, the most intimate union of both in love. It is thus no substantial or natural unification (monophysitism), no identification of Godhead and manhood which would be no reconciliation, but a loving union of their twofold being in the oneness of the Personal consciousness of the Redeemer (*unio hypostatica*). Love as everywhere, so here too, abolishes only the separation and not the distinction, only the disunion, not the duality, being on the contrary the alliance of the different. The greater the contrast between the infinite Divine and the finite human nature, the greater is the love which personally unites them in Christ. The possibility of this personal union is based upon the circumstance that, as the Divine nature itself is personal love, so too, is the human nature, created after God's *image*, intended to be loving personality."—(Page 136.)

Not less striking are his definitions on the subjects of the two Sacraments. On the latter of the two he declares: "The Lord's Supper is nothing else than the dispensing and appropriation ordained by Christ Himself of His Body which was sacrificed, and His Blood which was shed for us."—(Page 201.) Again, he says, "Baptism as the Sacrament of Regeneration has somewhat of a creative nature. . . . Christ is both Creator and Preserver of the Christian life by the living power of His Word and Sacraments, which both unite us with Him and maintain this union."—(Page 203.)

The extracts we have given, therefore, will sufficiently show that this is a work of much power and originality, and which is likely to be of much assistance to the student of theology in realising the great and important conceptions upon which that science is built up. It is quite the book which should be bought and patiently studied.

EARTH'S EARLIEST AGES: and their Connection with Modern Spiritualism and Theosophy. By G. H. Pember, M.A. London: Hodder and Stoughton. 1884. Pp. 480.

A similar work to the one before us, but shorter and less fully worked out, seems to have appeared in 1876. The author's chief thesis appears to be that the characteristic features of the age of Noah and of the outburst of human wickedness which occasioned the Flood are reappearing in a new Apostasy, which will usher in the last scene of the world's history. He points to the uprising and growth of that pestilent movement of Spiritualism; to the increased popularity in India and in England of Theosophy and even of Buddhism; to the endeavours made to assert for the female sex a new and independent position for women; the persistent seeking for illicit relations with spirits, that is with *demons*; to the forbidding of marriage, and the inculcating of abstinence from animal food, as significant signs of the end; and unquestionably, without agreeing in every deduction he has drawn, we must allow that he has here collected a number of most serious facts, to which the attention of the Christian world ought to be called. It is quite a book that deserves careful reading.

THE LORD'S SUPPER HISTORICALLY CONSIDERED. By the Rev. G. A. JACOB, D.D., formerly Head Master of Christ's Hospital. London: Henry Frowde, Seeley, Jackson and Halliday, Fleet-street. *s.d.* Pp. 82.

Dr Jacob's views respecting the Holy Eucharist, or as he inaccurately calls it the Lord's Supper, are well known, and

have been expressed before. This is a condensed statement of them. The writer appears to look at one side of the truth alone. It is strange he should imagine that he sees the whole.

SHORT HISTORY OF CHRISTIAN MISSIONS. From Abraham and Paul to Carey, Livingstone and Duff. By GEORGE SMITH, LL.D., F.R.G.S. Edinburgh: T. and T. Clark, 38 George-street. 1884. Pp. 226.

The only part of this manual which is well done is the earlier: that which is coterminous with Scripture. The later sections deal only, or chiefly, with Protestant Missions; Roman Catholic Missions, and even Anglican, are thrown altogether into the background. Even of its own selected division of Missions the account is so brief and meagre as to be little more than a mere index to the work and the workers.

THE PROMISED SEED. A Course of Lessons on the Old Testament, for Schools and Families. Arranged for every Sunday in the Year. By the Rev. CHARLES R. BALL, M.A., Vicar of S. Paul's, Peterborough. London: S.P.C.K. Pp. 276.

Each lesson consists of a passage of Scripture, two or more "Instructions" upon it, and a series of questions upon each. It is thoroughly well done, and will be of great use.

TE DEUM LAUDAMUS; to the Ancient Melody, from Merbecke and La Feillée. Arranged with Harmonies for Voices and Organ, by Rev. H. FLEETWOOD SHEPPARD, M.A. London: Novello and Co.

Lovers of ecclesiastical music, whose devotion to "Gregorians" proceeds from an unfeigned admiration for the rugged beauty of Plain Chant and not from a discreet desire to keep pace with the popular movement, will hail this contribution to their *repertoire* with delight. For it is no mere waif sent forth in the hope of attaining a momentary success; but a carefully-considered edition of the grandest Hymn to be found within the whole range of uninspired poetry, adapted to its own proper melody, by an editor who has done good service by so far departing from the beaten track as to give us a genuine Gallican version of the well-known tune, in place of the Milanese readings to which we have been so long accustomed. The difference between this text, and that most generally sung, on the authority of Merbecke, would probably be regarded, by the uninitiated, as very slight indeed; yet it would be almost impossible to over-rate the interest attached to this very circumstance, as pointing, with absolute certainty, to the derivation of all known versions of the Ambrosian Hymn tune, from a common original, now, unhappily, lost, but traceable in every ancient reading of the text we possess.

Mr Sheppard has wisely treated the Gallican melody, in certain places, in the true Gallican style. In the verses, "To Thee all Angels cry aloud;" "The glorious company of the Apostles praise Thee," and other places, he has accompanied the Plain Chant by successions of Thirds sung above the melody. Now, this is clearly intended as a restoration of the ancient *Organum*—not in its oldest form, in which the long unbroken successions of Fourths and Fifths would be intolerable to modern ears; but in a somewhat later guise closely akin to the *Faux Bourdons* substituted, at Avignon, for the more florid music condemned by Pope John XXII. Our Gallican brethren delighted in this simple form of harmonised accompaniment. The Clerks who sang it were called

Organisers; and, in a very early *Necrologium* mentioned by Du Cange, we find an entry to the effect that the *Organisers* of the *Alleluia* were to receive a fee of six pence, while in another place we are told that the four *Organisers* were to be paid two pence each. Later on, a new race of Clerks arose, called *Machicots*. But *Machicotage* was an abuse, consisting in the ornamentation of the melody with flourishes; and we think Mr Sheppard may possibly have had this custom in his mind when he wrote the organ accompaniment to the verse, "Thou didst open the Kingdom of Heaven." We wish we could praise the construction of the organ accompaniment as much as the careful editing of the melody; but, unhappily, it consists, for the most part, of harmonies which are as foreign to the style of Plain Chaunt as a Corinthian column is to that of an 'Early English' Triforium. Surely Palestrina, and the writers of his School, knew what harmonies were most in accordance with the sentiment of the Church's Song; and no modern musician need be ashamed to work upon the lines indicated by these great composers. We trust that Mr Sheppard will reconsider this point before he brings out a new edition of his work, which we hope will pass through very many editions indeed before we see the last of it.

LETTERS FROM AN UNKNOWN FRIEND. By the Author of 'Charles Lowder.' With a Preface by the Rev. W. H. CLEAVER. London: Kegan Paul, Trench and Co. Pp. 140. 1884.

These Letters enforce in a simple and loving manner truths which are not too prominent in the present day, the need of obedience to authorities both in Church and State, what authority is, and whence it comes. We highly recommend the little book to Sunday School Teachers, though here and there a little too excitable in tone.

Recent Sermons and Pamphlets.

The Rev. Digby S. Wraugham, whose work on 'Modern Methodism' lately occasioned much turmoil in Wesleyan circles, has published a sequel to that *brochure*, which he terms *RESCUE AND RETIRE* (Pontefract: R. Holmes). This contains a correspondence between himself and Dr Rigg, the Methodist champion, wherein the latter loses his temper and fails to justify his position, and the former, while retaining his equanimity, confirms his previous argument and increases its cogency.—Political sermons are not much to our mind, but we cordially agree with the Rev. C. E. Thompson in his discourse on *THE IMMINENT DANGER OF NATIONAL APOSTASY* (London: Hamilton Adams and Co). When religion is divorced from education, when measures are threatened that will legalise incest, and admit avowed atheists among our legislators, when the motto "Dominus illuminatio mea" has lost its application to the teaching of Oxford University, the pulpit may well be excused for uttering its protest against the modern policy which has rendered such things possible.—In a similar strain the Rev. Cecil B. Carlton cries aloud of ENGLAND'S SIN, HONOUR SOLD, TRUTH BETRAYED (London: Kegan Paul, Trench and Co.), and denounces our moral cowardice, our "general falseness," and sordid love of money. The accusation is powerfully put and but too terribly true.—The Rev. D. J. White, whose clear and telling tracts are in everybody's hands, has published his Essay in reply to that

somewhat silly pamphlet on 'The Church,' about which so much has been written lately. Mr White entitles his little answer *THE ONE VISIBLE CHURCH*, and though in the short space at his command it is impossible for him to treat the subject with any fulness, we think he has plainly indicated the right solution of the alleged difficulty, and the fallacy which underlies the whole question as propounded by Mr Carr.—We have had more than enough of the "great Augustinian Monk," but the Rev. J. K. Quarterman in his *SERMONS ON MARTIN LUTHER* (Woolwich: Pryce and Son) sickens us of the subject still more, when he asserts that Luther's doctrine of justification "was by our martyred forefathers embedded in the pages of the Book of Common Prayer." Reading one's own views into a document seems to have become quite a science since the Privy Council set the example.—Wycliffe also has been lauded and glorified in most unreasoning fashion, and by few more uncompromisingly than by Henry Varley, B.A., in a pamphlet called *JOHN WYCLIFF: A Chapter from English History* (London: Whittingham and Co.). The measure of the writer's fitness to teach others may be inferred from the fact that he considers Augustine to have introduced Christianity into England.—In a sermon called *WITNESSES TO JESUS* (London: Rivingtons), the Rev. Sydney Phillips feelingly appeals to Churchmen to take more active interest in Mission Work, with especial reference to Assiniboia, in North West Canada. The Sermon is enriched with extracts from the farewell words of the single-hearted Canon Anson, the new Bishop of that Diocese, who heard the voice of CHRIST, and "without delay left all and followed Him." May his example inspire others!—The title of Dean Burgon's plain spoken, trenchant, and occasionally humorous sermon on the Oxford University Statute of April 29, 1884, tells its own tale. The title is this: *TO EDUCATE YOUNG WOMEN LIKE YOUNG MEN, AND WITH YOUNG MEN,—A THING INEXPEDIENT AND IM-MODEST* (Parker and Co.). Those who think with the Dean will deem that he has abundantly proved his thesis. We were not till now aware that the supporters of the measure were influenced not so much by argument and reason as by a feeling of admiration for the excellent "ladies who preside over Lady Margaret and Somerville Halls, and the charming specimens of young womankind who had made those Halls their temporary home." To these the men succumbed. "I remember," adds the Dean, "once reading of something similar in an old book. The man was very sorry for it afterwards. So was the woman."—Whether our views coincided or not with those of Sir John Bennett we must have condemned his pamphlet on *THE HOUSE OF LORDS* (London: David Bogue), as unwise and disrespectful; but holding his opinions to be erroneous, his notions of history to be shallow, and his projects full of peril to Church and State, we are bound to record our protest against this most lamentable production.

➤ Parochial Column ➤

QUESTIONS FOR SELF-EXAMINATION (A. R. Mowbray) is designed especially for the use of children who are preparing for Confirmation and First Communion. The Bishop of Chester, in a brief preface, commends the 'Questions' as not

going beyond the teaching of Holy Scripture, nor too minute. We think the little book will be a great help at a critical time of life. Some of the questions, however, require to be more carefully worded, as, e.g., "Have I joined improper places or acts of worship?"—PLAIN PRAYERS FOR CHILDREN (same publishers) is excellent, but the picture on the cover seems to have no direct bearing on the contents. The "Orphan's Prayer" is especially to be noticed, as supplying a need, and reminds us of the Psalmist's words: "When my father and mother forsake me, the LORD taketh me up."—A LITTLE GARLAND OF THE SAINTS (same publishers), is one of the prettiest books we have seen for some time. Both pictures and verses will delight children. The "Blue Bells" of S. George, the "Primrose" of S. Agatha, the "Tree of Life" of S. Christopher, the "Speedwell" of S. Veronica, the "Christmas Rose" of S. Agatha, the "Golden Feverfew" of S. Faith, and "our Lady's Flowers," Lily and Clematis, make up a garland of flowers of undying beauty.—LIFE, LIGHT, LOVE (Griffith and Farran), is a little book of texts and verses on "the Divine Nature and Character."—PRAYER BEFORE AND AFTER COMMUNION, PLAIN PRAYERS, THE GOSPELLER in its new form as an illustrated magazine of thirty-two pages for one penny, MEMORIAL CARD of a 'Mission,' of a child's death with the words "He shall gather the lambs with His arm;" 'Rules for Choristers,' Cards of 'Confirmation and First Communion;' 'Remember, Christian Soul,' with gilt cross; 'Anima Christi,' 'Three Rules for Christian Households,' &c. &c., and leaflets on 'Worship,' 'Holy Communion,' 'Address to Communicants,' with capital hints, &c. (Mowbray), all to be recommended, but especially the first—'Prayers Before and After Communion.'—THE FIVE GREAT EMPIRES is a brief sketch of some chief facts of Ancient History, including that of the "Chosen People," and is a readable compendium of the subject.—THE FIGHT OF FAITH (Masters) is a little book "dedicated to Soldiers by a Soldier's Son," as we are told in the preface by "James S. Pollock." The first part contains instructions; the second, devotions. We need hardly say that Confirmation is described, not as a mere renewal of Baptismal vows, but the reception of a new gift of grace. The truth that the Christian life is one of conflict is well set forth. Some little time since, an officer of the Salvation Army who was seated opposite a well-known ecclesiastic in a railway carriage, had the impertinence to accost him thus—"Have you found peace, sir?" Whereupon the clergyman in question, who is noted for readiness of repartee, replied in a shrill voice, "No! War." The aforesaid officer did not venture a second time upon an interrogation. The 'Fight of Faith' contains useful teaching for the Christian's Warfare.—THE LESSER HOURS OF THE DAY is a revised and enlarged edition (Mowbray) of the 'Manual of Devotions,' compiled by the Rev. A. D. Crake, which is well known and valued by many.—RE-HOUSING OF THE INDUSTRIAL CLASSES, by Rev. H. Solly (Sonnenschein), touches upon a subject which is now most prominent. Mr Solly suggests a method for turning Town Rookeries into Village Communities on the outskirts of great cities. It is cleverly written and the plan well worthy of attention. But the difficulty is, we fear, that many of the class to whom it is desired to give room and fresh air will be found to prefer "the Rookeries."—HAND-BOOK FOR YOUNG CHURCHWORKERS (National Society) is a

book full of good practical hints. There is one point it lacks. It does not insist on the importance of making "Sunday-School Teaching" *dogmatic* from the beginning. Thus, in the specimen given, which is on the miracle of feeding the five thousand, the conclusion drawn from the record is "How kind Jesus was! And therefore He will give all things needful to us." Whereas the first truth to be enforced from the marvel is—"Jesus could do this, because *He is God*."—THE ORDER FOR THE COMMUNION OF THE SICK (J. Hodges) has a few instructions, but they do not seem to us "specially adapted for the unlearned." The type, too, should be larger, for a sick-room is often necessarily dark.—As the Festival of the Association for Promoting the Unity of Christendom is coming round again, we may call attention to a Sermon by Canon Carter, of Clewer, on THE HOPE OF REUNION, which was preached at S. Barnabas, Pimlico, and which escaped our notice at the time. It contains a calm and dispassionate treatment of a subject of primary importance. It will be remembered that the Bishops assembled at what was called "the Lambeth Conference," in 1878, suggested "a season of prayer for the Unity of Christendom."—We have received a mass of Temperance literature, TEMPERANCE CHRONICLES, REPORT OF LONDON TEMPERANCE HOSPITAL, Archdeacon Farrar's NATION'S CURSE, &c., amongst these we single out for note three sensible pamphlets: SOBRIETY, by Rev. C. Lambert Coghlan (Rivingtons), is an excellent setting forth of the mean between the two extremes, founded on the teaching of Holy Scripture. TRUE TEMPERANCE, by M. A. Austen Leigh (Rivingtons), also shows from a Scriptural standpoint that the position that all ought to be Total Abstinents cannot be maintained. We admit, however, the advantage of the Teetotal programme as a rough and ready instrument against what Archdeacon Farrar, with his hot rhetoric, calls "the reeling army of our drunkards." Though we believe moderation to be a higher degree of virtue than total abstinence, yet extreme conquers extreme. The Rev. R. Eyton, in THE PHARISAISM OF MODERN TEETOTALISM, denounces the spirit which is not unusually to be met with in teetotallers, a sort of Pharisaic superiority over those who use God's gifts without the temptation to abuse them. We have heard of Total Abstinents who term those who have not gone the whole length of Teetotalism—"the Drinkers." A perusal of Mr Eyton's sermon (which might well be a little more moderate in statement), is calculated to make such men humbler and wiser.

✠ SERMON ✠

Harvest Thanksgiving.

PSALM cxlv. 10.

"All Thy works praise Thee, O LORD: and Thy Saints give thanks unto Thee."

This beautiful Psalm is a burst of praise at the close of a long life, full of startling events and sudden changes—a life, begun in the quiet sheepfolds of Bethlehem, and ended amid the pomp and grandeur of the purple. It had been a life of war and bloodshed and civil strife,

but just as on some wintry day, towards eventide the storm-clouds drift upwards from the west, and leave the distant horizon glowing with light, so it was with David's life, "in the evening time there was light." The end was calm and peaceful. And so this Psalm seems to me like the Evening Hymn at the close of David's life. He looks back and sees the winding path along which God has led him, and says :

"I will magnify Thee, O God my King, and I will praise Thy Name for ever and ever. Every day will I give thanks unto Thee and praise Thy Name for ever and ever. All Thy works praise Thee, O LORD, and Thy Saints give thanks unto Thee. They show the glory of Thy Kingdom and talk of Thy power—that Thy power, Thy glory and mightiness of Thy Kingdom might be known unto men. Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all ages."

And then, perhaps thinking of his own chequered life, and his own terrible fall, he sings in more plaintive strain—"The LORD upholdeth all such as fall, and lifteth up all those that are down." Then the vision changes, the dark pages of his life are lost to view, and the innocent days of his early manhood come crowding on his memory—the calm sheepfold and the green pastures. The bleatings of his flock are heard through this long distance of time, and then thinking of God's tender care over all His creatures, and recalling the upturned look of the fowls of the air and the poor dumb animals, he sings—"The eyes of all wait upon Thee, O LORD, and Thou givest them their meat in due season. Thou openest Thine Hand and fillest all things living with plenteousness." Thus the strain of praise flows on in stately numbers,—like the triumphant march of the Son of David when His Face was set towards Jerusalem,—and ends with high thanksgiving. "My mouth shall speak the praise of the LORD, and let all flesh give thanks unto His holy Name for ever and ever."

Yes, this is truly a beautiful Psalm. Bishop Patrick tells us that the Jews had a saying that if anyone said this Psalm three times a day, he would not fail to be a child of God's kingdom, and I am sure we cannot find a more suitable text for our Harvest Thanksgiving Services than that which the aged Shepherd King of Israel gives us in this Psalm of his old age—"All Thy works praise Thee, O LORD, and Thy Saints give thanks unto Thee."

1. *All Thy works praise Thee, O Lord.* When we think of God's works, what a vast array present themselves to our own feeble sight. Wherever we turn, there are God's works; and man himself, endowed with an undying soul, is the centre of all these works. The heavens above, with the sun, moon, and stars, are the work of God's Fingers; and every fowl of the air, every mighty fish flashing through the waters of the great deep, every living insect, and the treasures hid in the bowels of the earth, all, all are God's works. And these works, animate and inanimate, are said to praise God. We will not speak

now of those invisible works, the angels and archangels and all the company of heaven. We know that for ever and ever there rises up before the great Throne of God the eternal Sanctus led on by the bright Seraphim, and that in Paradise even now may be heard fragments of that "new song" which will be sung hereafter before the Throne, "as the voice of many waters, and as the voice of a great thunder," blending with the voice of "harpers harping with their harps."

But we would speak to-day of the voices of nature. We would hear the visible works of God praising Him; we would think of the trees of the forest, bending to His will as they are swept by the wintry blasts; we would hear His praises sung in every murmuring brook, in the rustling of the fields of golden corn. "There is neither speech nor language, but their voices are heard among them. Their sound is gone out into all lands, and their words into the ends of the world." There is, my brethren, in the natural world around us, something answering to the soul of man, an invisible Presence and an unseen glory underlying all things. There are moments when the soul seems to touch this inner spirit of creation, and we hear sounds and see sights which give us a passing glimpse of the world as viewed perhaps by the angels. At such times every blade of grass has a voice, every sheaf of corn carried amidst the joy of the reapers into the well-stored barn, speaks to us as we pass along, and adds its chord to swell the hymn of praise that ascends by day and by night into the ears of the great Father of us all. Well then does the Church of God, during the days of her sorrow and penitence, when, like the three Children, she passes through the purifying season of self-discipline, of fast and vigil—her fiery trial—well does she lift up her voice and call upon God's works to praise Him. "O all ye works of the LORD, bless ye the LORD, praise Him and magnify Him for ever. O ye snow and dew, bless ye the LORD. O ye winter and summer, bless ye the LORD. O let the earth bless the LORD, yea let it praise Him and magnify Him for ever." Yes! this framework of creation, this most perfectly-ordered beauty, ascending from lowest to highest, descending from highest to lowest, never broken, but tempered together and forming one grand whole, in harmony with the things that are not seen, and with realms unknown, joins in the great Amen which ever goes forth from all the works of God.

All Thy works praise Thee! They praise God by their very beauty. The beauty of the earth, as S. Augustine says, is a kind of voice of the dumb earth; and when we see the corn waving in the fields and the poppies nodding to the breezes, and we ask, Who made these? Who caused the golden corn to spring up and grow and yield, "some thirty, some forty, some an hundredfold." Who sowed the flowers strewn at our feet on every side? Does there not come a voice from the fields—"We made not ourselves, God brought us forth." Does not everything seem to say—

"Praise God from Whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye Heavenly Host,
Praise Father, Son, and Holy Ghost."

2. And now, dear brethren, we come to the point at which these thoughts of God's works praising Him, and our thoughts on coming here to-day touch. "Thy Saints give thanks unto Thee." We are God's Saints—we are "called to be Saints," and the "giving of thanks" has ever been one of the features of the worship of the Saints here below. God has blessed us with an abundant harvest, our eyes have been waiting upon Him, and He has given us our meat in due season. And we bless God here to-day for our creation, preservation, and all the blessings of this life. While we have been slumbering and sleeping and eating the bread of idleness, God has been at work—"He that keepeth Israel shall neither slumber nor sleep." He has watched the corn in the earth. His Eyes have seen it spring forth, at His call the clouds brought their rain. The frosts and snows of winter, the early dews, the rays of light and heat have all been summoned in due order by Him who "holds the sea in the palm of His hand," and who "upholdeth all things by the word of His power."

Thy saints give thanks unto Thee. Yes, we are now feeling grateful for these things, but let us remember the words of our prayer of thanksgiving. I fear their familiar sound passes by too often unnoticed, "We beseech Thee give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that *we show forth Thy praise not only with our lips but in our lives.*" This is the true test of Thanksgiving—"Thanksgiving." The heavens are always telling the glory of God. His works are *in themselves*, in their beauty and in their obedience to God's laws, ever giving Him praise. Are we?

And then there is that higher Gift, beyond all conception—the gift of God's only Begotten Son, who comes to us as the Bread of Life to strengthen and refresh our souls. Have we blessed God for this gift? or, are we less thankful for the "living bread" than for "the meat which perisheth." I fancy I hear some one saying—I should like to feel more thankful, but my heart is so cold. Well, then, ask God's Holy Spirit to give you a thankful heart. Try and join more and more in acts of praise and thanksgiving—the Prayer-Book is full of thanksgiving, and the Bible is full of exhortations to be thankful, those are commended who "*rejoice with joy and unspeakable.*" Thanksgiving and prayer are ever to be blended together. "Continue in prayer and watch in the same with thanksgiving." Say from the depths of your soul, "We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting." A thankful disposition may be formed just as any other habit of mind. How can we join with angels and archangels, and with all the company of Heaven, in the New Song if we have not learnt the lesson of thankfulness here? Love is the root of

thankfulness, and love is a gift of the Spirit; it is not ours by nature, but it is a flower planted in our hearts from the Paradise of God, therefore we must pray that love may grow and blossom in our hearts,—love to God and love to our fellow men,—and to all God's creatures,—and then one beautiful ray from that flower of love will be Thankfulness. God will answer our prayer in His own good time, only let us pray on day by day. "Pour into your hearts such love towards Thee, that we, loving Thee above all things, may obtain Thy promises which exceed all that we can desire, through JESUS CHRIST our LORD. Amen."

J. LOUIS SPENCER.

The Next Number, September 12, will contain a Plain Sermon, "AN APOSTOLIC HOLIDAY," by the REV. J. LOUIS SPENCER.

Current Facts and Notes.

The Roman Catholic Church, built by the Marquis of Bute, at Old Cumnock, Ayrshire, has been fitted with the electric light. There are seventy glow lamps of twenty candles each, which give an excellent effect, as they are arranged with due regard to the architectural features and religious character of the building.

The Rev. W. Williams, Rector of Llanfair, Talhaiarn, has been offered the living of Dolgelly, Merionethshire, by the Lord Chancellor, vacant through the promotion of Canon Lewis to the Deanery of Bangor.

The "National Society for the Protection of Young Girls," which was founded fifty years ago, has in the interval admitted no less than 1,500 young girls to the Princess Louise Home at Wanstead.

The Bishop of Llandaff, who has ruptured a blood-vessel, is favourably progressing towards recovery. The Bishop of Lincoln is going into Yorkshire for change of air, and is much stronger.

The Bishop of Peterborough held a Confirmation on Friday last at Stoke Dry, when his youngest son was confirmed and a few other candidates at the same time. His lordship gave an excellent address, in which he said "he came to bring them the gift of the Holy Ghost." This is teaching much needed when so many make Confirmation little more than a renewal of baptismal vows.

We regret to have to record the death of Mr Henry George Bohn, the well-known bookseller of York-street, Covent-garden. He retired from business in 1865. His celebrated "Libraries" were sold to Messrs G. Bell and Sons. His whole literary stock realised not far short of 100,000*l.*

At the Bangor Diocesan Conference the Rev. Edward Hughes, of Llanfairfechan, speaking on the subject of Disestablishment, summed up the two things which the Church had to do in the Principality, in order to meet the attacks of Liberationists, in the words "organise and educate." The Conference was preceded by an early Celebration of the Blessed Sacrament in the Cathedral, and by a Welsh Choral Service.

The *Yorkshire Post* states that the resolution adopted at a meeting at Wakefield, in favour of asking the Church Congress to make that town its place of meeting, has been approved by the Bishop; and it is hoped that such a step may further the scheme of the Wakefield bishopric, as the Church Congress meeting at Derby certainly aided the formation of the See of Southwell.

We are glad to find that the Bishop of London has offered the Archdeaconry of London to Bishop Kelly. Bishop Kelly has held several appointments. He was curate of Abington from 1856-64, and Chaplain to the Bishop of Sodor and Man; Vicar of Kirk Michael, Isle of Man, from 1860-4; Archdeacon of Newfoundland, the Coadjutor Bishop, then Bishop, 1876-7; Vicar of Kirkby, 1877-1880, Archdeacon of Macclesfield, then Coadjutor to the late Bishop of Chester. He is considered a High Churchman.

BOOKS RECEIVED.

Capes.—Salters	Oxford Press.
Davidson.—Job	Cambridge Press.
Guide to British Coins	Upcott Gill.
Hibbert Lectures (The), 1884. Réville	Williams & Norgate.
Holland.—Good Friday	Rivingtons.
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Amount of Profits divided at the last Quinquennial Bonus	437,347

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The prevailing ignorance which is to be met with among the adult population of many of our towns and villages, both in regard to the essential doctrines of Christianity and the distinctive principles of the Church, undoubtedly points to some serious defect in our Church's care of the young in a past generation. Is that defect, it may be well to inquire, inherent in our Church's system, or is it the result of some practical difficulty which we should find means to overcome? The reply to this question will be found in the provision which has been made for the religious instruction of children, by our Church in her Catechism; and in the express order contained in the Rubric at its close, which enjoins that "the Curate of every Parish shall diligently upon Sundays and Holy Days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some parts of this Catechism. And all fathers and mothers, masters and dames, shall cause their children, servants and apprentices, [which have not learned their Catechism] to come to the Church at the time appointed and obediently to hear and be ordered by the Curate." This rubrical direction is so plain that it has never been classed amongst those which are open to discussion as to their meaning. To say the least, it is as obligatory upon both Priests and people as any of those less important ritual decisions which have been the result of so much painful litigation during the last few years. And yet, to how great an extent has it been disregarded! It is not too much to say that during the first half of this century the Church's rule for the public catechising of the young in Church, by the Parish Priest, has, in the majority of cases, been simply ignored. It would be unfair to attribute this neglect of one of the most important duties of the pastoral office wholly to the indifference of the clergy to the spiritual wants of the lambs of their flocks. There are, doubtless, other opportunities of imparting religious instruction of which they have availed themselves; such for example as those afforded in the daily and Sunday school. In favour of this latter means of religious teaching there is doubtless much to be said. At the same time we must not exaggerate the advantages to the Church of Sunday school teaching. In the first place it only deals with the requirements of the children of *one* class in the community. In Ireland the children of all social grades attend the Sunday school; but in England its advantages are nearly exclusively confined to the children of the poor. How, then, is the pastor to discharge his duties to the children of the middle and upper classes? The answer of course is by obedience, if not to the letter, at least to the spirit of the rubric just quoted. He must assemble and teach them in Church, where the rich and poor meet together. The Sunday school can in no case be regarded as a substitute for direct pastoral teaching. There are of course Sunday schools *and* Sunday schools. In some parishes,—too many it is to be feared,—

even moderately efficient teachers are not obtainable, and the clergy are compelled either to do without a Sunday school, and thus endanger the loss of their children to Dissent, or accept the services of those whose chief qualification is that they are "willing to take a class." On the other hand there are Sunday schools which include teachers of great ability and aptitude for the work; and where such teaching is made subservient, as it always ought to be, to the public catechising in Church the greatest advantages will accrue. But as a *substitute* for direct pastoral instruction by the "Curate," or *Parochus*, the Sunday school is out of place. Nothing can release the pastor from his duties to the young. His commission is equally—"Feed my Sheep"—"Feed my Lambs," and the children of his parish should be made to understand and feel this. If they are to "obey" their "spiritual pastor" they must know him to be such, must be brought into personal contact with him and receive instruction in their faith and duty from his lips. Children are easily impressed by outward things, and if they are to realise their relations to their pastor as the lambs of his flock, they must be gathered round him in the fold of God's house to be fed by him with food convenient for them. To delegate this great duty to the Sunday school teacher is to lose a grand opportunity of personal influence; for in this case the rule, "*quod facit per alium facit per se*," will not hold. It is the "Curate," in the true sense of the word, who is to "instruct the children of his parish," and that, under circumstances of time and place and surroundings most favourable to creating a deep and lasting impression. In the Lord's House, on the Lord's Day, vested, and standing before the Altar, with the children of his parish, high and low, rich and poor, gathered around him, he speaks to them as one having authority "in the name of the Father and of the Son and of the Holy Ghost;" and on the broad basis of the Church Catechism teaches all that a Christian child should know and do.

The difficulty of yielding literal obedience to the rubric, which requires that the instruction to children should be given "after the second Lesson" at Evensong, still remains. The vast increase of the population in many places, not to speak of the attitude of Dissent, and the general tendency to run after sermons, have made it almost necessary, unless the Parish Priest is prepared to see his flock wander into other folds, that he should adapt the services, to a great extent, to the demands of the people, who will not attend a Sunday Evensong if it is interrupted by catechetical instruction, and not followed by a sermon. But in these days, when the necessity of allowing more latitude in order to adapt the Church's system to the altered requirements of the age is universally acknowledged, there is little fear of the aggrieved parishioner cropping up, and less still of any sympathy on the part of the Bishop being shown to such an obstructive. Availing themselves, then, of the elasticity which is one remarkable outcome of the Church revival of this century, many of the clergy, with

a conscientious desire to comply with the spirit of the Church's injunction, have introduced an extra service, specially adapted to the requirements of children, and several little books have appeared containing an "Order for a Children's Service," with Hymns, Litanies, and Carols. The increasing popularity of such services and their rapid multiplication suggest the desirableness, if not the necessity, of the matter being taken in hand by Convocation, and an authorised form of service provided for general use. Till, however, this can be accomplished, the arrangements of such services must necessarily be left to the discretion of each parish priest.

The most successful form of service is probably one in which the children themselves are made to take a sustained and prominent part. It should commence with a Children's Hymn, set to a taking tune, in which the children should be encouraged to join. This will tend at the outset to arouse attention and excite interest. The Parish Priest should take his place, if the arrangements of the Church will admit of it, immediately in front of the children, to whom the central part of the nave should be allotted, adults being relegated to the aisles and surroundings. The Apostles' Creed may come after the opening hymn, followed by the Dominus vobiscum; the short Litany; Our Father; the Collect for the day, and a special Children's Prayer, of which the following example, so pointed as to be said by the whole congregation of children together, is appended:

"O ever blessed JESUS: Son of GOD: and Child of the Virgin Mary: Who in the days of Thy sojourn here on earth didst say: 'Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven:' bless, we beseech Thee, us Thy children: dedicated to Thee in holy baptism: make us to be always mindful of the vow and promise: then made in our name: May we be dutiful to our parents: loving to our brothers and sisters: and obedient to our spiritual pastors and teachers: As we grow in years may we grow in wisdom: and in favour with Thee: Give Thy holy angels charge over us: and let no man pluck us out of Thy hand: and grant that, being daily renewed by Thy Holy Spirit: we may continue Thy children: and attain Thy promises: Who, with the Father and the same Spirit: livest and reignest: GOD, for ever and ever: Amen."

The prayer of S. Chrysostom and the Grace may close the devotional part of the Service; and then another hymn may precede the Catechetical Instruction, which should be given either from the Chancel step or the pulpit, as the circumstances of the case seem to indicate.

Too much stress can scarcely be laid upon the importance of careful preparation on the part of the "Curate" for this most responsible duty. Here are gathered before him the youth of his parish, at an age when impressions, often deep and lifelong, are easily made. It is the seed-time; and it is for him to sow that which shall be reaped in days and years to come, and which shall influence the very eternity of those entrusted to his care. If, then, as will be frequently the case, a large proportion of the children are brought from the Sunday school to the

Children's Service, the opportunity of previously teaching the Teachers, in order that through them the children may be the better prepared to make their answers in Church, will not be disregarded. It will amply repay the Parish Priest to assemble the teachers at some convenient time for this purpose, and go with them, question by question, through the subject of the next Sunday's instruction. In such a case they should be required to bring note-book and pencil, and time should be afforded them to commit to paper the heads of the prospective catechetical instruction. Some portion of the time allotted to Religious Instruction in the Day school might also be profitably utilised to the same end; for it is on every ground important that the children's answering should be prompt, accurate, and audible. A service which falls short in these respects will prove discouraging to the children, and will effectually bar the attendance of adults, whose presence it is most desirable to secure. On the other hand, an interesting service, conducted with animation, in which the children are catechised rather than preached to, and in which they are induced, sometimes individually, and sometimes collectively, to make answers, will be sure to draw together a considerable number of adults. This aspect of the subject, though by no means the primary one, should not be overlooked. Means should be used to induce adults to attend, and when present they should be made to find the service both interesting and profitable; not because the arrows from the bow (so to speak) are directly aimed at them; but because by a skilful manipulation they are often made to glance off and pierce others who may fancy themselves invulnerable. In this way, Children's Services may help to overtake the neglect of a past generation, and parents who come ostensibly to hear their children taught, may themselves receive the very instruction which they need, and which the ordinary sermon does not supply.

Whether or not the service should always close with an Offertory must depend upon the special circumstances of each parish, but, as almsgiving is a part of Christian practice, and cannot be omitted even by children without disadvantage, it seems evident that the principle should be occasionally enforced, and the opportunity from time to time afforded. It would be well, therefore, to present some special object for their alms in which they would naturally feel an interest. A Children's Hospital, for example; or a Children's ward in some Convalescent Home; or the maintenance of a waif and stray, picked out of some den of infamy; or again, with a view to interest them in Missionary Work abroad, their alms might be appropriated to the education of some poor heathen child in a Christian school, about whom they might hear from time to time. In this way they may be taught to practise the lovely lessons of unselfishness and charity.

The 'Church Catechism,' as already intimated, is to supply the groundwork and indicate the lines which the teaching is to follow; and the skilful catechist will expe-

rience but little difficulty in unfolding from this repertory of faith and duty all that a Christian child ought "to know and believe to his soul's health." The subject will, of course, admit of a great variety of treatment and illustration, and even the series of subjects suggested by the Church's festive and penitential seasons may be made without difficulty to chime in. A great opportunity will also be afforded of correcting the latitudinarian indifference in which the children of the present day are too often trained. It is the policy of the numerous sects outside the Church to rub out, as far as possible, the line of separation which their schisms have produced; and to diffuse amongst the uninstructed of our people, of which there are too many, the notion that all are equally right, and all equally authorised to minister the Word and Sacraments of CHRIST. As the natural outcome of this, we have in many places, and to a large extent, a type of churchmanship which is best indicated by the prevalent custom of going to "Church in the Morning, and Chapel in the Evening." Any protest against such inconsistency is met by the outcry of "bigotry," or "want of charity." Where, then, such laxity exists, or where the children are in danger of being misled by the sophistry of such specious and false charity, the Children's Service offers a great opportunity of sowing, in a spirit of true Christian love, the seeds of sound Church principles. The children need to be taught, in the plainest and most emphatic way, what the Church is, and what are its sacraments and means of grace, and who are its duly commissioned officers, together with the extent and source of their authority. On this subject, as in regard to the vital truths of the Gospel, the trumpet voice of the Instructor of Children should give forth no uncertain sound.

There are minor details which cannot wholly be passed over in considering the means for bringing about a successful Children's Service. Without the maintenance of absolute order, and, at least, outward reverence on the part of the children, little or nothing can be hoped for. They should be made to feel, and, if possible, by some external act to show that they feel that the Church which they are entering is the House of God, the place where He specially manifests His Presence. Teachers and others, who are present to assist the Parish Priest, should see that the children kneel at the appointed times, that they stand without lounging, whispering, or looking about. The eye of the Pastor should be here, and there, and everywhere amongst them, whilst imparting his instruction; never permitting, for an instant, a head to be turned away from him, or even a wandering eye.

To Catechise really well, and sustain the attention of both the children and their friends, is generally supposed to be a gift possessed by the few; but the fact is, it is like most other talents, capable of improvement, by painstaking and cultivation. We know what training and practice does for the Teachers in our Government schools;

why, then, should not those who are called to the duty of publicly catechising in the Church take pains to qualify themselves for their more responsible duties? Many more, probably, of the clergy would introduce Children's Services, if they did not unduly depreciate their own ability successfully to conduct them. In regard to such cases, the suggestion may not be altogether utopian, that some brother Priest who is known to have succeeded in such services should be invited, as our missionaries are, to spend a Sunday in such a parish, in order to assist in the inauguration of a Service fraught with such hope for good to the rising generation.

MATTHEW WOODWARD.

Centennial Thoughts about the American Church.

VI.—BROTHERLY LOVE IN AMERICA.

One of the things which strikes one most in America, regarded from a Church point of view, is the "brotherliness" of the clergy, the absence of the partisanship, and also of the stiffness that divides them in England. There all the clergy are brethren by virtue of the cloth, sons of one mother. It is the warmth and sympathy shown as readily to strangers, as to their own countrymen, that takes hold of one so greatly in America. With us, a stranger is placed in an isolated and uncomfortable position as though we suspected him of some undetected delinquency; there he finds the doors and hearts of the clergy open to him. It would take pages to tell of all the kindness shown to us.

It was not the mere formal call and invitation to dinner to which the exuberance of an Englishman's hospitality might move him, but we were taken quite into their home life and made to feel like members of the family. The remembrance of all the kindness shown to us makes our hearts thrill with a very sincere regard for the genial American brethren. Could we in England but learn the lesson taught us by them, how it would bind in closer bonds all the members of the Church. The laity follow the example of the clergy, everywhere Episcopalians find each other out and are friendly at once. This fact is recognised by Dissenters. At an hotel where we were staying, there was a person whose appearance did not impress me favourably, I did not therefore make her acquaintance. Another guest (a Baptist) said, "I have not seen you speaking to Mrs ——. Do you not know that she is a member of your Church?" I felt rebuked. There are of course differences of thought, practice, and doctrine amongst the clergy, but they have laid to heart the old saying, "In essentials, unity; in non-essentials, liberty; in all, charity." All details are merged in the fact "All are Churchmen," the Church's welfare first, individual preferences afterwards. So Evangelical and Ritualist can clasp hands in a good work, and have sympathy for each other's difficulties. There are no rival associations to stir up enmity, no battles rage round cope or candle. The clergy agree to differ, and knowing that different fish require different bait, are glad to see High Churchmen succeed where Low would fail, and *vice versa*. A Byle heads a testimonial to a Mackonochie, a Hoare bears the

pull at a Lowder's funeral. This state of things forms an instructive meditation. I must not be misunderstood. The American clergy hold their own views with no loose grasp; they have no maudlin sentimentality about liberality which gives away the Church's truth. They have contrived to combine strong convictions with the acknowledgment that truth is "a many-sided cube," as Dean Goulbourn has expressed it, the different aspects of which cannot be commanded from one single standpoint.

One of the characteristics of the American clergy, that struck us especially, was the humility of the junior priests, their readiness to receive instruction and advice from their elders.

Another noticeable point is the obedience to the Bishops; this is of course largely due to the mode of election. Clergy are more willing to submit to the rule of one who has been chosen by the living voice of the Church than to one arbitrarily set over them by a politician, with perhaps no better qualification than having been a good schoolmaster. An instance of this obedience is found in the action of the Virginian clergy. The Bishop, an excellent man, but retaining some of the prejudices of his Presbyterian training, forbade floral decorations at all times. They had been in use in many churches, and were dear to the people. The Bishop held to his order in spite of remonstrance, and the flowers disappeared; once glorious altars became bare, but no thought of disobedience entered the minds of clergy or people.

The American clergy are more hedged round with restrictions than their English brethren. It is not usual for them to go to theatres, or enter into amusements with regard to which we can use our liberty. The result is generally beneficial, the clergy are looked upon as "set apart" by persons of all creeds; they are expected to maintain the religious element wherever they go. If they fail to do this, they are liable to a rebuke from perhaps some rough fellow, for in spite of the religious eccentricities and beliefs with which America is credited, the heart of the people is good, and nowhere are real religion and its professors more honoured.

The Church people in America are so by conviction, not merely because their families were so before them. All around are conflicting creeds, all having the same legal and social status, and all anxious to make proselytes. Every person coming to years of discretion and wishing to belong to some body, must choose and know why he chooses. Episcopalians are therefore able to give a clear and definite reason for the faith that is in them. Hence, too, their obedience to the rules of the Church of their head and heart, and the spur to their missionary zeal. Lent is far better observed among them than with us, they go to no entertainments, and abstain as a rule from even ordinary calls, the daily services are well attended, the congregations would be fair for Sunday. So decided is their stand on this point that Dissenters are compelled to follow their lead and give no balls until Easter. The Episcopalians feel that the welfare and growth of the Church depends on the zeal of her members, and this leads to great activity. We shall long remember some Milwaukee young ladies, for instance, who were wintering in Florida, and entering into all the gaieties of the place. These girls Sunday after Sunday (we found out accidentally) braved the intense heat and the unpleasant odour of negroes, and gathered

together a crowd of these people at a distant suburb, where they instructed them. They also became week-day organists and choir-mistresses, and because they had pledged a large part of their allowance for church purposes at home, they denied themselves in many things so that they could give to the church where they temporarily worshipped. I know of other girls who do a real missionary work among their young friends who may be dissenters, and have brought several to Holy Baptism and Confirmation. These are not exceptions, but may be counted by hundreds in almost every town. It is no wonder that the Church grows when her children are so active. These girls are not divided by any sanctimonious line from their fellows, but are just as frank, fascinating, pretty, tastefully-dressed and lively as the cultured type of American girl usually is. Lay-help of all kinds is largely available and well organised, so that as large a proportion as possible of the congregation is interested, and the one or two willing or self-important persons do not absorb all the work, which is so varied and far-reaching in its sympathy, and objects, that every one is able to find a congenial sphere.

The Sunday Schools are a real success in America. The attendances are very large and include the children of all classes, rich as well as poor. The difficulty is generally, not how to retain the scholars, but how gently to detach them. Girls frequently remain until marriage, lads until they are young men. The schools are the nurseries of the Church, from them are drawn the Communicants and the Candidates for Holy Orders. Many things lead to this happy result. The teaching is progressive, the scholars feel that they always learn something fresh from their teacher. There is free discussion between teacher and taught on the lesson by which interest is kept up; the pupils store up questions that puzzle them, to be solved on Sunday. The outline of the instruction is laid down by the clergy, and carefully worked out by the teachers, whose preparation of the subject is thoroughly tested by the quick minds of the pupils accustomed to the routine of the public schools. The position, therefore, of a Sunday-school teacher is no sinecure. The rooms exercise also an attractive influence on the scholars, they are well furnished and prettily decorated with pictures and flowers. The children are encouraged to practise self-denial and industry for the sake of the Church, especially during Lent. At one church in Brooklyn last Easter, the children's offerings alone amounted to 50%. The lessons learnt in their youth are not forgotten. We heard of men who put out the well-loved pipes and cigars on Ash Wednesday, and did not light them again until Easter Sunday, and gave the money thus saved to the offertory on that day. This and other like practices are common. The Easter offertories are very large at some of the churches. We heard of one in which it reached 5,000%. This is the result not of greater wealth on the part of American churchpeople, but of their greater liberality. They have laid to heart the lessons taught in 'The Offertory a Lost Act of Worship,' by Hugh Miller Thompson, a pamphlet which, if distributed in our churches, might have a good effect. It can be procured from T. Whittaker, 2 Bible House, New York.

I have now finished that which has been my endeavour in these papers, viz., to give some plain and simple information as to the past history and present wonderful progress of the

American Church. As our beloved Mother Church in the past gave to America the grand foundation stones of the Faith, so now her strong young daughter across the ocean can teach us, I venture to think, many a lesson of how to bring our doctrine and practice home to the people, how to balance lay and clerical work, how to be elastic without looseness, and firm without hardness.

(From a Correspondent.)

[CONCLUDED.]

CURRENT TOPICS

The Lichfield Diocesan Lay Mission has been making a great stir. There are some who condemn the movement as wrong in itself, and others who have only taken exception to the sayings and doings of those who have taken part in it. With regard to the first class of opponents, we cannot go the whole length of condemning all lay-preaching. There are reasons which may justify our utilising the layman's gifts. The harvest is plenteous, especially in our manufacturing districts, and the labourers are few. It is impossible to deny the fact that the ordained ministers of the Church do not keep pace with the increase of the population, and therefore the layman may be employed as an auxiliary. There are men who have gifts of speech and zeal, and who if they do not use them for the Church may be tempted to use them against it. And some of these men are drawn from the ranks of the people, whose modes of thought and diction will qualify them for speaking to those to whom unfortunately the address of the clergymen may be but little understood. It is evident from Church history that laymen have been permitted to preach. The canons which forbid them to do so in the presence of the clergy seem to imply that, under other conditions, they may be allowed to address the people. The "preacher orders" of the middle ages exercised a mighty power. There can be no danger in mistaking what a layman may and may not do, if the clergy will only clearly teach what their sacerdotal powers are. We cannot, therefore, take the line that lay-preaching under all circumstances is a "departure from Catholic and Apostolic procedure."

With reference to the second class of objectors, those who say that certain lay missionaries have employed "indiscreet utterances," the Bishop of Lichfield admits in his letter to the *Diocesan Magazine*, that the accusation is possibly not devoid of truth, for "from the days of Moses onwards, good men have 'spoken unadvisedly' with their lips." Still this charge, however little the ground for it may be, points to a danger, and shows the necessity for surrounding with restrictions the ardent layman, who else may very excusably betray a zeal not according to knowledge. There is one point in this discussion on which we have repeatedly expressed our opinion, and do so again. Let none preach in our consecrated churches but

those who are "lawfully called and sent." If this limit to lay-preaching were clearly defined and settled, there would be less adverse criticism against lay-evangelism. We are thankful to see the guarantee which the Bishop of Lichfield gives as to this limitation—"these lay-evangelists will never appear in our pulpits, nor address the regular congregations in our churches." After this restriction, which Dr MacLagan has wisely included in his letter, we do not hesitate to wish the movement "God-speed,"—a movement which one so gifted in power of organisation, and so well acquainted with the best methods of Mission-work from past experience, as Dr MacLagan, will keep well in hand so as to prevent "irregularity" and "indiscretion."

In these days when women are brought into intellectual competition with men, and in many ways are drawn into publicity, it is refreshing to find them associated together in a work which is in true keeping with Christian Womanhood. The real source of woman's greatness lies in her soul and spirit, and thus in matters of devotion she is as a rule superior to man. The Bishop of Truro has at present an exemplification of this truth in the conduct of the women of Cornwall. They have come to the rescue. They have held a conference for the purpose of providing for the internal fittings of Truro Cathedral, for which funds have come in so slowly that but for the earnestness and energy of Dr Wilkinson the work would, perhaps, never have been completed. We are glad to see that the gifts for the Altar stand first, and that already sums are promised for "the Altar," "Altar rails," "candlesticks," "vases," different coloured "frontals," "Crosses," &c. When we remember the influence which Bishop Wilkinson exercised when Vicar of St. Peter's, Eaton-square, we are surprised that the sums required for the completion of his Cathedral and its furniture were not sooner forthcoming. We trust, in the Bishop's words, "that the Cathedral will grow year by year in glory and beauty, not merely as a building of which the Diocese is proud, but as the visible expression of a growing sense of the true glory of Almighty God."

The weather on Saturday afternoon was most unfavourable for the Hospital Saturday Fund. There were not merely showers, but a continual downpour, which must have had a very bad effect on the street collection. But as collecting sheets were sent to 20,000 industrial houses, it is to be hoped that the results of this year's gathering will yet be in advance of any of its predecessors. This is the eleventh year of the street collection, which is foolishly regarded by some as a scheme in opposition to the Hospital Sunday Fund. The one, however, should be considered as the complement of the other. Any one who knows London will be aware that a great part of its population rushes out of it on Saturday afternoon, and rarely enters a London church on Sunday. The object of the Saturday Fund is to get contributions from those who flock to

the railway stations, and from others who, although they may not form a part of this exodus, are to be found in warehouses and streets, but many of them unfortunately rarely to be met with in a place of worship. The Hospital Sunday Fund connects the gifts with religion; the Hospital Saturday Fund proceeds on the lower level of mere philanthropy. In this instance, that which was first was spiritual, and afterwards that which is natural, and hence the element of jealousy which has in some quarters existed in comparing these two excellent institutions. We are glad to see that the Rev. J. H. Rose took occasion in preaching at the Parish Church of Clerkenwell on Sunday to denounce this feeling as "groundless and foolish."

That effete body, the Church Association, having failed to destroy the peace of the Church of England, now contents itself with making futile efforts to harass the Bishops. Thus we read that the Brighton Branch has communicated its regret and surprise that the Bishops of London and Chichester have re-appointed to spiritual cures two clergy who were the victims of their amiable designs. We regret that the Bishop of Chichester should condescend to reply to an Association which has long since forfeited the last scrap of influence it ever possessed. We are glad, however, to see that Dr Durnford has informed the secretary that the course suggested by the Church Association is one which would be "unworthy of a Christian Bishop." Almost as good a snub as the Bishop of Peterborough has just given to Mr Illingworth!

REVIEWS

Canon Law.

A HISTORY OF CANON LAW, in Conjunction with other Branches of Jurisprudence. By the Rev. J. DODD, M.A., formerly Rector of Hampton Poyle, Oxon. London: Parker and Co. Pp. 278. 1884.

INSTITUTES OF CANON LAW. By the Rev. ROBERT OWEN, B.D. London: J. T. Hayes. Pp. 178. 1884.

It was stated by Mr Dibdin, at the Derby Church Congress, that as our present difficulties were supposed to arise from certain defects in the existing Church Courts, therefore "we set to work to pull them down, and rebuild them." But he traces our troubles to a deeper cause, viz., the confused state of our Canon Law and the ignorance which exists concerning it, and accordingly urges the revival of the study of this branch of jurisprudence. Since that discussion on "Church Discipline" in which these remarks were made, several books on the subject of Canon Law have seen the light. Amongst these Mr Brownbill's 'Principles of English Canon Law,' and Mr Bellett's valuable translation of 'Pellicia,' which we have before noticed, and the two which are now under review. We think Mr Brownbill's work, or rather, we hope, instalment, which is in the main taken from Legueux's *Manuale Compendium* is the best,

that is, viewed as a handbook on the subject. There is one thing, however, and that a difficult one, in which both Mr DODD and Mr OWEN have succeeded, and that is they have contrived to write *interesting* books on Ecclesiastical Law. When we take up a book on Law we expect to endure something of the nature of a drought as to entertaining matter. The subject is naturally dry, and unless the reader is stimulated by some motive of ambition or interest, his attention is likely to flag before he has gone very far into the volume. He grows weary of technicalities, and perplexed by precedents and divisions. The fact that the two books before us *are* interesting is to our mind conclusive evidence that they will not meet the need which Mr Brownbill has gone the right way, so far as he has done, to supply. What is wanted, is not books *about* Canon Law, but legal manuals, which will be in this almost unknown track of country, what Murray's 'Hand-books' are at this season in more attractive regions to the traveller.

Mr DODD's style is discursive and sermonic. In an introductory chapter he gives us the opinions of Lord Melbourne and Lord Bacon, &c., on the profession of the Law in general, and then proceeds to note the different kinds of law, human and divine. There is one point here which the author enforces and in which we heartily agree with him, which is, that a judge should understand the particular kind of law which he is called upon to administer. It would be difficult, as Dr Pusey has remarked in a letter to Dr Liddon on "Unlaw," to discover what were the special qualifications of the judge of the High Court of Admiralty or the chief judge of the Bankruptcy Court to decide upon what were the legitimate doctrines of the Church of England. But we think Mr DODD might have adduced some graver instances of ignorance as to recent Ecclesiastical Proceedings, than the definition of a stole as "an attenuated scarf," for the enlightenment of "a learned Council." The Court in the Purchas Judgment, for instance, stated that the practice of mingling water with the wine at Holy Communion *before* the Service had never prevailed, the fact being that it was the universal custom of the Eastern Church, and at low celebration in accordance with the use of Sarum also.

Mr DODD deals with "Greek Law," "Jewish Law," and "Roman Law" in their respective bearing upon Canon Law, in three successive chapters, and then traces the formulation of Canon Law. In a Note to the fifth chapter the author comes to the important question, what is Canon Law? which he answers thus:

"The Canon Law in its widest sense consists of Holy Scripture, the customary laws and usages of the Church, and the constitutions comprising the Decrees and Decretals of Popes, the Canons of Councils, and, to a limited extent, the writings of the Fathers. Indeed it sometimes includes Civil Laws, which by a kind of adoption have been grafted into it."

Such a description is vast and bewildering to the student, to whom Blackstone's "restricted sense" of the term will

certainly come with relief. Canon Law is, in the first place, "a body of Roman Ecclesiastical Law;" and in the second, of National Law. Under the first is included the *Decretum Gratiani*, *Decretalia Gregorii Noni*, and *Sextus Decretalium*, the Clementine Constitutions, and *Extravagantes Communes*, &c., which in the main form the body of Roman Canon Law. But out of all this must be taken whatever is "contrariant or repugnant to the laws, statutes, and customs of the realm, or to the damage and hurt of the Queen's prerogative," as not now binding on the Church of England. Moreover, the statement made in the Report of the Ecclesiastical Courts Commission to the effect that the Canon Law of Rome, as a whole, was not held to be binding on the Courts, although "always regarded as of great authority in England," must be borne in mind, in estimating the relative weight of general and national Canon Law, as well as the fact that the *Decretum* "as a whole never had the force of law in the Church." Under our National Canon Law is included the legatine and provincial constitutions, the former of Otho and Othobon, and the latter made in the Convocation of Canterbury from the time of Stephen Langton to Henry Chicheley, collected and expounded by Lyndwood. It will be evident from the foregoing enumeration of authorities that Canon Law is no easy study, but requires the attention of a specialist. The suggestion which has been made that now as Professorships are being multiplied, one of Ecclesiastical Law might well be founded in our Universities, though unlikely enough according to the present current of events to be adopted, is worthy of notice.

Mr DODD, in his concluding chapters on "Church and State," "the Royal Supremacy," and "the Report on Ecclesiastical Courts," supplies some very readable matter, and passes several sensible strictures on the proposed Final Court, but "the History of Canon Law" cannot be said to throw much light upon the Canon Law itself.

'Institutes of Canon Law' were commenced, we are told in the Preface, at the instance of the late "saintly Walter Kerr Hamilton," some twenty years ago, and resumed as a tribute of affection to that great Anglican prelate. Mr Owen, who is already known by his work on 'The Study of Dogmatic Theology,' and his 'Sanctorale Catholicum,' seems out of heart with "the Establishment," the ways of which he does "not pretend to interpret." Cripps and Phillimore he casts to the winds, and as for Acts of Parliament and decisions of lawyers, they "are not germane to the constitution of the Church of God." These introductory observations prepare us for a volume which is more theoretical than practical. There are some points which are vigorously contended for, and in which we are fully in accord with Mr OWEN. For instance, when he says he refuses to draw any fine distinctions between Roman and English Canon Law. If parts of the former never ran in this country, yet a knowledge of the Canon Law is impossible without going back to the traditions which are many of them

common to East and West. And when the author asserts that National Churches are "bound in matters of doctrine and essential discipline by the judgment of the "Catholic Church," he is laying down an important principle. Only by the Catholic Church, we must understand not the modern Roman Church, which is only a part of it, but the undivided Church, East and West.

The book is divided into two parts; in the first Mr OWEN treats of "Law," "the Catholic Church," "Councils," "Jurisdiction," the "Hierarchy," &c. There are sixteen chapters which deal with the Episcopate, which we strongly recommend to the perusal of the bishops. In the thirty-first chapter an omission in the Public Worship Regulation Act is supplied. It is entitled, "Of the Trial of Bishops." The part on Benefices, Collation, Institution, Patronage, &c., does not go sufficiently into detail to be of much practical use to clergymen, and certainly will not, as Mr OWEN does not intend it to, supersede Cripps or Phillimore.

The Second Part is on the "Sacraments," "Consecration," "Tithes," "Simony," "Excommunication," &c., all of which are well worth perusal, and written in a fresh and brief style. We cannot agree with Mr OWEN in the chapter on "Irregular Ministrations," of which he himself evidently stands in doubt, for he submits "it to the correction of more solid judgments." Mr OWEN writes in too controversial a spirit, and is too ready to express his own opinions one way or the other, and that with some vehemence, to make a book on Canon Law. Yet with all their drawbacks, as to the special subject which Mr DODD and Mr OWEN have essayed to treat, the two books under consideration are well worth purchasing for the amount of interesting and useful information they contain upon the many matters which they touch, though as treatises on Canon Law we can commend neither. Both works bear the marks of wide reading, and signs, too, that "the evening-star of life" is already shining upon their respective authors.

Messrs Abbott and Rushbrooke on the Common Tradition of the First Three Gospels.

THE COMMON TRADITION OF THE SYNOPTIC GOSPELS IN THE TEXT OF THE REVISED VERSION. By EDWIN A. ABBOTT, D.D., formerly Fellow of S. John's College, Cambridge, and W. G. RUSHBROOKE, M.L., formerly Fellow of S. John's College, Cambridge. London: Macmillan and Co. 1884. Pp. xxxix. 156.

The greater part of this volume is occupied by a new Harmony of the Synoptic Gospels, not differing greatly from many which have appeared before, and with which the reader is probably familiar. But those portions of the text which are common to all three, or to two out of the three, are distinguished by being printed in broad black type, and the compilers call this the "Common or Triple

Tradition," and announce the object of their book as being "to place before English readers this common tradition, as being a tradition *earlier than any of our existing Gospels*, and consequently exhibiting the closest approximation we possess to some parts of the original narrative from which our Gospels are derived."

It is manifest that we have here, first, an inference from facts; and second, a structure of corollaries rather implied than expressed, which magnify the importance of the inference beyond its due degree.

It is, in the first place, a mere inference from the fact of there being a common element in the Synoptic Gospels, that this element substantially represents a "common tradition" respecting the words and words of JESUS. A probable one, we grant, yet not indisputable. The amount of agreement is greatly exaggerated, for setting aside, as in fairness we ought in such a comparison, all that part of the common element which consists of the words of CHRIST, and which, supposing them to have been spoken as reported, would remain substantially alike in each of the reports, whether the reports were derived from a common source or were absolutely independent—setting these aside, how much of the remainder consists merely of introductory clauses, adverbial phrases, the mere framework of style which may, and probably would, be common to a hundred writers, without proving that they drew from a common source at all. And many of these, too, are only likenesses in the English Version; the similarity does not extend to the Greek, and might be removed by a slightly differing translation.

But it is of far greater importance to observe that the "tradition," whether in the *earlier* form which Dr ABBOTT and his coadjutor think they have shown here, or in the *later*, in which it appears, as they say, in "our existing Gospels," comes from the very same men, and is comprised within the limit of a single generation. It is not, therefore a matter of great importance, doctrinally or even critically speaking, whether we have or have not a *stratum* of this *earlier* teaching of S. Matthew or S. Peter (preserved by S. Mark) embedded in the written and systematised form which it finally took, and, indeed, forming the substance of it, as it naturally would do. In either case it would be the witness of *the same men to the same facts*. To attempt to reason as if the "common tradition" had been furnished by some person or persons unknown, was written down by them, afterwards used by the Evangelists in the composition of their Gospels, and then perished utterly, leaving no trace of its existence behind, anywhere but in the Gospels, is an hypothesis so wildly improbable that it falls by its own absurdity. Yet that is precisely the working hypothesis upon which (not proved, of course, but taken for granted) the validity and entire value of our authors' conclusions depends. When they write of "the original narrative from which our Gospels are derived," and declare that "the three Evangelists borrowed independently from it," it is manifest that they *contemplate*,

though they do not in plain words *state*, that the "tradition" was due to others than the Apostles; and, secondly, that it was *written*; each of which assumptions is, in our view, erroneous. But it is only these two unfounded implications which give to Messrs ABBOTT and RUSHBROOKE's theory any degree of importance it may seem to possess. Could they succeed in throwing back the Gospels into the position of mere compilations of second-hand facts furnished by other persons unknown, they would have done much to detract from their value as witnesses to facts *first-hand*, which position they have always held. But the theory, when reduced to the proportions within which alone it can possibly be well founded, ceases to be of any importance. Even among the critics of Germany the theory of an original or older Gospel (*Protevangeliem*) has given rise to so many difficulties that it has been, we believe, generally abandoned. Meyer declares even that "any explanation of the synoptic Gospels upon that hypothesis of an original oral Gospel (without prejudice, however, to the necessary and great influence of oral tradition in general) must be renounced." And with regard to the hypothesis of an "original" or "common" tradition in writing, he makes the following remarks, which we commend to the consideration of Messrs ABBOTT and RUSHBROOKS:

"Considering the entire want of any historical basis for the existence of an original written Gospel of the kind in question, although it could not but have been regarded as of very high authority; considering the meagre and defective materials of which it must needs have been composed; considering the contradictions which the testimonies of Luke in his preface, and of the fragment of Papias, carry in themselves to an original *written* Gospel; considering the artificial nature of the structure which is raised up upon a pre-supposed basis by the arbitrary calling in of materials at will; considering the accumulated and strangely trivial cultivation of authorship, which is pre-supposed, in opposition to the spirit, the wants, and the hope of the Apostolic age; considering the dead mechanical way especially in which the Evangelists would have gone to work, altogether without that independent idiosyncrasy which, in the case of Apostles and Apostolic men, cannot, even in respect to their written activity in the service of the Church, be conceived of as wanting without doing injury to the historical character and spirit of the original Christian age; considering the high authority, finally, which the Synoptics have attained, but which they could scarcely have reached by a style of writing history so spiritless, so laboriously fettered, and of so compilatory a character:—it can only be regarded as an advance and a gain, that these artificial hypotheses have again disappeared, and are worthy of note only as evidences of an inventive conjectural criticism, which, when we consider the theological character of its time, cannot astonish us even in respect of the approval which it received."—(Com. S. Matt. Introd.)

The remainder of the "Introduction" is, for the most part, a re-statement of views with which we are familiar from Dr ABBOTT and others of the "critical" school, nor need they detain us further now.

Professor Flint on Giam. Vico.

VICO. By ROBERT FLINT, Professor of the University of Edinburgh, Corresponding Member of the Institute of France, &c. Edinburgh and London: William Blackwood and Sons. 1884. Pp. 232.

Giambattista Vico (that is, Giovanni Battista, *John Baptist*), was born in Naples, of poor parents, in June, 1668. In his early childhood he already displayed a restless quickness of intellect and a remarkable power of acquiring knowledge; nor was this at all affected by a fall in which he sustained so serious a fracture of the skull that the physician who attended him predicted that he would either die or become an idiot. A certain instability of character, however, carried him from school to school, and from lecturer to lecturer. "He was," says his present biographer, "never long satisfied with any teacher, and though he had many teachers, was almost self-taught." We are not surprised, therefore, to find that his mental culture was essentially partial and incomplete in character, and was confined to studies for which he had a liking. He made no attempt to study physical science, properly understood. "For mathematics he had no aptitude. He got the length of the *pons asinorum* in Euclid, and looked at it, but did not find that he could make his way across." Yet these obvious deficiencies did not prevent his having an intelligence profound and powerful, and singularly suggestive in particular departments of thought. In the history of philosophy in particular, in the sciences of history, of society, and of law, his writings abound with original and profound suggestions. He anticipated Boeckh in his conception of philology; Lessing in the idea of the successive stages of human education and historical development. Niebuhr, Schelling, and Ferrier may also be mentioned as having, whether consciously or unconsciously, wrought in various directions upon the lines of his thought; nor does his biographer exaggerate the influence which this obscure and little-known theorist has really exercised over the chief leaders of intellectual progress when he sums up thus:

"In the latter half of the eighteenth century the best spirits of Italy adopted and elaborated various of his leading principles. In the nineteenth century the most renowned of Italian philosophers—Gioberti, Mamiani, and other distinguished men have rejoiced to enrol themselves under his flag. He has been a powerful living force in the great Italian awakening which this age has witnessed. His influence is still growing, notwithstanding the spread of empiricism and absolute idealism in Italy. The star of Vico shows no sign of paling before those of Comte and Hegel; it rather appears to derive from them additional brightness. And the more his power has come to be felt within Italy, the more has it also spread beyond it. France, in particular, during the last fifty years, has supplied many appreciative students of his writings. It is enough to mention the names of Michelet, Quinet, Cousin, Jouffroy, Ballanche, Buchez, Renouvier, Franck, De Ferron, and Vacherot."—(P. 3.)

Though this volume cannot become popular, owing to

the character of its subject, it is probably the best and most sympathetic account of Vico which has yet appeared in the English language, and will certainly be appreciated by kindred minds. The writer has shown throughout a remarkable mastery of the history of philosophic thought, as of the special views of Vico; and the reader will find no difficulty in fitting the latter in his appropriate place among thinkers. "Fit audience," he will find, "though few," we do not doubt; and it is fully deserved.

NOTICES

CATHOLICITY IN ITS RELATIONSHIP TO PROTESTANTISM AND ROMANISM. Being Six Conferences Delivered at Newark, N.J., at the Request of Leading Laymen of that City. By the Rev. F. C. EWER, S.T.D. New Edition, Revised. New York: E. and J. B. Young and Co. London: J. Masters and Co. Pp. 296.

Not one of the works which came from the pen of the lamented Dr Ewer gives so emphatic an impression of mental power and grasp in the first place, and secondly, of thorough mastery of the dogmatic questions arising out of the Incarnation and its continuance until to-day in the Church and sacraments, as that before us. We have not unfrequently noticed that the foremost thinkers among American Churchmen hold and teach Catholic truths with a logical completeness and force and withal a freshness of tone and treatment which is very admirable; the work before us is quite an instance of this. It provides a survey of the great controversy between the Catholic dogma as between ourselves and the pseudo-Catholicism which has developed into the Ultramontane Papacy, and again between ourselves and the sects, unsurpassed for clearness of thought, completeness and suggestive richness. We would instance especially what we may call the apology for the existence of imperfection and evil in the Church on earth on page 83 onwards, as also the exposition of the function of the Church as a teacher for all mankind and thereby more comprehensive and complete than any of the sects, at page 110 onwards. The anti-Roman and polemical portions are also unusually forcible and full of power. At the same time, the writer's fervent rhetoric is sometimes headlong, and he puts forth rash statements which require reconsideration and reshaping. We must take serious exception to his adoption (pages 81, 82), of rationalistic theories with regard to the Holy Scripture and wholesale excision of large parts of it. And it is nothing more than nonsense to call the Church on earth at the same time infinite and finite, divine and human. We know of course what he meant, and that he meant rightly, yet statements like this give occasion to the adversary, and the Conferences are so really excellent that we would fain have them without these deductions from their value; still these are comparative trifles, and the book is one that we strongly advise our readers to procure and study. We will give as a specimen of it, in conclusion, the following incisive sentences, which convey an argument not to be despised, and which may sometimes escape the cursory thinker:

"Let me say here, incidentally, before I come to the main argument about the Book, that it is, indeed, absurd on the face of it, absurd a

priori, absurd at its very first mention, that CHRIST should have promised to found His Church on a mere man, instead of on the God-Man. It is Protestantism, this founding churches on men; on Calvin, or Peter, or Luther, or Wesley. And, therefore, again the Pope is simply a superb Protestant clothed in canonicals. Indeed, S. Paul, in his celebrated rebuke to the Corinthians, where he says, 'Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Peter, and I of CHRIST,' makes such very choice of Peter as the one peculiar note and test of Catholic fellowship and of covenant with God a mark of schism, rather than of Catholicity."—(Page 184.)

THE CHRIST OF HISTORY. An Argument grounded in the Facts of His Life on Earth. By JOHN YOUNG, LL.D. Seventh Edition. London: T. Fisher Unwin. Pp. xvi. 257.

Without altogether agreeing with Dr J. Young's opinion that he has struck out a new line of argument for the Divinity of CHRIST, we must give him great praise for using the facts of the earthly life of our LORD as a cumulative proof for His Divinity with a freshness and a power which are certainly his own: His argument is based on three extensive considerations—the outer conditions of the Life of CHRIST, His work among men, and His Spiritual individuality. These are handled with reverence and skill, the human and divine aspects being carefully discriminated, and it is shown that the facts are inexplicable on any other ground than the truth of the Incarnation.

REVELATION RECONSIDERED. The Apocalypse Explained on a New Principle. By WILLIAM EWING, M.A. Cambridge: Deighton, Bell and Co. 1884. Pp. 208.

Erasmus, writing of his Paraphrase of the New Testament, says, concerning the Apocalypse, "Nullo modo recipit Paraphrasten, vix etiam interpretem" (Ep. 673). It would be almost impossible to enumerate the commentators who since his time have endeavoured to interpret this wonderful book. Mr Ewing, like many before him, thinks he has discovered the key which unlocks every part of the mystery. He sees in the Apocalypse "a prophetic and enigmatic history" of the Christian Church, analogous to the history of the Jewish Church in the Old Testament, and to be explained by reference to, and comparison with, the former dispensation. Antichrist represents the enemy and the infidel, Babylon the worldly and unreal, Jerusalem the humble, earnest believer. These ideas are traced throughout the book and supported by cogent arguments. No one work can adequately unfold the mysteries of the Revelation, but we can recommend Mr Ewing's book as giving a view, sober and reverent, and free from many of the vagaries of modern commentators, who have too commonly endeavoured rather to twist the Word of God to suit their own prejudices than to elicit the mind of the Spirit.

THE YOUNG CHURCHMAN; LESSONS ON THE CREED, &c. By JAMES RANKIN, D.D. Edinburgh and London: Blackwood and Sons. 1884.

We trust Presbyterian Scotland will welcome and use this valuable book. Of course, being written by "The Minister of Muthill," it necessarily is opposed in many particulars to the doctrine of the Catholic Church; but it is a great advance on the catechetical instruction generally supplied to Presbyterians; inasmuch as it is based on the Apostles' Creed and our Thirty-nine Articles. We are also pleased to see it stated that "the best psalmody is a well-chanted prose psalter."

CHRISTIAN WOMANHOOD AND CHRISTIAN SOVEREIGNTY. A Sermon by CHR. WORDSWORTH, D.D., Bishop of Lincoln. London: Rivingtons. Pp. 47. 1884.

This sermon, on the text, "For this cause ought the woman to have power on her head, because of the Angels," contains an excellent exposition and application of a difficult passage. Some commentators have regarded the "power" in question as that not of the woman herself, but "of the man over the woman," in allusion to Gen. iii. 16. The Bishop of Lincoln interprets it of her own power, but in a derivative sense. Dr Wordsworth says:

"What is the true sense of the word here used by the Apostle (*ἐξουσία*)? What is the etymology of the word? It means a legitimate authority flowing down from some higher source, which is able to give authority. The etymology of the word *ἐξουσία* or authority, shows this. It means an *existence* (*οὐσία*) derived from and flowing out of *ἐξ* some higher existence. . . . Let us now apply this reasoning to the words before us; "for this cause the woman ought to have power (or authority) upon her head." Why? Look at what precedes. Because her existence is a derivative one. What has the Apostle just said? 'The man was not made out of the woman, but the woman was made out of the man.' Her existence is out of his existence. Here is an *ἐξουσία* from his *οὐσία*."

Our readers may guess the practical application of this distinction, in the condemnation of all that in our days is calculated to tempt woman "to claim for herself an independent position," and to allow herself "to be matched in eager competition and ambitious self-display" in the Schools; whilst the development of all her powers is insisted on with no less cogency. We commend to all who value and admire in woman "the graceful bloom and delicate hues of modesty" to read this sermon, which is a powerful and graceful effusion on a subject which is too apt to be ignored in the present day. The little book is dedicated by the Bishop of Lincoln to his daughter, who is "Principal of Lady Margaret Hall," Oxford.

THE GREAT SOCIAL PROBLEMS OF THE DAY. By the Rev. E. H. WASHBURN, D.D. With a Preface by the Rev. W. BENHAM, B.D. London: Griffith and Farran. 1884. Pp. vi. 117.

Dr Washburn, late Rector of a Church in New York, herein uses the Hebrew Prophets to enforce lessons on modern problems, and has performed his task with an originality and ability which we can cordially commend. "Times change," he says, "and nations follow each other as the shadows on the dial-plate of history; but the same vices, the same perils, the same causes of growth or decay are found in every age." And so he applies the mighty teaching of these men of God to the various relations of Church and State, to commerce, poverty, education, and other social questions; and, with a sober earnestness and calm eloquence, urges the need of carrying our Christianity into our social life, our trade, and our politics.

THE LIFE OF THE APOSTLE PETER. By Professor SALMOND, D.D. Edinburgh: T. and T. Clark. Pp. 95.

Professor Salmond, of Aberdeen, is editing a series of Bible-Class Primers, which seem to be helpful and accurate, where not coloured by the Protestant prejudices of the writers. The life of S. Peter, which belongs to this collection, is full of information gathered from recent works of Biblical illustration. The writer does not shrink from the

statement that Peter himself is the Rock "upon whose strength the whole community of Christ's disciples shall lean and be built up," but he modifies this Primacy by regarding it as conveying no extraordinary jurisdiction, which is, of course, perfectly correct.

OUTLINES OF EARLY CHURCH HISTORY, ANTE-NICENE PERIOD. By the Rev. H. WALLIS SMITH, D.D. Edinburgh: T. and T. Clark. 1884. Pp. 71.

This is another of the Bible-Class Primers dealing with more controversial topics than other members of the Series, and therefore not so safe a guide for teachers. The pages which treat of early Church Government and ritual must be examined with caution, not from any intentional unfairness on the part of the writer, but owing to the natural prejudice of Presbyterian teaching. Otherwise, the little work is impartial and accurate.

WHAT IS A MISSION? By S. REYNOLDS HOLE, Canon of Lincoln, &c. London: Griffith and Farran. 1884.

We can cordially recommend this little book as thoroughly practical and devout. Besides explaining the object of the Mission, the preparation for it and the method of conducting it; the work contains prayers, a list of services, specimens of a memorial card, of a form of notice for the church-doors, and of a series of resolutions to be made by the awakened.

THE SAILORS' TEXT BOOK. Compiled by ANNIE CARTER. London: Thames Church Mission.

Of all busy people in the world sailors need most to be reminded of the Church's Seasons and Holy Days, which their daily work aids them to neglect. This 'Text Book' gives an appropriate verse for December 25th, but we look in vain for a recognition of other commemorations.

A LITURGY COMPILED FOR THE USE OF A VILLAGE SUNDAY-SCHOOL. By Rev. S. B. SEALY, M.A. London: W. Poole.

This is a well-arranged little service, bright and orderly, and will be found useful by those who do not object to a *cento* from the Prayer-Book.

THE CHURCH PSALTER; being the Psalms of David with the Canticles of the Church. Pointed for Chanting, by E. W. CRAWLEY, with a Preface by the Rev H. B. OTTLEY, M.A. Leeds: R. Jackson. 1884.

Yet another pointed Psalter! and with special features too! viz., the removal of what are deemed unnecessary stops, pauses being marked by asterisks and emphasis by italics. The intention is very successfully carried out, and for Anglican chants we have seen no better book. But we certainly cannot commend the reduction of the *Te Deum* to an even number of verses in order to facilitate its use with a double chant. No canticle is less suited for such treatment.

PRIMARY CHARGE. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Bishop of Durham. London: Macmillan and Co. Pp. 117.

This Charge consists of Two Addresses, which were delivered to the clergy of the Diocese of Durham in December, 1882. We commented in a leading article upon "Dr Lightfoot's Primary Charge" at the time it was delivered, some portions of which we criticised, especially the statements regarding deaconesses. We need do no more now than remind our readers of the contents of this episcopal deliverance. The

First Address is mainly taken up with diocesan matters, though in these Dr Lightfoot traverses subjects of general importance, as for instance, "Lay-Readers," "Organisation of Lay Help," "Ministration of Women," and the like. The Second Address deals with "the Burial Laws Amendment Act," "Permanent Diaconate," "Salvation Army," "Revised New Testament," "Vestments," "Church and State," &c., on all of which the Bishop of Durham, whether we agree with him or not, always says something worth reading. His great learning and width of sympathy must command attention, even in those who may be constrained to differ from him. The Charge has been so long in appearing that some of the points touched in it have lost their freshness. It is published almost in the same form as that in which it was delivered, Dr Lightfoot having been obliged, on account of the demands of "more important work," to abandon his purpose of supplementing it with "copious notes."

THE MISSIONER'S HYMNAL, with Accompanying Tunes. Edited by the Rev. A. G. JACKSON, Resident Chaplain of the Farm School, Redhill, Surrey. London: Rivingtons. Pp. 68. 1884.

As the London Mission is now approaching, we give special prominence to works which are likely to be of use during that time. "Mission Hymns" are intended to be sung during services which are conducted with the special intention of "arousing and expressing those religious feelings which it is the function of a Mission to quicken and develop." The Hymns, which are sixty-three in number, are classified under different headings, as, e.g., "Invitation to the Mission," "The Passion of CHRIST," "Penitence," "Faith," "Hope," "Love," &c. Some are also provided for Children's Services. The Litanies of the Holy Childhood, Passion and Penitence, are likewise added, but we note the omission of a Litany to the Holy Ghost, which even the "Veni Creator" does not atone for. Some of the tunes appear to us to be too difficult, and the melody not always such as is quickly caught. However, there are plenty of popular tunes to make the volume of use in Missions, and the hymns seem well selected for the purpose of exciting contrition and devotion. The words of 'The Missioner's Hymnal' can be obtained separately for one penny, or in cloth for threepence. It is suggested in the Preface that the Hymns should be practised for two or three months before the Mission commences. May we add that it will be found advantageous if a few Church workers who are musical, but not in the choir, make themselves acquainted with the melodies, and take their places in different parts of the church, so as to lead the hymn-singing amongst those around them. Those who are not "habitual attendants at church" will need this encouragement in order to be induced to "join in," while otherwise they are often tempted only to *listen* to the choir. We wish 'The Missioner's Hymnal' all success.

WORTHIES OF THE CHURCH OF ENGLAND. By W. H. DAVENPORT ADAMS. London: Wells Gardner, Darton and Co. Pp. 315.

Mr Davenport Adams is an industrious collector of materials of all sorts, and possesses a great power of arranging them attractively. The present work consists of a series of Biographies of distinguished priests and laymen of the Church of England. It has been said that the Church of England can turn out respectable citizens, but is not able to make

Saints. The Church of Rome points to her Saints as a proof of her possession of the "Note" of Sanctity. It has been urged in defence of our own Communion that the general level of morality is higher with us than in foreign countries, whilst the Church of Rome is able to develop only in a few individuals an exalted degree of holiness. However this may be, Mr Davenport Adams endeavours to supply in the English Church something of an *Acta Sanctorum* such as the late Mr Arthur W. Haddan in one of his articles described as a great desideratum. It is evident that the choice of who are to be chronicled as affording saintly examples, and who are not, is a difficult one. We can say of Mr Davenport Adams' book that it is a most interesting volume, but there is a great inequality in the celebrity of his subjects. Some, we think, are little more than patterns of private virtue and excellence. Yet it is a book which our readers will not regret buying, if only for the account it gives of such men as "Dean Colet," "John Evelyn," "William Wilberforce," and last, but certainly not least, "John Keble."

CHURCH RAMBLES AND SCRAMBLES. By SCRATCH. London: W. Swan Sonnenschein and Co., Paternoster-square. 1884. Pp. 279.

The title of this little volume is not particularly apposite, nor such as to prepossess the reader in its favour. But it is, after all, a very harmless production. It starts with a description of a "Clerical Meeting," and the sketches of country life and manners which follow are all more or less from a clerical point of view.

SONGS AFTER SUNSET. By WILLIAM STANILAND. London: Elliot Stock, 62 Paternoster-row, E.C. 1884. Pp. 216.

There is sufficient promise in these poems to justify our anticipating a future for their writer in the poetic career, if he will patiently study and practise *without* premature publication. A writer, especially if young, is no doubt desirous of seeing his productions in print; but he will be wise to resist the desire until the crudeness of early efforts is succeeded by the degree of mastery over poetic form which comes only by practice. And this is a lesson which the present writer will do well to take to heart. Why pluck gooseberries in May when the same fruit mellowed by July might make somebody thankful?

TURNING FOR AMATEURS. By JAMES LUKIN, B.A. New Edition Revised. London: L. Upcott Gill. Pp. 204. 1884.

This is one of a series of handbooks on Mechanical Arts, and we can recommend it to all who would learn how to use the lathe with its attachments and tools. Those who want some occupation to serve as a "relief and relaxation from the cares and business of daily life" will find in this volume a guide to a very useful as well as pleasant recreation. The book is provided with 144 engravings, and a good index.

THE ENGLISH ILLUSTRATED MAGAZINE. 1883-1884. London: Macmillan.

We have so frequently noticed the separate numbers of this excellent magazine that we need do no more than call our readers' attention to the first complete volume, which forms an elegant royal octavo book, handsomely and tastefully bound in cloth, price 7s. 6d.

Magazines of the Month.

In the **PORTFOLIO** for September we have for frontispiece a spirited drawing of a female head by M. Rajon, the freedom and power of which are visible even to non-professional readers. Other full-page illustrations are "A Venetian Canal," etched by Lucien Gautier, and "A Window Garden," by Arthur Stocks; a pleasing example of realistic, and yet ideal treatment of a scene of working-class life. Beyond a description of San Vitale at Ravenna, by Miss Julia Cartwright, which is full of interest, the letterpress does not seem to call for remark.

The **MAGAZINE OF ART** must also be mentioned as unusually good in its illustrations. The picture by W. M. Orchardson, R.A., at the Grosvenor Gallery, "The Farmer's Daughter" is full of grace and vigour, and is reproduced with the precision of a photograph. The series of criticisms on "Current Art," i.e., on the pictures at the Exhibition, continues. "Strand and Mall" is a description, by Mr J. Penderel Brodhurst, of the lower course of the Thames, and is full of the historical reminiscences which they afford in such profusion. "His Eminence's Birthday" is a pleasant picture on which the reader's eye will love to linger; and Miss Helen Zimmer's account of "Menzel and Frederick the Great" will have all the charm of novelty; for Menzel, notwithstanding his remarkable powers, is, for reasons which the writer explains, but little known in England.

CORNHILL supplies what we suppose must have been considered as an appropriate alternative at this pleasure-taking season, in a horrible story entitled "The Curate of Cherm-side," in which a young deacon, the nephew of the vicar, forges his uncle's will, murders him, of *malice prepense*, in order to obtain immediate possession, and then goes to church and says Evensong. It is a ghastly caricature, and we cannot imagine how the Editor came to admit it into the magazine. More well-timed and readable are two pleasant *impressions de voyage*, "The Bohemian Forest" and "Our First Glacier Expedition."

LONGMAN'S MAGAZINE is fortunate, we think, in Mr W. Clark Russell's story "Jack's Courtship," which improves from number to number. The author has a fine descriptive vein; but surely this is rather "tall talk:" "The ship was just a pile of canvas with five stunsails out, the lower stunsail yawning wide over the swinging-boom guyed forward, and every cloth pulling steadily, whilst the white trucks swung like silver buttons under the floating clouds, which gleamed like the inside of oyster-shells as they sprung sweet and fresh from the deep blue sea and sailed up the azure on the road the sun was taking." Mr Bret Harte's story is concluded. An account of "The Chase of the Wild Red Deer," by the Hon. J. W. Fortescue, evidently an enthusiast about this sport, is very readable; and Mr Henry James's dissertation on "The Art of Fiction" is thoughtful, but roundabout and generally obscure.

A monthly magazine which is new to us, **THE ATLANTIC OCEAN**, has the daintiest and brightest of covers, and is occupied with descriptions of various fleets of steamships, sketches of ocean travel; serving also as a medium for advertisements which may be thought likely to interest those

who are crossing, or who are intending to cross, the Atlantic Ocean.

The **CLERGYMAN'S MAGAZINE** this month may be consulted for a sensible and valuable article on "Co-operative Stores in Villages," which contains much useful information. A series of outlines of Sermons "On the Church" is far from accurate or complete in their definitions. In another part of the number a writer quotes with approval the sentiment of Bishop Ryle, "A wave of colour-blindness about theology appears to be passing over the land." Could he have had some of these homilists in mind?

The letterpress of the **ENGLISH ILLUSTRATED MAGAZINE** is somewhat miscellaneous this month, as is natural, perhaps, in the concluding part of a volume. Miss Yonge's story is leisurely knitted up, and brought to a satisfactory close. Mr Austin Dobson discourses well on the history of Covent Garden, with the help of many quaint woodcuts, water-colour views, and such-like. There is a very curious and interesting article upon cricket by Mr Andrew Lang. Here is a fact for the myriad lovers of the noble game: "As far as we can ascertain, cricket seems to have been evolved out of stool-ball, and tip-cat, or as it was called, *cat and dog*. From stool-ball was borrowed the primitive wicket—a stool or *cricket*, which, perhaps gave its name to the pastime." Here, again, is another fact not generally known, viz., that the crews of English ships at Antioch, about 1680, played "Crickitt."

BLACKWOOD is, as usual, partly literary, partly political. The new story, "The Waters of Hercules," has a taking title, and promises well so far. A review follows of "Three Young Novelists," cleverly written, and, as it seems to us, emphatically just in the judgments expressed. Then an article on "The People and the Army," pointing out (what is true enough) that short service is doing no good to the army, and that the abolition of purchase, so far from having thrown open "the door of advancement to honour and emoluments. . . to the poor and lowly, recent changes in the army have more effectually closed it against them than ever." "The World's Oil Supply" is crammed full of relevant facts; while "Fiddlers Three," in spite of its comical title, is a powerful sketch, with a moral worth noting. "The Mahdi of Mid-Lothian" is a clever political squib.

The "Earnest Remonstrance" against the Athanasian Creed.

AN EARNEST REMONSTRANCE AGAINST THE RECITAL OF THE ATHANASIAN CREED IN OUR CHURCHES. By a Member of the Church of England. SECOND EDITION. London: William Ridgway, 169 Piccadilly, W. 1884. Pp. 54. Price 6d.

We gave a few words of notice to the first edition of this pamphlet in our issue of August 15; and the author has honoured us in return with a private letter in reference to them, in which he repeats with added emphasis, that *everyone* of his ten reasons is "not only not answered, but is *unanswerable*;" and objects particularly to our observations that he did not understand the right meaning of the clauses to which he takes exception, and was not a trustworthy guide in other respects.

Now, a gentleman who uses such very strong and, indeed,

inexcusable terms* in writing about his fellow Churchmen, and about an authorised formulary of the Church of which he professes himself a member, really ought not to complain if some of his harsh language is retorted upon himself (not that we have in fact done this). Those who play with bowls must expect to meet with rubbers; and he has really put himself out of court for complaining, by the intemperate language he has himself used. We do not, therefore, acknowledge his right to interrogate us; and if we do in fact make some reply, it is because, first, of the great importance of the subject; and, second, in consideration of the courtesy which we desire to observe towards him, though he has so strikingly neglected it towards the Athanasian Creed, and those who believe and value it.

We will show, first, that we were correct in the judgment we expressed; and then go on to make some further comment on the letter, if we have space.

The writer can hardly be considered a "trustworthy guide" in matters theological, who urges as a decisive argument against *Quicumque*, that it cannot be certainly shown to have been written by S. Athanasius, and was not imposed by any General Council. The theological opinions of Athanasius are, doubtless, of great weight, but viewed as an individual, they would have no authority even if it were certainly known to have been written by him. "*Quicumque*" derives the whole authority which it has, not from the name of Athanasius, but from the consent and acceptance of it by the Church; while, though a "General Council" is certainly one way of expressing that acceptance, it is not the only way. But a graver reason for our judgment is this, that the writer expresses his disagreement from some of the chief doctrines of the faith. He appears to deny the doctrine of the Procession of the Holy Ghost altogether (p. 24); he attempts to disprove the "Eternal Generation" of the Son, and calls it "false metaphysics" (p. 23). He *explicitly* denies the Fatherhood of the First of the Divine Persons (p. 22); indeed, he makes it his main reason for desiring to be relieved from the Creed, that "good Christian men may with reason deny more than one of the dogmatic propositions of the Creed" (p. 18).

We need hardly adduce further proof. Can he, we repeat, be considered "a trustworthy guide" on such matters as he has taken upon himself to write about?

For an example of his misunderstanding of the clauses to which he objects, we may refer to his argument, intended to be conclusive, that "If the Son is eternal, then He never began to be the Son; therefore he never began to be begotten; and therefore He never was begotten; for if the generation never began, it never took place" (p. 23). To which it is sufficient to reply, that the objector is extending into Eternity the conceptions of gradation and succession which belong only to Time. To say "before the worlds" is not to point to a

* "Foolish and culpable" (p. 23); "preposterous" (p. 30); "unjust and untrue" (p. 31); "a great and horrifying untruth" (ib.); "horrible words" (p. 33); "a fanatic and a barbarian" (p. 36); "burlesque of worship" (p. 37); "mechanical and degrading performance" (ib.); "*Quicumque* prating and threatening" (p. 43); "ecclesiastical and national scandal" (p. 44); "horrid threats" (p. 44); High Churchmen are charged with "prejudice and sophistry," and with "an illogical and evasive method of bolstering up this Creed" (p. 50); "a disgrace to the English nation" (p. 53).

particular period when the Generation took place, as he supposes, but expressly to exclude the *Time element* from the doctrine, which he perversely insists upon dragging into his exposition of it. So again he expounds "taking of the Manhood into God" as "clearly intended to convey the idea of some kind of absorption of the Man into God," which is as far from true, that it is the reverse of the truth; and is, in fact, the Monophysite heresy. There are other instances we might give of his failing to grasp the real meaning of that which he criticises, but we will pass them over; and add only a few words as to the "damnatory sentences," which he calls "most unjust and untrue." Now, on the contrary, it is himself that is "unjust." The Church simply repeats the language of Holy Scripture in the "damnatory clauses;" and then concludes the Creed with the general demand of acceptance of "the Catholic Faith," as a condition of Salvation. She does this, and why? Because the well-proved rule is that *right conduct* can only come out of a *right Faith*; and right conduct, as the Creed solemnly points out, *that is the requisite for salvation*, "*they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.*" The "right Faith" is needful not only because it is *right* (which is after all the great foundation of *faith* in regard to anything), but also because it is an indispensable step in the process of salvation; and it is this which the Creed lays down, not precisely it may be in the words or in the manner in which, probably, a doctrinal definition would be expressed at the present day, but in the manner customary at the time the Creed was written, a thing which is of course inevitable in every document whatsoever. It appears to us that if a person of such evident intelligence as the writer before us would give due consideration to the facts and reasons adduced, he would come to see that it is possible that he himself, as an individual, and not a theologian, may be mistaken in this matter, and not the whole Church of more than a thousand years; and would cease his violent and indiscriminating attack upon the *Quicumque* *vult*.

We hope, too, that he will find in the observations we have made nothing either "illogical" or "evasive," or any "wretched fencing," nor "prejudice and sophistry" either; and that our reasoning, such as it is, will not be "an utter discredit" to us; charges which he allows himself to bring against Churchmen, and particularly against those Churchmen whom the LITERARY CHURCHMAN has the honour to represent.

✠ SERMON ✠

An Apostolic Holiday.

ACTS XX. 13.—"Minding himself to go soot."

I remember reading the story of a man who expected to receive a legacy at the death of a relative. The will was in due time read, but imagine his surprise at finding that an old chest, worm-eaten and rickety, was all that fell to his share! The useless lumber was stowed away, but years after, when the wound had been healed by the kind, gentle hand of time, curiosity led him one day to open the chest. He would have just one peep inside! And, having burst open the lid and plunged his hand

into the moth-eaten, dusty contents, he saw suddenly, sparkling in the gloom of the chamber, a precious gem of rare value !

Thus it is with many passages in the Bible. At first sight they are uninteresting. A long list of names. A casual reference to a person or some event, nothing more, a number or a date. A careless reader would pass by many a verse in which lies hid a pearl of great price. All Scripture is given by inspiration of God—not a favourite passage here and there—but “*every Scripture*,” and “*is profitable for our instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works.*”

Let us then see what the Holy Ghost would teach us by these words—“*mind himself to go afoot.*”

The tumult at Ephesus was over. The fight with the beasts in human form there was long since past, and S. Paul had said “farewell” to his friends there, and passed through Macedonia and spent three months in Greece. Here he wrote his Epistle to the Romans, strangers yet, but whom he longed to see. After a while we find him at Troas—the Aberdeen of those parts—a city famous for its granite, its columns and pillars, some of which may even now be seen bristling among the waves of the blue sea. The last day at Troas was a remarkable day. It was Sunday. Early on the following morning the Apostle and his companions would be starting on their way to Jerusalem. Come with me in spirit to that upper room in which the Christians of Troas are gathered together. The place is densely packed, the night is far advanced, and there are many lamps burning. S. Paul is preaching, he has much to tell them, that large warm heart is pouring forth loving words. Suddenly from a window-sill in that upper room a young man named Eutychus—a slave, perhaps—tired and weary after a hard day’s toil, falls headlong into the courtyard below. We can picture the whole scene ! How some of the congregation would hasten below to render assistance—perhaps to carry the dead man back to the master’s house—no longer a slave, but a brother beloved among the spirits of just men made perfect ! We can almost hear the cries of the women who remained in the upper room until, from the dimly lighted courtyard, came the well known voice of S. Paul, saying, “*Trouble not yourselves ; for his life is in him.*” With many a “*thank God,*” and with hearts full of awe, the congregation once more return to their places, and there, in the early dawn, with the Pascal moon still faintly shining, they “*break the Bread*” and commemorate His Death, Who by His Death gives life to all men, Who Himself is the Resurrection and the Life.

After this comes the Love-Feast, which in those early days followed the Celebration of the Holy Eucharist, and then the congregation would perhaps break up into little groups and S. Paul would pass from one group to another, for we read that he “*talked with them for a long while even till break of day.*” The ship with his companions

would soon set sail. The busy hum of life was heard outside, and “*time and tide would wait for none ;*” and so S. Paul himself must depart, but not without much leave-taking—not without many a blessing—many a God-speed—many a tear.

S. Luke and his company had now started by ship for Assos—two days’ sail, about thirty miles by road—“*there intending to take in Paul ; for so had he appointed, minding himself to go afoot.*” And so we see the holy Apostle, starting in the early morning, hastening through the gate of the city for this long solitary walk.

I. Now why this long walk of nearly thirty miles ? Was there no room on board for them all, and would some one have to walk to Assos ? If so, depend upon it that man would be S. Paul. Or had their funds run short ? Had the holy Apostle been unable lately “*to labour with his own hands,*” and thus supplement the contributions of friends ? If so, this walk would be so delicately arranged—with such tact and good breeding—that no soul would ever guess the workings of that noble heart. But whatever were the reasons for this long weary walk—quaint old Matthew Henry gives a great many—one reason, the chief reason, I believe, was a desire on the part of S. Paul to spend a little time in solitude and communion with God. It was, in fact, an Apostolic Holiday. He longed for a little quiet for himself and here was an opportunity—a long walk, through beautiful scenery, among the oak groves and streams of Ida, with the sea shining now and again in the distance, alone with God, he would draw rest and refreshment from a never-failing source !

How little did the groups of travellers—some in their chariots whirling past, centurions on horseback, Jewish pedlars whom Juvenal sneers, at each with his “*basket and bundle of hay*”—how little would they realise that the wayfaring man resting under the deep shade of a tree was a “*chosen Vessel*” in God’s Hand in bringing about the greatest change that the world has ever known—that he was one of those men who were “*turning the world upside down*”—hurling the gods of Greece and Rome into the dust of death, and that his words would be quoted and his name be blessed and held in remembrance as long as the sun rose and set.

Yes, this was S. Paul’s holiday ! This was his own opportunity of making progress in the Spiritual Life. He had been preaching to others, but there was the danger lest, after all, he “*might be a castaway.*” Inspiration did not imply sanctification, and the holy Apostle had to work out his own salvation with fear and trembling. He had to run the race—he had to fight manfully against sin, the world and the devil—not uncertainly, not trusting to chance—but with some definite rule of life, and he knew only too well that the crowded deck of a small trader would afford but a poor opportunity for prayer, self-examination, and meditation. Like as the hart desireth the waterbrooks, so longed his soul for the peace and rest of God, that peace which passeth all understanding.

Picture him therefore on that Monday morning, alone, but realising intensely the Presence of God, wending his way through mead and wood, by stream and blue expanse of sea, sitting down sometimes to rest himself as the difficulties of the way were one by one accomplished. How many passages of the Psalms would pass through that active mind as the picture of his life rose up before him! The LORD had been his Shepherd, therefore had he lacked nothing. How often had he passed through the valley of the shadow of death! "In deaths oft." And there in the distance lay Assos, with its haven and its ships, but life had another Haven for him. When would the time come when S. Luke and all his companions and himself "would be glad because they were at rest"—at rest in "the Haven where they would be?"

Yes, this was S. Paul's holiday. And now, dear brethren, what lesson ought we to learn from this long walk of the holy Apostle? This is the season when those who have the means to do so, take their holiday. They go for rest they say, or for a change, abroad, or to the seaside, or to some favourite inland resort. It is often only a change from one whirl of excitement to another of a different kind. How little opportunity does the soul get for communing with God! How few persons come back from their holiday refreshed in soul and body. Alas! for the poor body also, how often is it overworked and overstrained in ministering to the pleasure of the moment.

It seems to me that the great lesson which the Holy Spirit would teach us by this passage is the necessity of a little quiet time for ourselves sometimes—that we should "study to be quiet," not seeking to be alone out of selfish motives, or because we do not care to exert ourselves to be civil and courteous to others, but in order to be alone with God.

Those who are fond of being alone with themselves are those who like nobody, are like nobody, and are liked by nobody. But this was not the solitude sought after by S. Paul. It was to be alone with God. To be alone with ourselves is to be in the wilderness of temptation; it is the time for fretting and for brooding over things, but to be alone with God is to gain strength and refreshment, which will help us in many an evil hour. It will help us to form the habit of realising God's Presence—that in Him we live and move and have our being. It will prepare us for the hour of death, when we shall be quite alone and yet, I trust, not alone—for may we be able to sing—

"In death's dark vale I fear no ill,
With Thee, dear LORD, beside me,
Thy rod and staff my comfort still,
Thy Cross before to guide me."

Amen.

J. LOUIS SPENCER.

The Next Number, September 26, will contain a Plain Sermon.

Current Facts and Notes.

Affairs at Worthing have assumed a more serious aspect since our last issue. The riots of last Sunday led to bloodshed. A boy had his head severely wounded, a cab-driver was shot in the neck, stones were freely used and windows broken. It appears that the Salvationists employed the military stratagem of a surprise and the special constables who were off their guard were hastily summoned by the ringing of the fire-bell in the Town-hall. The *Times* informs us that a Mr Head stood at his window armed "with a gun as well as a revolver," and fired upon the crowd.

Mr Frederic Harrison gave a lecture on Friday last on "The Memory of Auguste Comte," who, after exalting his teacher above all other philosophers, made the amazing assertion that he for the first time "had combined philosophy with religion." He should have said with a parody of religion. Those who accept Auguste Comte's philosophical principles repudiate his ridiculous imitation of the Catholic Church.

Cardinal Manning has left London, and is travelling in the North of England for the purpose of carrying on a teetotal crusade. An evident reaction has, however, set in against the full programme of teetotalism.

We learn from the *Guardian* that another alleged clerical impostor has made his appearance, calling himself "Rev. G. R. Lea, LL.D.," who, during his residence in Birmingham, has favoured several tradespeople with extensive orders, for which he has omitted to pay. Mr Lea is also credited with starting the *Gospel Telegram*, in which he has made an appeal and received certain sums "from the LORD's vineyard." His efforts, however, in raising money "to alleviate the overpowering spectacle of human misery" ended in his arrest by the police, to the great relief of his suffering creditors.

We hear that the Rev. A. H. Mackonochie, who has been for some length of time the guest of the Bishop of Argyll and the Isles, is now restored in health, and is about to take up his residence in his old quarters, the Clergy-house of S. Alban's, Holborn.

We regret that the report concerning the appointment of Bishop Kelly to the Archdeaconry of London has not been substantiated. The Archdeaconry of London, with an annexed canonry at S. Paul's, has been conferred on the Rev. Dr Gifford, Rector of Much Hadham and Examining Chaplain to the Bishop of London. He is the author of the Commentary on the Epistle to the Romans in 'The Speaker's Commentary.' Dr Gifford was ordained in 1844.

The Rev. W. H. Hutchings, M.A., Sub-Warden of Clewer, has been presented by Lord Feversham to the Rectory of Kirkby Misperton, Yorkshire, vacant by the resignation of Canon Boly on his appointment to a Residentiary Canonry in Durham Cathedral.

We understand the Rev. G. Seignelay Outhbert, M.A., Vicar of Market Drayton, Shropshire, will be nominated at the next meeting of the Council of the House of Mercy to fill the important post of Sub-Warden, which will then be vacated by Mr Hutchings.

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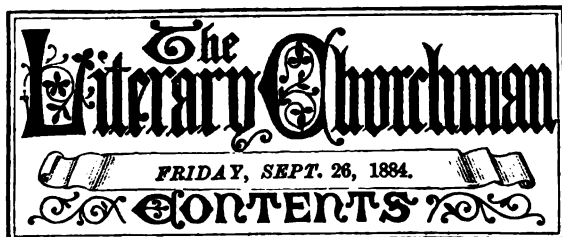
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Bishop Barry's Primary Charge.

The first official utterances of the Primate of Australia are worthy of note, whether we consider their intrinsic value as coming from a man of Dr Barry's ability and learning, or view them in their relation to that vast territory over which he has been called to preside. Since his consecration, it is not too much to say, a new interest and hope have arisen amongst English Churchmen concerning the future of the Church of CHRIST in the Pacific. We are not forgetting that the present diocese of Sydney includes but a small part of that over which the first Bishop of Australia held rule. The Bishopric of Australia at first comprised New Zealand and Tasmania. New Zealand was separated from Australia in 1841, Tasmania was cut off in the following year, and five years later the Diocese of Australia was divided into the Sees of Sydney, Newcastle, Adelaide, and Melbourne, and the Bishop of Sydney was created Metropolitan of Australia. Since that date there has been a further sub-division, and in 1863 the Diocese of Goulburn, and in 1869 that of Bathurst, reduced Sydney to its present size. The influence of the Primate of Australia will not, however, be restricted to his immediate diocese, but will reach far and wide through the Australian Colonies. When it is remembered that the Australian Colonies mean three millions of square miles, and nearly the same number of European inhabitants, and that Australia has vast resources and "practically a limitless territory for settlement"—the position which Dr Barry holds is one the importance of which with regard to the future it would indeed be difficult to exaggerate. In the Primate's own words, in which he showed the appreciation of, without unduly magnifying his office,—“No one,” he says, “can doubt how great a part of the future of the English-speaking race rests on the vast province of the Australian Colonies. The one question is whether that future shall be guided by Christian truth, kindled by Christian faith and love, built up, not by the forces of mere natural, intellectual, social cultivation, but by the Word of the Grace of JESUS CHRIST.”

In estimating the Bishop's advice on several points, it must be borne in mind that the Church in Australia is, in many respects, far behind the Church in our own land, and is not so thoroughly imbued with the teaching and practices, the recovery of which may be ascribed to that movement in this country which dates from Mr Keble's Assize Sermon in 1833. The subjects which Dr Barry dwells on chiefly are “The Church's Daily Service,” “Frequency of Holy Communion,” “Free and Open Churches,” “Variety of the Services,” “The Value of Preaching,” “The way to deal with Doubt and Unbelief,” upon all of which he gives excellent advice, though there are several *obiter dicta* to which we should take exception. The elasticity of his sympathy and practical character of his mind lead him sometimes to regard as open questions points upon which the Church has passed judgment. We

will give but one instance to illustrate our meaning. Dr Barry speaks of Evening Communion as "an irregular variation from Church practice;" but he adds, "which ought to show cause to justify it," and then he goes on to say, that the question is,—when can, "a full band of communicants in devout spiritual frame of mind" be best brought together. This implies that Dr Barry bases his objections to Evening Communion only on moral and religious considerations, and does not oppose them also and chiefly on the ground of authority. If S. Cyprian dismissed the plea for Evening Communion, that receiving in the morning led to arrest in the days of persecution, seeing that Christians would be detected by their breath being redolent of wine—a plea, backed by a reference to the hour of Institution,—by simply saying: "It behoved CHRIST to offer about the evening, that the very hour of sacrifice might show the setting and evening of the world. . . . But we celebrate the Resurrection of the LORD in the morning," surely now no cause sufficiently urgent could be advanced in justification of so grave a departure from Church usage as the celebration of the Holy Communion in the evening.

Dr Barry's remarks on "The Church Daily Services" show that in the Diocese of Sydney the idea of Churches as places of *Worship* has not taken any very deep root. He inculcates not only daily services "as a rule emphatically laid down in our Prayer-Books," but also deprecates the disproportionate stress which is laid upon preaching "in comparison with the correlative idea of worship," and pleads for greater reverence, "order and beauty" in the conduct of the services, making some doubtless necessary comments about kneeling. The excuse which is sometimes made, that the clergy are too hard-worked to have daily worship in their churches, is met by the admirable answer that the daily services "should be not labour but spiritual refreshment." Dr Barry might have gone further, as Bishop Douglas has done, and reminded his clergy that they were bound to say their Office, unless "sickness" or some other "urgent cause" hindered them, "either privately or openly" by the plain directions of the Prayer-Book; and in fulfilment of the Ordination promise to "be diligent in Prayers and reading of Holy Scriptures," which, whatever else it may include, enjoins faithfulness "in Vespertinis Matutinisque officiis," that is, according to the present structure of our Services, in saying Mattins and Evensong.

The Bishop of Sydney is right when he says all experience shows that the more frequent the Celebration of the Holy Eucharist, the larger is the number of Communicants, and the more devout the Communion which are made. But it will be found that something more than frequency of Celebrations occasions the increase in number and in reverence of the Communicants. It is the teaching of Eucharistic Truth in all its fulness which leads to these results. Neither will Dr Barry ever get "the great idea of worship" thoroughly into the minds and hearts of the people unless the Sacrificial Aspect of

the Eucharist is taught as well as the blessing of "the Communion of the Holy Table," as it was "in the most ancient and purest days of Christianity."

The question of opening Churches freely to the Poor is discussed with much moderation in this Charge. What Bishop Barry suggests will not satisfy the "Free and Open Church Association." He would permit appropriation of seats in order to secure the rights of parishioners, and provide a less fluctuating source of income than that which depends on voluntary contributions. At the same time, he would make as indispensable conditions, that a large portion of the seats should be free, that no seats should be kept vacant after the organ has ceased the voluntary before the Service, and third, that there should be, if possible, extra services when the whole church should be absolutely free. Whilst recognising the wisdom and moderation of Dr Barry's views on this subject, we must confess to a preference, when possible, and in new parishes, to the entirely Free and Open Church; and in Sydney, as he remarks, these "Free and Open" Churches have been especially successful in drawing the poor to them.

With regard to variety of Services, the Bishop thinks that the Church of England has greater uniformity than any other Christian Body. He desires variation, but only within the limits which the Prayer-Book allows, and in keeping with its spirit. These boundaries, if accepted, are likely to prevent in Australia the inquiry which has lately been made at home in the columns of a contemporary, "Wanted—the Church Service." We suppose the Bishop of Sydney need not trouble himself about the Act of Uniformity, when a bishop in England, on being asked by one of his clergy whether a certain Service which he had adopted involved any violation of that Act, threw open his study window, and diverted the attention of the scrupulous cleric with the inquiry which the *Walrus* in a popular work made on a critical occasion,—“Do you admire the view?” We agree, however, with the *Guardian*, that whatever variety may be introduced by means of additional services, Morning and Evening Service should be said in Parish Churches, as “appointed” by the Prayer-Book, and not merely portions of it, chosen according to the predilections of Incumbents.

Bishop Barry has nothing new to say on the subject of Sermons. He urges the importance of their diligent preparation, a duty which is too often set aside by the clergy in consequence of their multifarious engagements. A sermon, he rightly says, should be “a real unfolding of the idea of the text and context in the Word of God.” Such a description will only be verified, we will add, when prayer and study precede the delivery of the discourse. We hardly think the Bishop will find his clergy able to follow out his advice, not to leave untouched “great principles of political and social duty,” and yet to keep clear of party struggles and the bitterness of controversy. Our advice is, keep politics as

much as possible out of the pulpit and remember Archbishop Leighton's saying, "If it be well to speak to the times, yet it is still better to speak to eternity." It is difficult to touch upon political questions without alienating a part of the congregation; but there are questions of a mixed nature which bear upon religion upon which it is the bounden duty of the parochus to speak words which may guide his flock aright.

Suggestions on the practical way of dealing with scepticism are necessarily too brief and sketchy to be of much use in themselves. They may, however, act as directing-posts to the clergy in distinguishing between the different forms of unbelief, and may stimulate them to make a closer study of this mental, moral, and spiritual disease, in order that after a careful diagnosis they may discover both its root and its remedies. We agree with Dr Barry that the most "effective remedy" against scepticism is to be found in the positive setting-forth of Christian truth both in word and power. The Bishop of Bedford in his 'Pastoral Work' gives an instance of this. An infidel lecturer at Newington, who used to stand on a chair near the old church and Sunday after Sunday ridicule the Bible, one Sunday went into church to get some fresh material for his blasphemous lectures. He heard "a very simple uncontroversial sermon," which so touched his conscience, that he turned from infidelity and became a regular communicant. The sermon in question was preached by the present Bishop of Lichfield.

The Primary Charge of the Bishop of Sydney is an evidence, if one were wanted, of his great qualifications for the task which is before him; it shows him to be what the Bishop of Melbourne described him as—"a leader of thought, a master of assemblies, a maintainer of Evangelical Truth, a friend of all the Churches, a good and large-minded man." Yet withal there is here and there manifested a tendency to "Liberalism" in the sense in which Dr Newman used to employ that term, that is, in the exercise of individual judgment in matters upon which the authority of Antiquity would have been a safer guide.

Thoughts upon the Jews.

The recent persecutions of the Jews abroad cannot but make us think, and should surely make us do more than think.

It is true that all their sufferings are a judgment, the most awful judgment the world has yet seen, as the penalty of the most awful sin; but it is a judgment which should make us tremble:

"God will not quench nor slay them quite,
But lifts them like a beacon light.

* * *
Salted with fire they seem to show
How spirits lost in endless woe
May undecaying live."

'Christian Year.' (Fifth Sunday in Lent.)

Justly may we tremble, if we find in ourselves any sins

resembling those of the Jews. But are there not such? Is there not Pharisaism? Pride of religious knowledge, cold hostile contempt, formalism? Is there not Herodianism? What else is Erastianism? Are there no Sadducees amongst us? None who are without faith in angels, in the communion of saints, in spiritual influences; who substitute a dead earthly philosophy for grace?

Is Christendom much more ready for the Second Advent than Judaism was for the First?

Or again, granting the provocation which the Jews have given to Christians from the first, yet is it not of the very essence of the Gospel to conquer provocation by love? Is not a Christendom which does not forgive and love self-condemned? Still more. Is it possible to love CHRIST and not to love His own people, those whom He first tried to win, to whom He bade His Gospel be first preached, over whom He wept with almost heart-broken lamentations of love?

"Oh that my prayers! mine, alas!
Oh that some angel might a trumpet sound;
At which the Church falling upon her face
Should cry so loud, untill the trump were drowned,
And by that cry of her deare Lord obtain,
That your sweet sap might come again."

G. HERBERT.

Are we conscious how much we ourselves stand in need of the conversion of the Jews, and what benefits would arise to us from it?

It is true that the hostility of the Jews has been of great service to Christianity. It has made it Catholic. The enmity of Israel after the flesh has afforded irrefragable evidence of the ancient Scriptures which are the Charter of the New, and is one of those instances in which God has wonderfully over-ruled evil for good. The deadly enemies of the Gospel have been its friends; but this evidential work is done. The fact that for more than eighteen centuries our bitter enemies have preserved the oracles of God, is an abiding fact; and their conversion would not undo it. The past is unalterable. The conversion of the Jews would be a stronger evidence now than their continuance in unbelief. It would be a new fulfilment of prophecies contained both in the Old Testament and in the New. Moreover, the whole world would be amazed at the prospect, thoroughly aroused at the sight. It is not unlikely that the Judaic Moslems might be more open to the pleading of converted Israel than to ours. Nor is it unreasonable to hope that the conversion of the Jews would cause a reformation of the Catholic Church, purification from much that is amiss, and a reunion. It may be the cause of a restoration and rallying preparatory to the last great struggle with Antichrist.

It is remarkable that S. Thomas Aquinas, commenting on the wonderful words of S. Paul, Rom. xi. 15, "If the casting away of them be the reconciliation of the world, what the receiving, but life from the dead," takes what seems the natural meaning of the words, not the frigid sense often adopted. He says:

"Id est, quod Judæi reassumantur a Deo, secundum illud Zachariæ undecimo." "Summi mihi duas virgas, quid, inquam faciet talis assumptio, nisi quod Gentiles resurgere faciat ad vitam? Gentiles enim sunt fideles qui tapecent," Matt. 24. "Quoniam abundavit iniquitas refregisset charitas multorum, vel etiam qui totaliter cadent

decepti ab Antichristo, Judæis conversis in pristinum fervorem restituentur."

We need not limit the benefit to the Jews, nor to individual Christians, but may extend it to the whole Church of CHRIST, hoping for ecclesiastical purification and reunion before the end.

Unless the converted Jews were to fly off by reaction, as they now sometimes do, into a renunciation of their good principles—and we may well hope that they would not do so in the great revival—they would be valuable allies against anything savouring of idolatry, and in favour of ecclesiastical order and unity, of the authority of Scripture, of the Eucharistic Sacrifice, of Worship as Worship; and their systematic alms-giving would be a pattern to that of Christendom.

"By how much more their fulness," says S. Chrysostom, "that is when all are about to enter in. This he said showing the more of the grace which then shall be, and of the gift of God, and nearly the whole."—Hom. on Romans xix.

Restoration to God's favour and restoration to the promised land are two different things. The one will surely take place; the other is uncertain.

Hammond inclines to think that the promise is fulfilled in the occupation of Jerusalem by Gentile Christians (Par. on Luke xxi. and Rev. xi. 2). Thorndike thinks the restoration to Jerusalem probable. (Reformation of the Church of England ix. s. 4). Wordsworth also thinks it probable, but not more (Comm. on Cant. viii. 8.) Longfellow, taking the philosophical view from the analogy of history, holds it impossible. The beautiful and touching poem in which his opinion occurs is so remarkable that more than the verse in question shall be cited:

"They lived in narrow streets and lanes obscure,
Ghetto and Judenstrasse, in mirk and mire;
Taught in the school of patience to endure
The life of anguish and the death of fire.
"All their lives long with the unleavened bread
And bitter herbs of exile and its fears,
The wasting famine of the heart they fed,
And slaked its thirst with Marah of their tears.
"Anathema Maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian feet.
"Pride and humiliation hand in hand
Walked with them through the world where'er they went,
Trampled and beaten were they as the sand,
And yet unshaken as the continent.
"For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the past
They saw reflected in the coming time.
"And thus for ever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a legend of the dead.
"But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again."

Greece and Italy will both dispute the dogma of the last verse, whether rightly or wrongly; but we may well question the application to the Jews on different grounds (1)—Because

there has never been a nation which has preserved its life under such trials and for so long a time as the Jews have done; (2) "With God all things are possible." Israel has a super-natural life. That which S. Augustine says of fallen man, "Qui fecit refecit," may be true of a fallen nation, if God will.

The question is rather whether the conversion of the Jews is not so great a boon that nothing less, no earthly blessings or honours can worthily be added to it; and whether the supreme bliss of Israel is not the being merged and lost in the bosom of the family of God, in the Civitas Dei, the Catholic Church of CHRIST. Granted; but God does continually add earthly happiness as an additional boon and mark of favour to Christian families, and who has not felt this, marvelled at times, and been alarmed by the unmerited abundance of God's gifts in Christian families? If the conversion of the Jews will be so great a benefit to the Christian body as we have ventured—not without authority—to suggest, then the having this conversion made more visible by the return of a united people, in consequence of their belief, to the very land from which they have been so long exiled for their unbelief, may be a sufficient reason for granting the unmerited favour, and may be a ground for thinking such a return not only possible, but probable. At least we may venture to say that such a restoration of privileges upon conversion would not only be a grand testimony to the Gospel, a standing rebuke to Gentile pride and unbelief, but also a glorious witness to God's overflowing, over-abounding fulness of forgiveness and inextinguishable love.

We can hardly help speculating on the ecclesiastical changes which might be expected to result from the Restoration of the Jews to their own land. Certainly not a Papacy at Jerusalem. Let no one dream of that. But the immense numbers of the converted, and the prestige which the marvel would bring with it, would surely exercise a great effect, and the Patriarch of Jerusalem would probably be a greater potentate than any of his predecessors, although he will hardly excel S. James and S. Cyril in orthodoxy or sanctity, and he would serve as a balance amongst the Churches. The patriarchal government of the Church is not, however, *jure divino*, and if it were to obtain renewed vigour by the Restoration of Israel, one might reasonably expect also a reorganisation such, e.g., as would restore a Patriarch to Russia, institute one for ourselves, and perhaps for North America, and Australia including the Pacific. Who knows but by that time, or soon after, and partly in consequence of the Restoration of Israel, India may not be converted, and Japan, and other countries, whose claims and wants would also require careful consideration? Or it may be that the end will then be so near at hand, and the persecutions of Antichrist, that there will be no leisure for any legislation, and no need to provide for the short-lived wants of a Church Militant which is saying her Nunc Dimittis.

What concerns us now is to pray more and more earnestly for God's ancient people, and to do all we can by love to dissipate the prejudices which have been engendered by ages of contempt and injustice. We should approach them, not with condescending pity, but with the deepest respect; reverencing them as the most ancient of all nations, the dearest of all nations as such to God, highly-gifted, brave, enduring,

patriotic to the uttermost, the nation of Abraham and the Prophets, and the Psalmist, of David and of David's Son.

In the blindness of unbelief, the blindness to its own blindness, Israel sits by the wayside of the world like Bartimeus. Oh for the day when the blind shall hear more than footsteps of the crowd passing by, and shall cry aloud at last, "Jesus, Son of David, have mercy on me!" oh for the hour when Jesus shall stand, and command him to be brought unto Him, and shall say, "Receive thy sight." If the penitence of Mary Magdalene has quickened multitudes of sinners, what will not that of all Israel do, when they look upon Him Whom they have pierced, and mourn as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born?

W. E. HEYGATE.

CURRENT TOPICS

The arrangements for the Carlisle Church Congress may now be said to be complete. Of its success we can do no more than predict. There are points of weakness as well as of strength in the programme, so far as readers and speakers are concerned. Looked at as a whole, it seems to have a marked predominance of the "Broad" Church element. For the Working Men's Meeting as yet but two names have appeared, those of the Archbishop of York and the Bishop of Bedford, both excellent men for the purpose, but where are Canon Body and Knox-Little? Their special powers surely in a Congress in the North should be laid under contribution. We hardly expect the Carlisle Congress will come up to others in point of numbers, unless there is a reinforcement from the United States, brought over by the celebration of the centenary of Bishop Seabury's consecration, and a contingent of "Scotch friends" from across the Border swells the attendance. We hear that the example of the Bishop of Carlisle and Mrs Goodwin, in the way of hospitality, is in accordance with the Apostolic precept, and will be largely followed—an important feature of every gathering of our countrymen. There will be the usual meetings of Societies, Associations, &c., which form an important concomitant of "Congress week," and act upon public opinion, though they are external to the Congress programme. We heartily wish success to the Twenty-fourth Church Congress, the sayings and doings of which we shall have occasion to note and criticise in our next issue.

The question as to the character of Laud has come up again. The Dean of Manchester has recommended the perusal of a little volume, entitled 'Sketches of Church History in Scotland,' in reference to the Scotch American Centenary at Aberdeen, an event which will not be without its fruits, if it leads to a refreshing of the memory as to the relation of the American Church to the Scottish. But the point upon the Dean's estimate of that volume which has been justly criticised is the statement in it,

that Laud "can hardly be regarded either as a great man or a good one." A Layman of the Scottish Church has come down heavily on Dean Oakley in a letter to the *Guardian*, in which he makes the somewhat strong assertion "that any one of Catholic predilections can belong to the English Church is owing to Laud." He recommends the reading of 'Grub's Ecclesiastical History of Scotland,' as a corrective to Mr Lloyd's 'Sketches' as to Laud's greatness and goodness. There are two objections, however, to this suggestion. 'Grub' is in four volumes, and an expensive book to buy. There is a brochure, 'Laud and Tait,' which is quite sufficient for this purpose, published by James Parker and Co., and described as 'an Ecclesiastical Study and Review,' by a Churchman of the Diocese of Canterbury. His estimate of the late Archbishop, who was at least *felix in opportunitate mortis*, is hard and crushing, and certainly does not follow the motto "concerning the dead," &c. But its account of the character of Laud is less one-sided. There are two kinds of greatness, "some men are born to greatness, and some have greatness thrust upon them." Some men have "luck," and their very sorrows are steps in their exaltation; others have nobleness of aims, and high conceptions of the purposes of life. Some attain to greatness by going with the times, others by going against them. The names of the latter live. Impartial critics will always, we believe, continue to find true greatness in "the martyred Laud," though he, too, had his faults.

Our readers will have heard with something more than regret the losses which have been sustained by the Rev. G. H. Swinny and Mr Roach, the schoolmaster, through a raid made by some of the Usutu party in Zululand upon the Mission of Kwaniagwaza. The Bishop of Capetown gives a description of the damage which has been done, and quotes in the pages of a contemporary Mr Swinny's own account of the matter, in which he says: "The Zulus had broken their way into the hut where our goods were stored, ready for wagon transport, and had utterly ruined everything. I saw volumes of my father's Benedictine Edition of S. Augustine, all most grievously damaged, lying about outside. Inside there was a mass of broken cases, crockery, &c. Everything has been carried away or smashed." We trust the Bishop of Capetown's appeal will be generously responded to. Everyone who knows how zealously Mr Swinny has laboured in Africa, and how devotedly attached he is to missionary work amongst the Zulus, and Cuddesdon men who remember, with affection and respect, his father's labours at the Theological College, will surely be anxious to replace his loss, both for his own sake and for the sake of "the kingdom of CHRIST in those distant and troubled lands." The Bishop suggests that subscriptions be sent to the Editor of the *Nat*, 23 Old Bailey, E.C.

The Report of the Committee on the Marriage of the

Deceased Wife's Sister's Bill, which will be presented at the Oxford Diocesan Conference next week, reflects great credit on that body for their activity. A thousand copies of the Form of Petition to the Houses of Parliament, a Fly-leaf with suggestions on the subject, and Addresses to the Bishop, the Bishops generally, and the resident members of Parliament, have been circulated in the Diocese. Besides this, a letter was addressed to the Rural Deans, suggesting some concerted action with the Marriage Law Defence Union. The Committee very properly reproach Churchmen with their want of zeal and sense of "the gravity of the question," and express it as their opinion that the number of petitions against the Bill from the United Kingdom were not more this year than should have been sent from a single diocese. The Committee refer to the assertion that the Deceased Wife's Sister's Bill is desired by the working-classes, which the *Northern Churchman*, in an account of a gathering of the C. E. W. M. S., characterises as "a monstrous falsehood," for the Bill "is really worked in the interests of a few rich culprits who wish to legalise their crime." Altogether we congratulate the Oxford Committee on their Report in defence of the Marriage Laws. We wish all dioceses displayed the same activity in the cause.

REVIEWS

Religious Sentiments of Dickens.

THE RELIGIOUS SENTIMENTS OF CHARLES DICKENS. By CHARLES H. MCKENZIE. London: Walter Scott. Pp. 171. 1884.

The compiler of this work—for it consists of extracts from the writings of the celebrated novelist—in his Preface tells us the circumstance which induced him to undertake this task. It appears that he was "a lay preacher of the Gospel," whatever that might mean, and in the fulfilment of the duties of his office on a particular occasion, he was led to bring forward the sentiments of Charles Dickens on some point which he was enforcing, when "an estimable lady" of the congregation denied that Dickens "had sound Christian views." In order the more completely to refute the amiable objector, Mr MCKENZIE instituted a search through the writings of the novelist for different passages in which he expressed himself on religious subjects, and the book before us is the result of his labours. Much has been written respecting Dickens' position as a Moralist and Reformer, but to represent him as a Religious Teacher is to set him in a light in which he has scarcely been regarded. To prove that this work is valuable, it is only necessary to say that it is almost entirely composed of extracts from the writings of Charles Dickens; but we cannot say that the comments upon the passages are well written, or the theology of the "lay preacher" irreproachable. We are

in accord with Mr MCKENZIE in his high appreciation of the works of Charles Dickens, but we cannot agree with him that "minutely-defined Christian views" are to be traced in his writings. Neither are we prepared to divide Dickens' works into two periods, between which the novelist is supposed to have undergone some spiritual change. The writer seems to imply that conversion must take place in every regenerate soul "when spiritual life" becomes "raised from the grave of natural depravity," a change the very terms in which it is expressed, we should have thought, would have recalled that Sacrament by means of which a death unto sin and a new birth unto righteousness is effected. Mr MCKENZIE puts into the first group 'Sketches by Boz,' 'Pickwick Papers,' 'Oliver Twist,' and 'Nicholas Nickleby;' and he heads those in which he traces deeper religious convictions with 'The Old Curiosity Shop,' and the works which the author wrote after its appearance. There can be no question about the fact that in the earlier writings of Dickens there is an exuberance of humour flowing forth with a freshness which we miss in his later productions, and that the religious element was less prominent.

We remember the effect of 'Pickwick Papers' soon after their first appearance. It has been said Dickens "like a beam of sunshine, first made the world gay." But as life advances, and intellectual powers are matured, it is likely that deeper feelings and views on religious subjects, a more varied experience, a richer pathos, and more subtle touches of humour, will be traceable in an author's writings; and this, we think, is a full account of the difference between Dickens' earlier and later works. When 'Dombey and Son,' 'Bleak House,' and 'David Copperfield' flew from his pen his genius was at its height. His Christianity was of that subjective cast which does not lay firm hold upon the dogmas of the Faith, but consists in certain pious views which, when required, are made a basis of spiritual consolation. Dickens' writings are enriched with the poetry of pious sentiments and with vigorous denunciations of all shams. Dickens himself, when he had worked off his frolicsomeness, was, undoubtedly, a man of religious feeling; but his faith was variable. At one time he evidently inclined towards the Roman Church. The remarkable dream which he relates, in which he held converse with a departed spirit, one very dear to him, and propounded for solution the problem—a fact which showed that to him the question of religion was an uppermost one—"What is the True Religion?"

"As it paused," he said, "a moment without replying, I said—Good God, in such an agony of haste, lest it should go away!"—"You think, as I do, that the form of religion does not so greatly matter, if we try to be good? or," I said, observing that it still hesitated and was moved with the greatest compassion for me, "perhaps the Roman Catholic is the best? perhaps it makes one think of God oftener, and believe in Him more steadily?" "For you," said the spirit, full of such heavenly

tenderness for me, that I felt as if my heart would break; 'for you, it is the best!'

However, he soon recovered from this state of doubt. In 'Pictures from Italy' he displayed anything but the feeling of reverence for the outward expressions of devotion which he noticed, and in the wholesale condemnation of which he betrays a certain insularity of judgment which is chargeable with a want of allowance for differences of national taste and sentiment. Dickens, as a rule, was eager to discriminate between the inner spirit and the outward form, and to view with toleration religious systems with which he had little sympathy. The little hold he had upon dogmatic principles may be illustrated by the fact that at another time, according to his biographer, he had sittings in an Unitarian Chapel because he had differences with the clergy of the Church. One grave error in religion Dickens rightly ridiculed and denounced—gloominess. In his 'Child's History of England' he describes the Puritans as "an uncomfortable people, who thought it highly meritorious to dress in a hideous manner, talk through their noses, and oppose all harmless enjoyments." His idea, a truly Christian one, that religion should be associated with joy and brightness, led him to attack Sabbatarianism in his pamphlet 'Sunday under Three Heads.' Mr McKENZIE regrets that this "almost forgotten brochure" has been reprinted, but an account of Dickens' religious sentiments would be incomplete without it. The author implies that he subsequently changed his opinions on this subject. He wished Sunday to be observed as a day of worship and recreation, and not with the austerities which are only fitting on Fast Days. However, a subsequent experience of a Parisian Sunday, which he described as "not comfortable," might have made him modify his views on this matter, which from that day to this has been fiercely debated.

Mr McKENZIE has shown much industry in the compilation which is before us. He has arranged the novelist's 'Religious Sentiments'—an exact title for the book, by-the-by—into nine chapters, in which he allows Dickens to speak for himself on such subjects as the clerical profession, "the No-Popery Riots," "Abuses in the Church of England," "Immortality," "the Attributes of God," "the Atonement and Person of JESUS CHRIST," "the Fall of Man," "Baptism," "the Sabbath," "Use of Scriptures," &c., &c. In most instances the extracts seem to be well selected, but Mr McKENZIE does not always put his finger on the most forcible passages. Thus, on the doctrine of "Immortality," the author selects a paragraph from 'Dombey and Son,' where Dickens makes Richards say that at death—"good people turn into bright angels, and fly away to heaven," a sentence which contains at least two doctrinal errors; whilst he omits the touching account of little Paul's end, in which the author paints with his inimitable pathos the ecstasy of death:

"Sister and brother wound their arms around each other and

the golden light came streaming in, and fell upon them, locked together.

"How fast the river runs, between its green banks and the rushes, Floy! I hear the waves! They always said so!"

"Presently he told her that the motion of the boat upon the stream was lulling him to rest. How green the banks were now, how bright the flowers growing on them, and how tall the rushes! Now the boat was out at sea, but gliding smoothly on. And now there was a shore before him. Who stood on the bank!—

"He put his hands together, as he had been used to do at his prayers. He did not remove his arms to do it; but they saw him fold them so behind her neck.

"Mama is like you, Floy. I know her by the face! But tell them that the painting upon the stairs at school is not divine enough. The light about the head is shining on me as I go! . . . The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion! The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death!

"Oh, thank God, all who see it, for that older fashion yet, of Immortality!"

Mr McKENZIE refers to "Baptism" and "the Sanctity of the Sabbath" as "Two Articles of the Christian Faith." Despite faults in grammar, however, and defects in theology, the 'Religious Sentiments of Charles Dickens' is a book which accomplishes its purpose. It brings together within a small compass the scattered references to Christian doctrine in the novelist's writings, and certainly vindicates him from the unfounded charge that he was a man devoid of religious faith and feeling.

Worship In Heaven and On Earth.

WORSHIP IN HEAVEN AND ON EARTH: Responsive, Congregational, Reverent, Musical, and Beautiful. By the Rev. J. G. NORTON, M.A., Rector of Montreal, Canada. London: Wells Gardner, Darton and Co., 2 Paternoster-buildings. Montreal: Dawson Brothers, S. James-street. *s. d.* Pp. 612.

This very admirable volume, though it appears with a preface dated from Montreal, in Canada, was, in fact, written in England, while the author was curate of S. Giles', Durham, and before his appointment to the Rectory of Montreal, which he now worthily holds. It is an examination of the theoretical basis of Religious Devotion, and an historical sketch of the characteristics of Ritual Worship, as it has, in fact, been offered to God by Buddhists, Greeks and Romans, Jews under the Tabernacle régime, and later on by help of the gorgeous ceremonial of the Temple of Solomon, as afterwards under the Christian Church in Primitive, mediæval, and modern times. It professedly covers a space of inquiry, therefore, more extensive than any work we know of since the late Archdeacon Freeman's 'Principles of Divine Service'; and, in the main, it occupies this ably and well. The author defines

the Instinct of Worship in man to be "the noblest and most wonderful" of those "automatic perceptions and emotions, intuitions and cravings, which we call Instincts." Then he goes on thus further to define it:

"It is, in part, intuitive Spiritual light; and, in part, automatic Spiritual heat; in part, a perception of God; and, in part, a blind impulse of the heart, guided towards God by the light of that perception. Education and experience may develope and perfect the Instinct of Worship; or they may dwarf its growth, and cripple and mislead its action, but they cannot create it, nor can they altogether destroy it. It may seem to be destroyed, and yet be only slumbering, in full power, and ready to make its power felt."—(Page 15.)

The perception and the emotion, the light and the heat, which are thus the constituent parts of that faculty in man which leads him to Religious Worship, though separable in idea, should not, in fact, be separated in practice. Then only, when the two are united, is the ideal of worship realised in any degree. "In true and perfect worship," he continues in a very beautiful passage,

"they act and react upon each other, until the light gives heat, and the heat gives light, and the whole soul is aglow with the spiritual presence and love and fulness of God. Then nature and all natural knowledge are transfigured before us. 'A bright cloud overshadows' the whole universe, and its glory falls upon the floating traditions of a Divine Father, upon the cold theistic deductions of the rational faculty, upon the vague inarticulate cry of the human heart, and upon the broken fragments of our knowledge and experience; and, in that mystic light, they all contribute in their measure, to our cognizance of the Presence and Glory and Love of God. 'The heaven' and 'the earth,' with ten thousand sweet voices, 'sing together,' and 'declare' His praise. The visible creation, with all its golden architecture filling the depths of infinite space, is evermore a living anthem in praise of the Most High.

"In this ceaseless song, man joins in his measure by worship."
—(Page 17.)

He finds the characteristics of this worship realised in the theory of our Church's Services, and to be five in number: "Responsive, Congregational, Reverent, Musical, and Beautiful."

There is somewhat of a cross division observable in this classification; and all of them together do not bring out *expressly* all the characteristics of worship, though it may fairly be argued that indirectly they do so. Thus, for example, it is clear that the combined worship of a number of persons cannot be offered without the assistance of a Choragus, that is a Priest or Minister. Yet that is not expressly specified in the Five Points of Mr Norton's Charter of Worship, except so far as it may be considered to be contained in "Responsive." To say, again, that worship must be "reverent," is surely one of those things which are mere truisms. Worship, too, should be Sacramental in character (that is, in its highest form), and this is altogether lost sight of. Nay, more it should be sacrificial. However, when we have made

deductions for these and similar points that present themselves in the course of the inquiry, the fact remains that Mr Norton has investigated the subject of worship with unusual industry and learning, and with a remarkable originality of mind, which in a subject so often treated, and buried as it were in an ocean of platitudes, is a merit which none appreciate more keenly than that much-enduring body of men, the Reviewers.

NOTICES

IN THE LIGHT. With a Preface by the Rev. H. D. RAWNSLEY, M.A., Vicar of Crosthwaite, Keswick. London: Seeley and Co. Pp. 278. 1884.

These "Brief Memorials" of Elizabeth Phoebe Seeley, written by her sister, will be read with interest by many. Her life was one not remarkable, as Mr Rawnsley tells us in his Preface, "for any brilliant and startling effects," but for her "natural and unaffected goodness." She combined with religious aspirations a large fund both of humour and of common sense, and hated sentimentality and demonstrative ways. Miss Seeley possessed some amount of poetic power, evidences of which are given in specimens of her productions here and there throughout the volume. Her experiences in the Syrian Mission Field form the central feature of the work, which is published for the benefit of "The British Syrian Schools and Bible Mission." The undoubted piety, breadth of sympathy, and courage of the subject of this Memoir will commend it to many who will not be able to view religious differences as between Church and Dissent as Miss Seeley regarded them. She preferred the Communion Service, we are told, of the Church to that of the Presbyterian body, disliking the long "extemporary service" of the latter, and admiring "the beauty and restful comfort of the former," but evidently as a matter of feeling, not as seeing the necessity of Episcopal Ordination as a condition of Church life, and an essential to the reality of Sacraments. However, we are told that "her Bible, a Revised New Testament, her olive-wood Prayer-Book, and the *Christian Year*" were ever by her side, and her devotional life was manifestly strong, notwithstanding this lack of grasp of distinctive Church Doctrine. There is much to be learnt from so bright an example of piety and self-sacrifice. The book is well-written, and the record of such a life worth possessing. We append a sample of Miss Seeley's verses, "a fragment of a Christmas hymn," one of her earliest attempts:

"It was a winter night,
And the blue heavens were bright;
High overhead
The moonbeams over all
Like a soft curtain
Silently fall.

"Hushed was the tempest-roar,
All was so still
Over the rugged moor,
Out on yon hill;
Silent each songster-bird,
Not the least sound was heard,
All was so still.

"In the hush and the silence,
In the beautiful night,
One star passes onward,
Peaceful and bright.

"On through the starry maze,
On through the azure blue,
Till its still course it stays
With Bethlehem in view.
Then as the city slept,
The starry visitor above
Its watch in silence kept
As if in love.

"Nothing princely in the mien
Of that Heavenly Babe is seen,
In yon manger.
His glorious Mission thus begun,
See the Eternal Father's Son
Come a stranger!"

In the tenth chapter we catch a glimpse of the "Jerusalem Bishopric," in which Miss Seeley had a great interest, which we cannot share. We never heard any good which has come from it, but it did one irreparable mischief, it laid Dr Newman on his "death-bed" as far as membership with the Anglican Church was concerned.

CATHERINE AND CRAUFORD TAIT. A Memoir. By the Rev. WM. BENHAM, B.D. Abridged Edition. London: Macmillan and Co. Pp. 192.

This cheaper and shorter Memoir of the late Archbishop's wife and son will bring within the reach of many a record which cannot be read without calling out sympathy and providing edification. Catherine Tait was "the guardian angel who had, in unknown ways, tempered and veiled 'the Primate's' personal bent in ecclesiastical action." In the present edition the Archbishop's own Memoir remains unchanged, and Mrs Tait's own Narrative. But the part of the work supplied from other sources has been greatly curtailed. It is a book for Christian mothers and sons to read—a record of sorrow, sanctified by piety.

THE PROPHETS OF CHRISTENDOM. By the Right Rev. W. BOYD CARPENTER, Lord Bishop of Ripon. London: Hodder and Stoughton. Pp. 275. Second Edition. 1884.

An additional interest attaches to a volume when the author of it has been elevated to the bench of Bishops. It did not, however, need this promotion to make the present book an attractive one. The subject, "Sketches of Eminent Preachers," is likely of itself to interest a large number of readers. English people are noted for their love of sermons, although they are often too inclined to criticise rather than learn from them. We confess that we do not like the Bishop of Ripon's idea of putting our LORD first as a Preacher. Of course the title is pre-eminently true when ascribed to Him Who "spake as man never spake;" but the putting our LORD on the list, which though it includes some of the greatest Saints, is hardly in keeping, we think, with the unique dignity of the Son of Man. It seems as though there were danger from such a classification of regarding Him, though we know the Bishop of Ripon is a devout believer in His Divinity—as Rénan presents Him to us, as the highest of human columns which tower heavenwards.

The Preachers chosen for treatment are "S. John Chrysostom," "S. Basil the Great," "S. Gregory Nazianzen,"

"S. Ambrose," "S. Augustine," "S. Jerome." Amongst modern preachers there is a mixture as far as religious convictions are concerned, which will be evident when we mention Dr John Tauler, Luther, Bossuet, Bortaloue, Massillon, Jeremy Taylor, and Chalmers.

One noticeable possession of Bishop Boyd Carpenter is his great faculty of memory. We cannot say that his work on 'The Prophets of Christendom' shows any profound discernment or philosophical power, but he has a wonderful way of gathering and preserving materials, and of decking them out with the gifts of oratory which make him deservedly popular as a preacher.

We give an extract from Bishop Boyd Carpenter's account of Massillon as a specimen of his style:

"Massillon alone," says Dr Alembert, his biographer, 'did not foresee the celebrity which awaited him.' But he early felt the impulse of his calling. Just as Corregio, contemplating the masterpieces of Raphael, felt himself a painter; as Fontaine, reading an ode of Malherbe, felt himself a poet; so young Massillon, reading the sermons of Père le Jeune, felt himself a preacher. With this feeling there came that dread of conscious power which is the almost invariable accompaniment of great abilities, and this noble-minded dread soon ripened into a holy awe. There was an evil he feared more than failure or the criticism of men. He feared, as he expressed it, the demon of pride. It is a very little demon, but it has a mighty power, and a soft and insinuating voice, with which it pours poison into the ears of men. Massillon knew its voice. 'You have preached well,' said a friend. 'The Devil has already told me so more eloquently than you' was his reply. He feared that voice, and this fear led him to seek retirement when the first murmur of his rising reputation was heard. He went to the Abbey of Septfonds, and took the habit."

'The Prophets of Christendom' is a book which cannot fail to interest, though there are parts in it in which we could have wished a little more distinctive Church teaching, which the great names at the beginning of the book must have suggested.

SERMONS TO THE SPIRITUAL MAN. By WILLIAM G. T. SHEDD, D.D., Roosevelt Professor of Systematic Theology in Union Theological Seminary, New York. Edinburgh: T. and T. Clark, 38 George-street. 1884. Pp. 421.

The meaning of the somewhat epigrammatic title of this volume is simply that the sermons are of a more abstract and theological character than those usually preached in the churches, and are such as faithful and cultured Christians may be supposed to listen to with appreciation. Dr Shedd's former publications have made his name well known among us as a writer on theological subjects; and this volume, we may say boldly, is in no degree unworthy of his former fame. The sermons are remarkably strong and massive of thought; they show unmistakably the mind of the deeply-read and cultured thinker who is familiar with ancient as well as modern thought; and they rise no less frequently into a strain of fervid and magnificent eloquence which reveals as certainly something of the poetic faculty. They remind us, particularly in the remarkable *moral insight* upon many very dark and difficult subjects which they display, and in a certain spiritual suggestiveness which we find in them, of a volume of 'Sermons' of a very different type of theology, which we have valued for many years—we mean those of Canon Carter.

In fine, Dr Shedd's Sermons are very noble discourses, and we desire to express an emphatic appreciation of them. The price is not great—seven shillings and sixpence—and we should advise our friends to procure them.

A SELECTION FROM THE SERMONS Preached at High Wycombe, Glasbury, and St. James' Chapel, Clapham. By the late Rev. CHARLES BRADLEY. Edited, with Memoir, by the Rev. GEORGE J. DAVIES, Author of 'Successful Preachers,' &c. London: Wells Gardner, Darton and Co., Paternoster-buildings. s.d. Pp. 240.

The name of the Rev. Charles Bradley was well known to us as a much admired, and therefore, we suppose, "successful" preacher, long before the articles in the *Guardian*. When we say "admired," we mean that he had a provincial reputation in a somewhat uncritical age.

"Inter cæcos monoculus rex."

We cannot, however, fully endorse Mr Davies' and Canon Havergal's hyperbolic language respecting him of "the prince of sermon-writers," "a great master," and such like. The sermons are earnest, faithful "Evangelical" sermons; full of strong sense, directness and force. But their author's range of subjects was apparently limited to the "platform" of his day; while the style has little or no pretence to elevated diction, imaginative power, or oratorical effect. Its clearness and simplicity is undoubtedly a beauty and a merit; but we should be hard put to it to justify the attribution to it of "elegant diction" and "art of the rhetorician," of which the Editor of the present volume speaks so enthusiastically. The sermons are well worth careful reading. That on the "Barren Fig Tree" has struck us as of especial merit.

THE FIRST PRINCIPLES OF THE FAITH; a Handbook of Christian Doctrine. By EDMOND WALTERS, M.A., Rector of March Baldon. London: Alexander and Shephard, 21 Castle-street, Holborn, E.C. 1884. Pp. 307.

This is a handbook the purpose of which is stated to be to provide "as much theology as is most important for the laity generally to comprehend." We have no especial fault to find with it, except a certain recurring *inadequateness* in the doctrinal definitions. Thus in the chapter on "The Nature of Regeneration," he defines that grace thus, "the adoption by God of the lost and ruined spirit of a child of Adam, and the bringing it into direct connection with himself by incorporating it into the Church of Christ."—(Page 129.)

That is all very true; but it is not a *complete statement* of the truth. Compare it with the definition in the Catechism, and it will be at once apparent what is lacking in Mr Walters' definition. Of the three divisions of that definition, "*a member of Christ*, the child of God, and an inheritor of the Kingdom of Heaven," it includes only two, omitting the first, and thus tacitly ignoring the Incarnation and the Atonement of CHRIST as factors in the work of salvation. We do the author the justice of supposing that this was *per incuriam*; and it is, of course, referred to in other parts of the book.

There is a singular account on page 259, of a visit made by the author to the Shaker settlement in the New Forest, and argument with the chief of it, Mrs Girling.

Some curiously diplomatic reviews of the work, from various Professors at Oxford and other Divines, accompany the volume.

MEMORANDUM OF PRIVATE BAPTISM. London: Pratt and Sons.

This little book contains the Office for Private Baptism, Prayers for a sick child, and twenty-four leaves for the registration of such baptism. It is convenient and well arranged.

THE VICAR OF NEWTON; Or, The Power of the Church. By ELEANOR P. GEARY, Author of 'Elsie's Victory.' London: The Church Printing Company, 11 Burleigh-street, Strand. s.d. Pp. 214.

A little story of a familiar type, in which the steady conflict with evil of a faithful Parish Priest, in a northern colliery village, is related in a somewhat sentimental, but yet, on the whole, sensible and probable way; though we fear the struggle would not have been so short, nor the victory so easy and complete, as is here represented. That the volume is from a lady's pen is abundantly evident from sundry slips; the writer speaking of one of her heroes "*matriculating*" at Oxford, when she means taking his degree; of "all the *minutia* of the affair," when she means "*minutiæ*;" or "council" for "counsel," and so on. One of her lady-characters cries out "Unhand that child," to a collier who is beating a boy, in a truly melodramatic style.

THE CHURCH'S PEACE. London: Nisbet and Co. 1884.

Mrs Clowes, the daughter of Josiah Pratt, and one who was associated with the leaders of the Evangelical School, did a good work in the Eastern Counties. This little book is a tribute to her memory, and puts forward the lesson of her life, which is that they who love CHRIST have "great peace."

THE DILEMMAS OF LABOUR AND EDUCATION. By AKIN KAROLY. London: W. Swan Sonnenschein and Co. 1884.

The author of these papers has the courage to oppose some of the theories which are nowadays taken as axioms by most men. Thus he affirms that liberty of thought has proved destructive of the principle of Religion, that liberty of industry has introduced "serfdom" and perpetual conflicts, liberty of trade has ruined agriculture; that mankind has been rendered more miserable by discoveries and inventions which promised to increase its happiness; and that the spread of education, which is regarded as the remedy for all social evils, has become the source of great suffering, and has proved injurious rather than beneficial to individuals. These seeming paradoxes are maintained with much ingenuity, and are well worth diligent examination.

DRYBURGH ABBEY AND OTHER POEMS. By THOMAS AGAR HOLLAND, M.A., Oxon, Rector of Poyninga, Sussex. A New Edition. Hatchards.

Mr Holland has published a third edition of his poems, to which he has added so many new pieces that his work will be a fresh one even to his oldest friends. The first poem was published so long ago that it received the kindly commendation of Sir Walter Scott, which was a great encouragement to the young clergyman not to be slack in the work of the Muses. Mr Holland's work is full of local colour, partly derived from Scotland and partly from Sussex. He was grandson of Lord Erskine, the Chancellor, and grand-nephew to the still more famous Harry Erskine, the Lord Advocate. He expatiates on the scenery of the country of his ancestors, and in his latest poems recurs to the subject of his earliest. To the clergy and others of the diocese of Chichester the volume will be peculiarly interesting. Mr Holland, and his father before him, have held the living of Poyninga for some seventy years. It is a living widely known to all visitors at Brighton, for the beautiful church tower em-

bosomed in bowers lies at the base of the Dyke-hill. Mr Holland's pen works in singular harmony with his surroundings. He has poems on the city of Chichester, its cathedral, on its market cross, the fall of the spire, and another on its rebuilding. Then there is a poem on the gathering of children for Confirmation at the Brighton Station, and another on the gathering of Volunteers on Brighton downs. It is, however, in his own parish and own home that Mr Holland's own note, genuine, clear, and musical, is perhaps heard to the best advantage. He has, of course, a sonnet on his own church at Poyning, and another on its roof-tree. The rectory grounds are famous in their way; we have a sonnet on its gazebo and a long poem on its "waterfall dell." Similarly there is a very pleasing poem on the bells of the neighbouring church of Bolney. Then there is a sonnet on "The Missionary Beehive"—"in the apiary belonging to my wife and daughters, at the Rectory, Poyning," a good example which may be recommended to the attention of bee-masters. Mr Holland has a profound love for trees and birds. There is an admirable little poem, "Crumbs for the Birds," and one of much beauty on "The Church Robin, or Birds in the Sanctuary. On a Robin being in the Church during both Morning and Afternoon Services."

"Now that the orison's first swell is o'er,
Robin, unscared, descends unto the floor;
Then rises to the sculptured chantry screen,
Midway the pulpit and the choir between,
And there with down-turned and unblinking eye
Surveys the temple's goodly company;
Now adds a dulcet strophe to the hymn
As if symphonious with the Cherubim;
Now with a tremulous but sprightly stave
Interpolates the text and sermon grave,
Which e'en the solemn preacher may baffle
To momentary pause and harmless smile.

"Why entered, why remained he? Had he heard,
Was he reminded by some other Bird,
That we should own amid the brooding calm
His Presence chartered in a holy psalm?
Yes, for 'twas ours a chant divine to raise
Which thus may flow in holy paraphrase:
'More amiable Thy dwellings, Lord of Hosts!
Than all the palaces that this world boasts;
There the bold sparrow and the gentle dove
Have shelter found and domicile of love,
E'en on Thy hallowed altars, King of Kings,
Beneath the shadows of Almighty Wings;
Best are the people in God's courts who dwell: '†
As exiled David sang to Israel."

Then we have poems on "The Thrush," "Blackbird," "Willow Wren," "Turtle Doves," "Ring Doves," "House Swallows," "Skylark," "Snow-bunting," "Lesser White-throat," "Nightingale." Then we have a poem on "Kindness to Animals." The neighbouring Dyke and Dyke-hill come in for their share, having no less than three sonnets. We quote one of these sonnets, which is indeed the latest of the venerable author's productions.

"Scenes of my youth, your pristine beauties still
Beguile my sense, as 'neath the setting sun,
Scarce mindful that my course is nearly run,
Once more I climb and top this wonted hill,

* Eccles. x. 20.

† P's. lxxxiv. The Greek word in the Septuagint version signifies dove, not "swallow," as our translations have it.

And on its varied prospects gaze my fill;
Exalting at the feat heroic done,
The steep ascent by gradual vantage won,
From out the deep ravine, o'er-shadowed, chill.
O how the glories of the landscape glow.
From Cantia's coast to Vectis' cloud-like isle,
And, to the front, in shifting radiance show
Rich culture, fair demesne, and noble pile.
Now sinks the sun behind the curtained west;
So fain I seek our hamlet's bowery nest."

The little volume concludes with what is now an unusual accompaniment to a volume of poetry—a set of epigrams. They are all pleasant and scholarly, but totally deficient in that particle of malice which generally lends the sting to this kind of composition.

The subjects of Mr Holland's poems are so simple, and the treatment so transparent, that the ordinary reader runs the chance of missing the subtle charm that belongs to them—the attuned ear and the keen eye for fact and nature, the cheerful gravity, the serene wit. If the first part of the volume is full of echoes of the magic harp of the minstrel of the North, the poems of later life have true Wordsworthian simplicity, boldness and love of nature. In the earnest heartfelt exhibition of religious truth, which is hardly ever absent from a page of the work, the reader will be irresistibly reminded of William Cowper. It is a book which all English readers of simple refined religious tastes might like, and which especially commends itself to the people of Sussex.

A POETRY OF EXILES, and other Poems. By DOUGLAS B. W. SLADEN (an Australian Colonist), B.A. Oxford, B.A. and LL.B. Melbourne, Author of 'Frithjof and Ingebjorg,' 'Australian Lyrics,' &c. London: Griffith and Farran, St Paul's-churchyard. Pp. 93. Price 1s.

Very passable *vers de société*; but there are in the poems far too many trivialities and inelegancies of expression which a severer taste would have pruned away before printing, much to the advantage of the volume. Mr Douglas Sladen has the insight and the sensibility of the true poet, but he has not, so far, attained to the power of poetical expression unmingled with vulgarity or slang, or he would not, we think, e.g., describe the merino sheep of Australia as "well clothed to past his knuckles from sun and storm-wind's frown." What a sublime imagination that can sing of the "knuckles" of a shoulder of mutton! We might call this the poetry of the butcher's shop! Happily the poems are not all like this.

THE PEARL OF ANJOU, and other Poems. By EDMOND WALTERS, M.A., Rector of March Baldon. London: Alexander and Shepherd, 21 Castle-street, Holborn, E.C. 1884. Pp. 187. Price 4s.

This little book consists of two parts, secular and sacred. Among the hymns—which may be styled smoothly flowing paraphrases of Scripture—are several that would doubtless meet the needs of a certain class of Sunday scholars. In the secular part, the most ambitious attempt is a rhymed biography of Martin Luther, and the most pleasing some verses entitled "The Dead of Night."

IDYLS AND LYRICS OF THE OHIO VALLEY. By JOHN JAMES PIATT. London: Kegan Paul, Trench and Co., Paternoster-square. 1884. Pp. 160.

The "Far West" of America is one of the few regions of the world which may still be called "romantic" even in these prosaic days; and these are true poems; from the graceful

dedication to the dainty verses that close the volume, there is hardly a line that we would wish to omit; they are fresh with the breath of the prairie wind, fragrant with the delicate perfume of wild flowers. Of the many beautiful Idyls, 'The Pioneer's Chimney' is, perhaps, the one that reveals the author at his best, full of tenderness, dignified simplicity, and a keen appreciation of the subtle sympathies of nature. Rich with local colouring as these Western Lyrics are, they yet touch heart chords common to all men, and cannot fail to obtain for Mr Piatt a wide and growing reputation.

HIGHER THAN THE CHURCH: A Tale of the Olden Time. Adapted from the German of Wilhelmine von Hellern. By M. F. P. F.-G. London: Trubner and Co., Ludgate-hill. 1884. Pp. 63.

A romantic story, in the manner of De la Motte Fouque, and nicely translated into English.

LETTERS OF WILLIAM COWPER. Edited, with Introduction, by the Rev. W. BENHAM, B.D., F.S.A., Rector of S. Edmund the King, Lombard-street. London: Macmillan and Co. 1884. Pp. 316.

These letters, or portions of them, have been published several times before, but always in an incomplete form. None of the several editors of them had access to all the letters; while of such as they had, various portions were omitted, for reasons more or less valid at the time. At last, however, we have from the arranging hand of Mr Benham (who is already favourably known for his *Life of Cowper* prefixed to the *Globe* Edition of his *Poems*), that which will undoubtedly be the standard edition of Cowper's 'Letters,' complete and arranged in chronological order, in an elegant form and beautifully printed, like all the volumes of this admirable series.

On the character of the 'Letters' themselves it is unnecessary that we should enlarge. They are one of the classics of the English language, and it would not be easy to praise them too highly. Yet it strikes us that scarcely the right phrase was used either by Southey or Alexander Smith, when they spoke of Cowper as "the best of English letter-writers." The styles of letters are so very different, and the criteria of excellence so varied, that, as it appears to us, the praise of *facile princeps* cannot be awarded to any one person, however distinguished. The fact is that there is a small number of distinguished letter-writers, among English *literati*, who, although differing much in the character of their epistles, agree in this, that they are all in the first rank; and Cowper is one of these. Compositions in every way so admirable deserved to be presented to readers in an elegant form; and in this edition that advantage is given to them.

TIP-CAT. By the Author of 'Miss Toosey's Mission.' London: Walter Smith, 34 King-street, Covent-garden. Pp. 336.

This is one of the freshest stories which we have read for a long time. It is like a breath of pure sea-air, after the unwholesome atmosphere which pervades too many of our modern works of fiction. The book is full of life and action, without being sensational. The portraits of the little children are pictures from the life, and the sketches of the brave young brother working for his little sisters, of the kindly grocer whose room "smelt like a mouse-trap," and above all, of Tip-cat, the eccentric, loving recluse, are excellent. We can cordially recommend this story to readers both young and old.

DON'T. A Manual of Mistakes and Improprieties more or less Prevalent in Conduct and Speech. By CENSOR. London: Griffith and Farran. Price 1s. Pp. 77. 1884.

This amusing little volume supplies rules for conduct for those "whose education in some particulars has been neglected," and by whom, we have no doubt, but that it will be found useful. It gives rules for behaviour "at the Table," "in the Drawing-room," "in Public," and "in General." Improprieties in speech, want of taste in dress, and uncleanness in "Personal Habits," are also in detail prohibited. "Censor" anticipates a criticism which we are about to make, which is, that no one would think of doing or saying some of the things which they are here forbidden to do or say. Thus, in the directions how to behave at table, you are requested not to eat with your knife, not to put it into your mouth, nor to elevate your glass when you are drinking "as if you were going to stand it inverted on your nose," and in the rules for speaking properly you are warned not to use *them* for *those*, as, e.g., "*them boots!*" Some of the "Don'ts" we must take exception to. Thus, "Don't say *English* for *English*, *ingis* for *engine*." The two cases are surely not alike; for the former is the right pronunciation, and the latter is as certainly the wrong. There is some excellent advice in this pungent little manual, as, e.g., "Don't borrow books, unless you return them promptly," we would add the same of "umbrellas." Altogether it is a most interesting handbook, instructive to some and amusing to others.

Recent Pamphlets.

The twenty-eighth number of the excellent series of 'Present Day Tracts' (R.T.S.) treats of **THE ORIGIN OF THE HEBREW RELIGION.** The writer, Dr E. R. Conder, shows that the only possible explanation of this is that it comes from God in some special manner not shared by the other ancient religions of the world. The alliance of history with religion throughout the Bible, the unity of purpose that may be discerned in it, and the gradual development of its moral and religious teaching, prove the hand of one great Mover Who held all the threads and used them to accomplish His beneficent design.—We need not do more than mention the title of a pamphlet by James Johnstone, "Theologian, Electrician, and Engineer," viz. **PLAIN PROOFS FROM THE SCRIPTURES THAT GOD DID NOT INTEND CHRISTIANS TO BE BAPTISED WITH WATER** (Edinburgh: J. Greymell, 1884). We hope that Mr Johnstone's claims to a knowledge of electricity and engineering are better founded than his pretensions to an acquaintance with theology.—The Papal denunciation of Free-Masonry has led to great dissatisfaction on the part of Roman Catholic "brothers." With this quarrel we are not concerned, but we can recommend **MASONIC HINTS** (Dublin: J. Charles) as offering some useful hints on amateur entertainments, which, carried out zealously, would ensure success.—We turn to a graver subject—social purity. Is it **NOTHING TO YOU?** (London: Hamilton, Adams and Co.), asks the Rev. H. Rowley, and proceeds to give some appalling statistics of the extent of prostitution in this country, and to call on society to visit the male sinners who create the demand with the same severity which it inflicts on the unhappy victims of men's lusts. There was a time when the discipline of the Church interfered in such cases, but we are too highly civilised for such steps now.

—A LETTER OF REMONSTRANCE TO THE CHURCH ASSOCIATION, by the Rev. J. G. Bromage (Monmouth: Kent and Co.), is noteworthy as coming from one who is no ritualist, but who is led by justice and the plain facts of history and the wording of the Prayer-Book to protest against the intolerable bigotry of the "Association," and the persecution which it has organised. The pamphlet is calculated to do much good, and we trust it may gain a hearing.—Dr Reichel has published a sermon ON THE HISTORY AND CLAIMS OF THE CONFESSIONAL (London: Longmans and Co.), which takes the Protestant view, but, for the production of an Irishman, is remarkably free from truculence and exaggeration. An appendix of authorities is given from Roman sources which puts Papal morality in a very unfavourable light. But the statements are not wholly trustworthy; e.g., Dr Reichel asserts that "a relapsed heretic can expect no mercy, even though he repents a second time" (page 81), though we have lately seen such a *Revert* allowed to edit an important 'Dictionary of Roman Catholic Theology.'—The Principal of a Training College has published some HINTS ON METHOD IN ELEMENTARY SCHOOLS (Lewisham: The Steam Press), which recommend teachers to look more to moral training as their chief work, and less to mere information of the mind.—It is not often that the contents of a book offer more than the title promises, but Miss Jones, in her tractate HOW TO TEACH PLAIN NEEDLEWORK (London: Joseph Hughes), gives not only all necessary instructions in the mysteries of hemming and seaming and cutting-out and other complications, but also in knitting, with "self-adjusting scales," for socks and stockings. The directions on "whipping" seem to belong not to the disciplinary correction of offending scholars, but to some process connected with the affixing of frills to garments.

In THREE SERMONS, preached at Wiesbaden, Mr J. H. Thomas has hit on a somewhat novel mode of treatment of his subject. Preaching on the Resurrection, he contrasts the epitaphs on the heathen monuments in the Museum at Mainz with the Christian inscriptions in the Catacombs at Rome; and in another sermon he gives instances from German graveyards of appropriate epitaphs and of the contrary. From Ascensiontide he takes the opportunity of showing how the beauties of the natural world may lead the heart to heaven; and he ends his little pamphlet with an interesting account of a miracle play at Thierese, in the Tyrol.—If we were asked to state THE USE OF SPIRITUALISM (London: Allen), we should be inclined to answer, To provide charlatans with a livelihood. The veteran author, Mr S. C. Hall, at the end of a long life, and after, as he intimates, a complete examination of its claims, asserts that Spiritualism, though often perverted by evil professors, may be, and is intended to be, a powerful means of strengthening and disseminating Christianity. In his rambling remarks on this subject—"et senectus est natura loquacior"—Mr Hall continually confounds the agency of good and evil angels with his own necromantic experiences, and deems that if one allows the miracles of the Bible and of early Christian history, one must necessarily admit the banjo-playing and table-lifting and spirit-rapping of the modern medium. Evidence of such occurrences may be forthcoming, but is it always trustworthy? Are the occurrences external to the consciousness of the beholders? And is the explanation given the only possible one? But an old gentleman, who believes

that his deceased wife continually sends messages to him, saying, e.g., that she is comforted by the presence of a departed dog and bird; who believes that his wife appears to him nightly in a luminous cloud, and that she often writes letters to him under a table with her own hand;—we hardly feel as if we can carry on an argument with him.—A scholar of a critical mind, Mr F. Parker, has undertaken to set forth certain NON-ATTAINMENTS OF THE REVISED VERSION OF THE NEW TESTAMENT (London: Collingridge). In Paper III. he attacks the rendering "the Holy Spirit" as the equivalent of the three forms, τὸ πνεῦμα το ἁγίου, τὸ ἁγιον πνεῦμα, and πνεῦμα ἁγιον, which he would translate respectively the Spirit that is holy, a Spirit that is holy, and a Spirit sanctified—"attainments" which, we trust, no Version may ever reach. The subject needs close investigation, with careful reference to the use of the Septuagint and "Apocryphal" writers, which Mr Parker seems to have neglected. In the present paper he has added some criticisms on the rendering of the possessive pronouns, which, he says, represent relations to or on an individual, not of, as generally translated.

"A Country Parson," writing on THE SITUATION (London: Longmans and Co.) in 1830 and 1884, informs us at starting that he can claim descent from four of the sons of Edward III., and, though the heir to two of the oldest baronies in the kingdom, has been reduced to poverty by the disfranchisement of boroughs some sixty years ago. This gentleman of quadripartite origin then gives his view of "the enormous mistake" committed lately by the Peers in rejecting the Enfranchisement Bill, and bids them take warning by the fate of Charles X., who would not understand the signs of the times, and lost his crown in consequence.—The new Biographical Series of the R. T. S. includes the lives of Dr JOHNSON and JOHN KNOX. The writer of the biography of the former cannot appreciate Johnson's Church principles, though he studies to be fair. Mr A. T. Innes, in treating John Knox, has a more congenial subject, and gives full scope to his admiration of this reformer.—On medical matters we have to notice two pamphlets. The first of these, by Mr H. C. Burdett, is concerned with the history of HOSPITAL SUNDAY AND SATURDAY (London: Kegan Paul, Trench and Co.), and contains some sensible suggestions for the improvement in the collection of funds, especially among the working classes. The second pamphlet treats of SOME OF THE RESPONSIBILITIES OF THE MEDICAL PROFESSION IN REGARD TO SANITATION (London: Churchill). The writer, Mr J. J. Nason, while forcibly advocating the application of sanitary principles to the dwellings of the people, their food, their clothing and their persons, also wisely urges his brethren to endeavour to introduce a better moral tone in those who consult them by showing how many of their worst ailments are the effects of vicious habits. It is quite certain that doctors have very large opportunities of good, not only in the way just indicated, but also by the inculcation of physiological truths, the ignorance of which often leads the young astray. The pamphlet is manly, straightforward and Christian, and we cordially recommend its perusal.—The last number of 'Present Day Tracts' which has reached us is written by the Rev. J. Iverach, and deals with THE PHILOSOPHY OF MR HERBERT SPENCER. (R. T. S.) Herein the inconsistency of this Agnostic's doctrine of Consciousness is pointed out, his so-called

First Principles are shown to be neither universal nor necessary, and the grounds upon which he bases his theory of The Unknowable are proved to be insufficient. The tract is not easy reading, but it sets the opponent's argument in a clear light, and presents a fair and reasonable answer which will repay study, and clear away the mist of error from minds which find it difficult to formulate their resistance to Mr Spencer's conclusions, though, *pace* the Philosopher, they have a consciousness that they are being led astray.

✠ SERMON ✠

The Wings of a Dove.

PSALM LV. 6.

"And I said, oh that I had wings like a dove! for then would I fly away and be at rest."

There is something that is infinitely touching and pathetic in this language. The inscription of the next Psalm—and no inspiration is ever claimed for those epigraphs—is Jonath-*elem-rechokim*, "the silent dove of far-off regions," and it has been supposed that this title has been separated from the Psalm to which it properly belongs, or at least has been suggested by it. It gives expression to a profound and natural emotion, which has found expression in art, and poetry, and music. The feeling of the sweet Psalmist so often comes home to us. He wrote in a time of weariness, depression, and anxiety, such as we all know something of more or less, when the weight and burden and strain of life seem too much for us, and, as people say, we wish that we could *get out of it all*. "Oh for a lodge in some vast wilderness," writes one of our poets; "Oh that the desert were my dwelling-place," writes another, consciously or unconsciously echoing these words of the Psalmist and the words of Jeremiah, "Oh that I had in the wilderness a lodging-place of wayfaring men." We almost envy the happy birds who, under cold and dark skies, are able to speed their way, from belt to belt of land, from zone to zone of sea; till they come to skies without a cloud, and to a sea without a wave. This is just the feeling of the Psalmist. "And I said, oh that I had wings like a dove, for then would I fly away and be at rest. Lo, then, I would wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

What we have to notice carefully is that the Psalmist is giving expression to a phase of feeling, of deep overwrought feeling, which might prove transitory and give way to gentler influences. It was most probably composed when David was driven forth from Jerusalem, and went away from the city, looking down upon it weeping, from the brow of Mount Olivet; as did the greater than David in the time to come. Violence and strife were in the city; mischief and sorrow; deceit and guile. There was the severest suffering of all in the treachery of a once-loved friend, "my guide and my acquaintance. We

took sweet counsel together and walked unto the house of God in company." What a lifelike touch that is in which he speaks in an earlier Psalm of the insincerity of the untrue friend, even in the time of sickness, when friendship should prove the truest. "And if he come to see me he speaketh vanity—when he goeth abroad he telleth it." This sting of a wounded spirit seems to pursue him most acutely, and beyond this there was a horror upon his soul, and the terrors of death were fallen upon him. Then he bursts out into the exclamation: "Oh that I had the wings of a dove." It is only natural that he should do so. Our poor nature, faint and overtaxed, instinctively finds relief in such a passionate wail. But observe, dear brethren, this is only a phase of Christian experience. It is only the expression of a transitory feeling. Heaviness may endure for a night, but joy cometh in the morning. His inmost truest feeling is like that of the words, "Nevertheless though I am sometime afraid, yet put I my trust in Thee." He finds that he needs no wings of a dove to bring him into the place of security and peace. He found his refuge in prayer. "Evening and morning and at noon, will I pray and cry aloud." He feels safe and happy and at home in the audience chamber of the Almighty. He arrives at the true consolation, the only consolation under such circumstances: "Cast thy burden upon the Lord and He shall sustain thee." There is nothing for us but this, brethren. The burden in itself is too much for us—the burden of sorrow, of sin, of care. We long for an escape. We would take the wings of a dove and fly away. The Psalmist indicates that there is a wonderful sense in which we may even do this. We must simply take our burden and cast it before His gracious feet. We must take refuge in faith and prayer. My dear friends, let us take the encouragement and consolation of these thoughts. Yours may be the grievous trials and sorrows, or, perhaps, that endless weariness and worry and monotony of existence that may, in quite an equal degree, threaten to destroy the sweetness and good of life. You may say sorrowfully, "All these things are against me." Ah, withdraw into the shrine of the inner spirit! Be sure that the tenderness and love of God in Christ are still yours. He is waiting to strengthen and console. He Himself says: "Come unto me. . . . I will give you rest." Come then to Him with the story of your waywardness and guilt; bring to Him the crushed heart, the defeated hope, the dispiriting circumstances. Fly from the gloom and sorrow of heart to His gracious feet. Though He slay thee, trust in Him. Find your rest by the altar of your King and your God, and Christ shall give thee peace and rest.

With the imagery of the Dove so many sacred thoughts are associated. "Who are these that fly as a cloud, and as the doves to their windows?" The Prophet here sees as in anticipation the "nations that shall be born in a day;" like the league-long armies of the migratory birds

which cover the heavens like a cloud ; seeking their rest and home within the portals of the Church. So it was that Noah's dove found no rest for the sole of her foot until she regained the shelter of the ark. Is that not a lovely text also in the Psalms : "Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings and her feathers like gold." Such words suggest the boundless possibilities of repentance, forgiveness, and renewal. The "lien among the pots" is a phrase that suggests every kind of sordid sin and evil, and, alas, ever so many of God's children deeply err into paths of backsliding guilt, and to all seeming their loss would seem irreparable, their recovery impossibility. But there is a boundlessness in Divine grace—a height and depth, and length and breadth, in that love which seeks and searches and saves. There is pardon in that blood of CHRIST, and not only pardon, but clean raiment in place of the filthy garment, the soul purified and renewed, strengthened and confirmed. The gleams of grace will revive ; the old beauty of Christian character shine again in pristine purity. They become as the dove "that is covered with silver wings and her feathers like gold ;" but only through that mystic Dove, that Holy Spirit of God that can brood upon the desolate, devastated heart, as of old upon the furious storm of the primeval deep :

"Return, O holy Dove, return
Sweet messenger of grace,
I hate the sins that made thee mourn,
And drove me from thy face."

There is yet another sense in which the words are substantially and literally true. There comes a time to the tried and tired, when there is a longing for the eternal rest that remaineth for the people of God. There is a country gravestone which bears the solitary inscription, *emigravit*. The "departure" or "exodus" of the soul is a great emigration. It is very interesting to notice the instinct of migration in the birds when the time comes that they should fly away towards the south, and towards the morning. The captive bird will beat against the bar of the cage in its struggle to obey the instinct that calls him from afar. These are days in which we hear a great deal of emigration. It is the great mission of mankind to subdue the earth, and when increasing populations are confined within inexorable limits there seems almost a Divine call that many should migrate to the vast untitled regions of the earth. If we had to migrate, brethren, what a difference it would be if we had to migrate to a land where we should be without a home and without a friend, or to a land where everything is arranged and prepared for our reception ; the safe home, the free land, the happy surroundings, the prosperous hopes. Now death, as I have said, is the migration of the soul. Have we foolishly, far worse than foolishly, failed to make any preparation, or can we, in the mercies of CHRIST, beyond the waves of this trouble-

some world, look for new heavens and a new earth in which dwelleth righteousness ? Almost like the instinct of the birds is that final yearning for the "land that is very far off." The Christian sees the promises afar off and salutes them. He longs for another country, that is a heavenly. He whispers to himself as did the Psalmist, "My soul is athirst for God, even for the living God. When shall I come and appear within the presence of God." And so it is that when you have served God according to your generation ; when you have done and endured the Divine will ; when you have done the work given you to do ; when you have been made fit to be partakers of the inheritance of the saints in light, then the Divine instinct of immortality, then the longing for heaven shall be satisfied ; you, too, shall take the wings of the morning, you shall fly away and be at rest.

FREDERICK ARNOLD.

The Next Number, October 10, will contain a Plain Sermon.

Current Facts and Notes.

The Rev. Dr Liddon has put his name down for another donation of 500*l.* to the Pusey Memorial Fund, which has now reached the amount of 30,300*l.* On the 9th of October the Pusey Home is to be opened, and the three librarians, the Rev. O. Gore, Rev. V. S. S. Coles, and F. E. Brightman, will be installed into their office. It is to be hoped that in the future "the Pusey Home should form an addition to the architectural splendours of Oxford." It shows how widespread is the respect and veneration for Dr Pusey that the large sum already subscribed is mainly made up of small contributions from persons in all ranks of life, not only at home but from the Colonies and United States.

The second anniversary of Dr Pusey's death was observed at Oxford and at Ascot with special Services. The Rev. V. S. Coles, one of the librarians of the Pusey Memorial, officiated and preached at the latter. A Cross was also dedicated on a spot in the wood which Dr Pusey used to resort, to read and write there.

The Bishop of Salisbury has licensed Bishop Kelly to act as his commissary in all Episcopal matters within the Diocese. The medical advisers of the Bishop of Lincoln give it as their opinion that his lordship ought to take rest from all public business until the beginning of next year.

We are thankful to see that in all probability that anomaly, an Anglican Bishop of Jerusalem, is not likely to be revived. Three years have elapsed since Dr Barclay's death, and it is now proposed that a Presbyterian be "consecrated" by the Consistory of the State Church of Prussia. Of course we have nothing to do with this transaction, and the German Emperor will pay this "Protestant Ecclesiastical President" for his ministrations the 600*l.* from his privy purse.

Church robberies have been alarmingly common of late in and near Paris. No less than seventy-six burglaries have taken place in and around the capital within the last eighteen months.

Two men have been arrested at Boulogne, who are British subjects, and seem to have been making a business of church-breaking. They were committed for trial at the next Assizes at St Omer.

The Rev. Welbury Mitton, Hon. Canon of Ripon, who died at the age of 79, received the M.A. degree from the Archbishop of Canterbury in 1863. He has been Vicar of S. Paul's, Manningham, since 1846.

Three new cartoons for the ornamentation of the dome of S. Paul's Cathedral are now open to view. The subjects are the prophets Jeremiah, Ezekiel, and Daniel, accompanied with angels, on a gold ground.

Two doctors, Succì and Poli, who refused to attend a cholera patient in Rome, were sentenced respectively to fines of 100*l.* and 60*l.*, and three months' suspension from their office, and one month's imprisonment.

Next month will be a rich one in Church gatherings. Besides the Church Congress at Carlisle,—Diocesan Conferences will be held at Oxford, on October 1 and 2; at Lincoln and Peterborough, on October 7 and 8; at Bath and Wells, on October 7; at Taunton, on October 9; Wells, 10; at St Davids and Ripon, on October 8 and 9; at St Albans, on October 9 and 10; at Llandaff and Chester, on October 22 and 23; at St Asaph, on October 23 and 24; at York, on October 29 and 30; and at Truro, on October 30 and 31.

We congratulate the Diocese of Chester in having a Bishop who obeys the rubrics by standing "before the Table" when he celebrates the Blessed Sacrament. We trust the clergy of Chester will now follow the example of obedience which the Bishop has set in the Cathedral of the Diocese.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

S. ANSELM: S. AUGUSTINE.

To the Editor of the L. C.

SIR,—In a Sermon preached in the Temple Church on S. Peter's Day (*Ox. Herald*, Sept. 3, p. 8, col. 3), there is this passage: "The famous saying of S. Anselm, the most learned of the Norman prelates who sat on the throne of Canterbury, contained the very kernel of all true philosophy, the well-known adage, which runs: 'Credo ut intelligam,' and may be roughly rendered in the Vulgar tongue, 'Faith is the root of all true understanding.'"

Certainly this represents the theology, and is the actual expression of S. Anselm (Milman, 'Lat. Ch.' VIII. 5, vol. iv., p. 340, note v., Lon., 1864); but the sentiment was previously expressed by S. Augustine. In the 'Homilies on S. John' (xix. 15), it

is: "Credant ut intelligant;" and "Noli quærere intelligere ut credas, sed crede ut intelligas, quoniam 'Nisi credideritis non intelligetis'" (xxix. 6). The source of S. Anselm's dictum is obvious, when it is read: "Neque enim quæro intelligere ut credam" (Milman, u.s. §5), in the one case; and "Noli quærere intelligere ut credas" (*supr.*) in the other.

I beg to offer this note as a supplemental remark on the sermon.

ED. MARSHALL, F.S.A.

Sandford S. Martin, September 12.

THOMAS A KEMPIS.

To the Editor of the L. C.

SIR,—It is said of the *Imitatio Christi*, "C'est une tradition touchante, et singulièrement fondée parmi les fidèles, qu'on ouvre ce livre au hasard, et qu'on tombe toujours sur la page qu'on cherchait." (Perreye, 'La Journée des Malades,' ch. i. p. 181. Par., 1879.)

Where is this "tradition" to be seen elsewhere?

Sandford S. Martin, Sept. 15.

ED. MARSHALL.

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The Carlisle Church Congress.

When writing last year upon the sayings and doings of the Reading Church Congress, we observed that these annual gatherings of Churchmen have each their characteristic feature. It is a little difficult to fasten upon the distinctive quality of the Carlisle Congress, perhaps we may mark it by the attribute of solidity. The attendance was as large as could be expected, but not large enough to make the meetings enthusiastic; and the speakers, some of them, were with difficulty heard at the end of the hall. But for the sparkle which every now and then the gifted President emitted out of that fund of brightness and humour with which Church Congresses have been illumined and enlivened from their first meeting—which was held in Cambridge in 1861—the Carlisle Congress might have been described as a little dull. It was prefaced, however, by an interesting ceremony, the presentation of a pastoral staff to the Bishop of the Diocese. The speech of Lord Muncaster on the occasion, though felicitous in its reference to Bishop Robinson, was a thought too apologetic, for, as Dr Harvey Goodwin said in his reply, "he could not conceive of a state of things in which the pastoral staff was not a symbol of the episcopal office, the duties of which the Latin inscription, 'Corrigendo, sustentando, vigilando, dirigendo,' aptly described." We trust those "Evangelical Churchmen" who regard the pastoral staff as "an ornament of an essentially Romish character" will be graciously provided with a photograph of Bishop Robinson's effigy, who in A.D. 1616 is represented with the objectionable symbol in his hand.

The Archbishop of York's sermon, which was marked by his usual ability and wide range of thought, was too general and discursive to sustain the attention of the audience. The argument which was at the root of his discourse, that as miracle and prophecy were present at the beginning of this Dispensation, so now they continue, only they are transformed into another shape, viz., the Church's witness to truth and work of love; and that therefore the spiritual forces which attested a Divine revelation were not merely passing criteria of its truth, but still exist under other forms, was cleverly worked out, but to our mind a little strained. Of course, the Northern Primate was attempting to trace in the Kingdom of Grace some sort of equivalent to the modern doctrine of the "Transformation of Forces" in the natural world. However, a prophet and a preacher represent two different ideas; and works of love will hardly be considered by the scientific mind as the analogue of wonders which appeared to violate Nature's laws. The Archbishop's defence of dogma is worthy of remark for its ingenuity—"it is dogma," he affirms, "to say that no dogma can be sustained at all." We cannot follow his grace when he lays down that we must take CHRIST'S Life as a whole, and not "join issue upon every miracle and every speech of His." On the contrary, we believe that its transcendent Truth and Beauty will only

shine out the more as every word and act is made the subject of the closest scrutiny. His Uction was too rich and copious not to extend to the very skirts of his clothing. The Archbishop would be the first to acknowledge this, but he seems to think that for those who have "difficulties," *CHRIST'S LIFE*, "as a whole," may retain its power without the minute investigation of its parts.

The President's Address, which was listened to with great attention by one of the largest attendances of the Congress, was full of humorous touches and apt allusions; and at its close, when a contrast was drawn between the hopeful prospects for the Church of England which the late Archbishop's words expressed, and the despairing view of John Henry Newman, Dr Harvey Goodwin's utterances became fervent and animated.

The Duty of the Church with regard to the surroundings of the dwellings of the poor, both in towns and country, was the first subject discussed. This fact the *Times* comments upon as an evidence that the Church is alive to her duties, and that all parties, "none of them more earnestly than the Ritualists"—a notable admission on the part of the leading organ, by the way—are engaged in grappling with social problems and in every endeavour to ameliorate the condition of the poor and oppressed. Never was a truer word spoken than that of the Bishop of Bedford, whose practical mind and personal experience qualify him for dealing with such a subject, when he said—"A Church which teaches about another world, but does not seem to take much interest in this," is not likely to attract any large number of the working class. Bishop Walsham How showed how much had been done in London by individual clergymen in bettering the condition of the poor, and mentioned, amongst others, the names of the Rev. W. Denton and Charles Lowder, who had successfully laboured for this object, a reference which the Congress was not slow to appreciate. The Bishop of Bedford has not only always something to say, but always suggests something to be *done*, and so concluded his paper with a number of suggestions for bettering the condition of the poor, which he considered to be within the Church's province to carry into effect. Neither Major Rankin nor Rev. J. M. Wilson, of Clifton, are good Congress speakers, but the paper of the latter was a weighty contribution to the debate. We wish, however, Mr Wilson would not drag in "Nonconformist Churches,"—a digression from the theme entrusted to him, which was "The Duty of the Church" on the subject of the dwellings of the poor. The President of the "Church of England Working Men's Society" took so long in describing the disease that he had but little time left in which to treat of the mode of cure. The scenes, however, which he depicted of overcrowding and unseemly dwelling-places, were useful in stimulating the Congress with a sense of the gravity of this social question, for which Rev. C. W. Stubbs, the author of 'The Land and the Labourers,' thinks to find some solution in Acts of Parliament.

"Popular Literature with regard to Infidelity and Public Morality" was one of the most interesting discussions of the Congress. The Rev. J. E. C. Welldon's Paper was a very thoughtful one, and well delivered. His criticisms of secularism were clear and just. We did not think his replies to the secularists' difficulties equally exhaustive. There were two excellent suggestions in Mr McClure's Paper. The Editorial Secretary of S. P. C. K. proposes to oust the *Newgate Calendar* by going to the opposite pole, and influencing the young by making them familiar with the Lives of the Saints. And he reminds the clergy of the great power which they possess in their different localities by the control which they exercise over parochial libraries. Mr Horsley's description of foul literature and the statistics he gave, must have been, we think, a revelation to many of those present. The measures for the repression of this abominable traffic were excellent, if only they could be carried out.

Some curious facts about "those old-fashioned monstrosities," as Archdeacon Hannah called them,—pews, were given by Chancellor Espin, who vouchsafed a discriminating support to the "Free and Open" Church movement, and contended for the equal rights of all parishioners in their parish churches. Mr Henry Clark, of Liverpool, simply denounced all appropriation of seats in churches as illegal, and disastrous to the spiritual rights of the people. The former, even with the qualification which the speaker added, is too sweeping an assertion. His advocacy, however, of an open church for private devotion we thoroughly endorse. Altogether the discussion on the Rights of Parishioners in Parish Churches seemed to be all on one side, which we are not sorry for, except that unanimity is somewhat calculated to produce tameness. Mr Harry Jones would have enlivened the proceedings. We remember how on a former occasion he depicted the mysterious colloquy between an applicant for admission to a pew in a church, and a lady who was comfortably closeted within it, as to the claims of the new comer,—to the great amusement of his audience.

The novel subject, suggested doubtless by the place, "the Border City," where the Congress was held, "What can England learn from Scotland and Ireland," occupied the members of Congress in the Drill Hall on the first night. The eloquence of the Bishop of Derry was the chief attraction. The Bishop of S. Andrew's evidently thought that by "Scotland," not only the Church but the Presbyterian Bodies were to provide us with lessons for our profit; and that one of them was the admission of laity to Convocation, with which we totally disagree. In another point which he touched upon, "the Final Court of Appeal," he evidently carried with him a considerable part of the Congress. The "broad principle," however, that "spiritual questions should be decided by spiritual persons," he did not advocate with much confidence as to its success, "when the minds of Churchmen were much excited upon matters of controversy."

The Bishop of S. Andrew's made it pretty clear before he sat down that there *were* matters upon which we may, with advantage, learn from those north of the Tweed; the Constitution of the Episcopal Synod, the structure of the Eucharistic Office, and the supplement to the Catechism being amongst them. The Bishop of Derry did not follow Dr C. Wordsworth's example, but confined his remarks to the Irish Church. Dr Alexander is an orator, and his gift was the more conspicuous from the fact that the rhetorical level of the Carlisle Church Congress was not high. There are many things in Ireland which, we trust, Englishmen will never learn; but there are some features of the Celtic character which we might do well to imitate—their purity, warmth of sympathy, and courage. It was a little startling when Dr Alexander asked us to look across St George's Channel to learn loyalty. A Nationalist M.P. has said that all the loyal men of Cork might be accommodated on a single jaunting car. But the Bishop of Derry asserts that there are 38,102 Church people in Cork, and that all the rebels out of that number might be put "under a single umbrella." One statement which he made brought forth loud cheering, which was that "the novelty of Evening Communion has gained little or no favour in Ireland." We are thankful to hear this. The eloquent prelate concluded his speech by warning Churchmen against thinking that the Irish Church was wanting in faith because it was lacking in form, in confirmation of which fact he quoted Canon Carter's memoir of "Harriet Monsell," who, a few days before her death, said: "Some of the most devout Communion I ever made were in the little church (and it was far from an attractive one) to which I went from Dromsland." The Bishop of Winchester added a few wise words to the debate, to the effect that, with all due respect to Ireland and Scotland, the best thing we could do was not to be disestablished, and if we were, not to follow the example of Ireland in tampering with the Prayer-Book. And Bishop Perry added a few unwise words, in a speech in which everything he disagreed with was greeted with assenting cheers, and everything he assented to was received with cries of "question" and disapproval.

The debate on the Report of the Ecclesiastical Courts Commission did not come up, either in grasp or interest, to that which took place last year at Reading, unless it be that the subject has lost its novelty and freshness. Sir R. A. Cross's interpretation of the Preface of the Prayer-Book seemed to us an exaggeration. He urged, very properly, upon the clergy that it was their positive duty to resort to the bishop "for the resolution of all doubts" as to the manner how to "understand, do, and execute" what the Prayer-Book enjoined, but he seemed to think that the ritual question would soon have been settled if that command had been obeyed. Without raising the question as to how far those words apply, it is quite evident that no settlement of the controversy upon "the Ornaments

Rubric" would be brought about by obedience to the direction in this Preface. For there are two provisos which Sir R. A. Cross failed to notice. The command to resort to the bishop is only operative "for the resolution of all doubts." But the clergy who obey "the Ornaments Rubric" have no "doubts" as to its plain meaning. We know the Bishop of Peterborough has said it is obscure, but we think the mist must be in his own eyes. And further, the qualification that no advice which the bishop gives may be "contrary to anything contained in this Book" is enough to deprive an episcopal order of its potency, if it runs counter to the plain letter of a rubric. With much which Sir R. A. Cross said in favour of the Report of the Royal Commission we are in accord. We should, however, go further than he does in our approval of the episcopal veto. He simply balances the chances between the people using their power of prosecution improperly, and the bishops abusing their right of veto, and decides that, as somebody must be trusted, better trust the bishops.

Archdeacon Norris appears to us to have grasped two or three critical points about the Court of Final Appeal which we have often noticed, but yet which are sometimes ignored in the discussion. The Final Appeal Court settles not what is "*true or false*," but what is "*legal or illegal*." And the decision is in *personam*, not in *rem*, so that the doctrine of the Church of England remains just what it was. Whether Archdeacon Norris can bring the Grahams-town Judgment into harmony with these restrictions is, we fear, a little questionable. But that he has taken a true view of the purpose and scope of the Judgments of the Court of Appeal, we doubt not. His treatment of the bishops' veto, which amounted to no more than,—give their lordships a trial, and if they abuse their liberty let them be deprived of it, showed a want of realisation of the bishops' inherent jurisdiction. The Rev. Edwin Hatch has a happy knack of calling every office and institution with which he does not agree "*medieval*," and then asserting that there were no traces of it in early times. Every one, we suppose, by this time who is interested in Ecclesiastical History knows what is Dr Hatch's standpoint, which is, that the Church is a purely natural institution, only "*divine as the solar system is divine*." Early writings which do not support Dr Hatch's theory are, of course, either doubtful or spurious. The sacred ministry of the Church, according to his view, was an organisation developed with the primary purpose of dealing with matters of finance. The bishops were, he imagines, simply at first "*administrators of the church funds*." We are not surprised after this to find him denying that ecclesiastical jurisdiction flows from the bishop and that jurisdiction is inherent in his office.

Prebendary Ainalie's Paper dealt with facts rather than with theories. He showed the need of some legislation, as the present Courts are "*either discredited or destroyed*." "No legislation," Mr Ainalie said, "*means a perpetuation*"

of 'the Church Discipline Act' and the Public Worship Regulation Act," which cannot be said to be "leaving well alone." There must be some Church Tribunals whose decisions are respected, or there will be confusion and anarchy. It certainly is not a "dignified position" for the Church of England to be without Discipline. Toleration—let there be by all means, but not licence and individual caprice. The two questions, whether the Report of the Commission is a satisfactory basis for legislation, and whether the reception of it by the Church has been such as to encourage such a step, Mr Ainslie answers in the affirmative. In the main we agree with him, but we do not think he made enough of "the weak points" in the Report, which certainly will need some adjustment. We do not allow that people are unreasonably frightened by "highly-coloured pictures of imaginary cases" as to the danger of the Final Court making the Archbishop, by some remitted judgment, the mouthpiece of heresy. The decisions of the Judicial Committee have been quite enough to frighten people who are not unduly sensitive as to orthodoxy. There have been Judgments already given which the present Archbishop would rather, we believe, "go to prison" than pronounce; what security is there that five Lay Judges will do better than their predecessors? To our mind, to make the Archbishop deliver the judgment of the Appellate Court, which is not an Ecclesiastical sentence, gives it, at least in appearance, a character to which it can lay no claim.

Canon Hoare's complaint, that the Report left the laity out in the cold, offered the Bishop of Winchester the opportunity of reminding him that it was not the laity but the bishops who were excluded. How, after the Recommendation of the Royal Commissioners to put five Lay Judges into the Final Court, Canon Hoare could talk of "a purely clerical administration" is beyond our comprehension. Canon Stowell, too, displayed anything but an acquaintance with history by describing the re-enactment of the bishops' veto as "a thoroughly un-English proceeding." It was evident, as the President remarked in summing up the debate, that the Congress on the whole was in favour of legislation. But if we are to wait, as Sir Richard Cross suggested, until we have agreed amongst ourselves, we think that legislation upon the lines of the Commissioners' Report is far distant indeed. Moreover, in the present state of public business, there will evidently be plenty of time for consideration before the question of Ecclesiastical Courts can come before the Houses of Parliament. Dr Harvey Goodwin gave sound practical advice when he said, however tempting and beautiful the new Courts may be when they are constructed, mind and "keep out of them," for "Ecclesiastical legislation is quite as indigestible as any cucumber ever could be."

It is impossible for us, from lack of space, to deal further with the discussions at the Carlisle Congress, but from what has been said in this article, we think we have already made good its claim to the characteristic of solidity.

It is the kindest criticism which we can make, for compared with other Church Congresses, we fear it is possible to take a less complimentary estimate of it. We must take up in our next issue our comments from the point where now we are obliged to desist. There are several other subjects of interest which will need to be treated before we have gained an entire survey of the Twenty-fourth Church Congress.

Spiritual Needs of the Clergy.

AD CLERUM.

If our Bishops knew all the temptations to decadence which beset the Clergy they would feel sad misgivings at an Ordination. But having generally lived the life of students, occupied with high ennobling subjects, they are not aware of the lowering influences which will become the atmosphere in which those whom they ordain too often live. In truth they send forth young men untried, inexperienced, laden with awful responsibilities into a world of temptations, and they rarely see them again except in a casual and formal manner. How their Clergy have borne the temptation to vanity and spiritual pride, or the secularising influences of squires and farmers, and the discouragements which tend to secularize still more, our spiritual fathers do not know. How can they know, whilst dioceses are as large as they now are? They have launched frail vessels on a stormy sea. They have done their best to see those vessels well found; but that is all. We cannot blame them; but the results are sad. Probably there is no one so left to himself to do well or ill as an English parish priest.

Efforts have, indeed, been made by Bishops to assist their Clergy in maintaining a spiritual mind, notably by the Bishop of Lichfield and the Bishop of Bedford; and most probably by others of whose laudable endeavours I am ignorant. Some of those excellent servants of the Church, the Rural Deans, have made one or more of their quarterly meetings devotional; but surely I am not wrong in saying that these efforts are quite exceptional. In general, it is left to the Clergy to do what they can for themselves. Accordingly, Retreats and Quiet Days have been adopted with great benefit by means of private efforts. Individuals organise them, and so they express and strengthen individual courage and zeal. But the private character of these salutary meetings has its disadvantages. Some cautious men hold back from them as if they were party movements; and anyhow this great failure attends them, that they are sought only by those who are thoroughly in earnest already; in a word, that *those who ever spiritual aid most receive it least*. The careless and cold are not to be found at Retreats, and very rarely at Quiet Days. Absolutely nothing is done for them, greatly as they need arousing and guiding.

Now, looking back to my young days, I cannot help thinking that in some respects we are worse off than we were, although we are very much better in others. There used to be a godly and often very arousing sermon at a Visitation, and this good influence has disappeared.

Our spiritual superiors do not know what a distasteful and wearisome thing a Visitation Charge is. The Churchwardens

slip out of church either before it begins, or finding their patience fail, they vanish even during it, but the Clergy sit on, chiefly because they cannot help it.

I always look upon these occasions as penitential, perhaps purgatorial, being a just return to me in a lump for the ennui and impatience which I cause my own hearers every week. At any rate, however valuable the statistics of a Charge may be, however sound the doctrine, however prescient the prognostications, it cannot be contended that there is anything in it to make a cold, slothful, careless priest warm, zealous, or watchful. All is formal and unimpassioned. The reason is exercised, certainly not the affections. I say again, that our superiors have no idea what weariness of spirit most Visitation Charges cause both to their Clergy and Laity.

Now, if the Charges were read once for all in the Cathedral, then printed cheaply and sent round; and instead of a Charge at the other centres of the diocese a short stirring appeal, or devout meditation by the Ordinary, or by some preacher appointed by him, were substituted, something at any rate would be effected; some authoritative and moving appeal would be made to the consciences of the Clergy, some help given to prevent them from sinking down into what most men naturally sink if they are left to themselves.

I ought to apologise, and do apologise, for what I have said about Charges, but cannot withdraw it. It is a painful conviction arising from long, long experience.

After all, the question that has been submitted for consideration does not relate to the relieving of the Clergy from Charges. This is incidental. The question was, and is, whether enough is done authoritatively to keep the Clergy up to the high standard to which they are pledged, and, incidentally, whether Visitations might not be rendered more serviceable for this purpose than they are now?

If nothing is done for us by authority, we must go on with our private endeavours, and multiply them as best we may; but they are open to the great objection already stated, namely, that they fail to reach those who stand most in need of improvement.

W. E. HEYGATE.

CURRENT TOPICS

The absence of a debate upon "The Marriage Laws" in the Congress programme was atoned for, as much as it could be, by an influential meeting which was held at Carlisle in Congress-week by "the Marriage Law Defence Union." Earl Nelson presided, and amongst those present were Chancellor Espin, Mr Talbot, M.P., Mr Douglas Horsfall, &c. Mr Beresford-Hope was unable to take part in the proceedings in consequence of illness, Lord Carnarvon and Sir R. Cross also regretted their inability to attend. Lord Nelson deprecated the readiness with which people availed themselves of second-hand information as to the language, manners, and history of the Jews, and then speak dogmatically as if they were masters of the Hebrew tongue and laws. Chancellor Espin brought forward the usual and unanswerable argument that mar-

riages of affinity in Scripture were regarded on precisely the same ground as marriages of consanguinity. One point was repeatedly enforced during the meeting, viz., that the proposed alteration of the law was not for the sake of the poor, but for the benefit of a few rich and interested persons. Mr Talbot took the right ground when he said that those who clamoured for a change in our marriage laws must bring forward "an absolutely irrefutable argument" in favour of the change, or we should never yield up our position in the controversy. The editor of the *Northern Churchman*, and Mr Douglas Horsfall, of Liverpool, also addressed the meeting, which throughout was unanimous and enthusiastic.

The Pusey Memorial meeting at Carlisle was a most successful one. The Fisher-street hall was thronged, and when we mention the names of Earl Beauchamp, who presided; the Bishops of Durham, Derry, Argyll, and Fond-du-lac, Wisconsin; Sir John Conroy, the Deans of Lichfield and Manchester, Chancellor Espin, Earl Nelson, Lord Dartmouth, Sir Percival Heywood, &c., it will be evident that the assemblage was of a weighty and representative character. The Bishop of Derry seemed quite in his element, and to catch back the spirit of his own youthful days at Oxford. In speaking of Dr Pusey's power in touching and healing sin, the following fine passage in Dr Alexander's speech occurred: "Dr Pusey laid the touch of his purity upon the very coarsest parts of human nature, and was enabled to heal what he touched; and encouraged the tempted by telling them if they persevered and clasped their hands and prayed to God in their desolation, the moment might come to them, as he had known it come to others, when the tempted soul should become like a white page with every blot removed from it, like a calm sky when every fleck of cloud had passed away, and the diseased sight healed until it was no longer colour blind to the blue of Heaven."

Sir J. Conroy was able to interest the meeting by giving an account of the Pusey House, in S. Giles's, Oxford, which was yesterday opened with the benediction of the Bishop of Oxford, Mr Gore, Mr Stuckey Coles, and Mr Brightman being installed as the three Librarians. Canon Richmond also, in an interesting speech, described the assistance which Dr Pusey gave to undergraduates who sought his help. The American Bishop claimed the doctor as "their Dr Pusey" as well as ours, for his influence, the Bishop said, had been potent in the United States. We trust this and other meetings which are being held on behalf of the Pusey Memorial Fund will have the tangible result of turning the three into a five, of making the 30,000*l.* into 50,000*l.*, which was the sum originally wanted for the purpose of making anything like a worthy memorial of "the great" divine, who has done so much for his Church and country. A suitable chapel is much needed, the room now used for

that purpose is very small, as many found yesterday to their inconvenience or exclusion.

We are not surprised to find that legal proceedings have been taken against the Rev. T. W. Mossman, Rector of East Torrington, for offending against the laws ecclesiastical, by ordaining a deacon and priest, by name a Mr Armelle, *alias* Greene. Mr Mossman, we understand, does not hold presbyterian views as to the power of ordination, but performed the acts in question as possessing episcopal authority in some mysterious manner. It is a great pity when a clergyman of age, learning, and high moral character, allows himself through lack of judgment to act as he has done. It would be interesting to know, now that Mr Mossman has expressed his sorrow for his offence, and the Bishop of Lincoln has kindly let him off with no severer sentence than that of admonition, who consecrated him a bishop, if such he claims to be. We suppose *that* also would be a still graver offence against the laws ecclesiastical, and that therefore Mr Mossman's recantation will be followed by further disclosures.

Great interest has of late been taken both in Rescue and Preventive Work. The "Girls' Friendly Society," and the "Young Woman's Help Society," have become important means for the accomplishment of the second purpose; whilst the "Social Purity Alliance" has been doing solid work for some years amongst men, and a new Society some time since was formed, called "the Church Mission to the Fallen." We need not say what incalculable good, penitentiaries and refuges have effected in the way of restoration. We are led to these remarks through the perusal of a pamphlet written by the Rev. A. Brinckman, of All Saints', Margaret-street, than whom no one in London is more interested in work of this kind. It appears from these pages that the new Society, "the Church of England Purity Society," of which of late we have heard so much, although it has every bishop save one at its head, does not retain its distinctive character as a *Church* Society. Mr Brinckman complains, and he certainly seems to us to have some grounds for complaint,—that all that was "distinctly of Church principle" has been eliminated from the rules of the Society. Nay, more, Mr Brinckman, it seems, tried to get an answer to the elementary question—"Does the Society intend to admit persons who are not Christians?" and could not get "a plain Yes or No." Mr Brinckman further brings a serious charge against the Council of the C. E. P. S., viz.: that Lord Dalhousie, immediately after bringing in his "odious Bill" for legalising marriage with a wife's sister, was elected a member of that body, only two members protesting against his admission. Now, Lord Dalhousie may be, and doubtless is, in private life an excellent man, as Mr Brinckman admits, but his election on the Council of a Society having for its object purity

of personal and so of family life is certainly, to say the least, an inconsistent proceeding.

If the allegation can be sustained that the C. E. P. S. admits into its numbers persons unbaptised, it certainly forfeits its claim to be considered *the* Church Society. We are quite prepared to espouse any national movement for the recovery or preservation of a virtue, but if the weapons of its warfare are not spiritual, why identify with the Church? There are certainly natural means which are of service in overcoming temptations; but we very much doubt whether this kind of devil is likely to be expelled by "sentimental notions about chivalry," or by counter-attractions in the way of occupation and absorption in work. The consciousness that the body is the Temple of the Holy Ghost, and that we are members of CHRIST, the aids of prayer, penitence, and Holy Communion, these will prove a necessity for fighting against "the most terrible, powerful, and deadly of all" foes. We cannot but think the admission of unbaptised persons to a Church Society is an anomaly; and that to be "yoked together with unbelievers" must sooner or later prove a source of weakness. To go into the battle only clothed with Saul's armour is to court defeat. The motives and the forces of the supernatural life will alone ensure victory. We trust Mr Brinckman's "Reasons for not Joining," or rather for withdrawing from the Church of England Purity Society, will either be answered if they can be, or the Council of that body be led to reconsider its error in sacrificing principle to what may have seemed expediency, though the sacrifice may have been made with the best motives.

REVIEWS

Does God Answer Prayer?

DOES GOD ANSWER PRAYER? By the Rev. R. McCHESNEY EDGAR, M.A. London: Hodder and Stoughton. Pp. 272. 1883.

The author in this essay employs the analogical argument in defence of the efficacy of prayer. The book is divided into four parts, of which the first is introductory, giving the natural history of prayer and showing that the practice has been all but universal, and that prayerlessness only is met with where mankind is "in an *erratic condition*." In the second part, "efficacious prayer a law of nature," is dealt with in three chapters. Towards the end of this Mr EDGAR traverses the difficult question as to the reconciliation of power of prayer with the doctrine of "the conservation of energy." His way of solving this problem is first to deny, that the sum of the physical energies of the universe is a constant quantity is proveable like a demonstration in Euclid; and secondly, to affirm that spiritual energies may direct those that are physical. He does not seem to us quite to have grappled with the

subject. Descartes, whilst holding that souls cannot give force to bodies "because there is always the same quantity of force in matter," yet believed that the soul might change the direction of bodies. If it be admitted that in reference to space "the direction of motions may be modified" whilst their *quantity* continues unchanged; and, moreover, that the actual manifestations of force may be produced at different points of time without altering its quantity, the difficulty of reconciling the efficacy of prayer with the forenamed hypothesis is at an end. The human will, we hold, can modify the direction of a motion without creating new force. All that *need* be admitted is a power directive, not creative.

In the third part prayer is regarded as "a privilege of the kingdom of Grace." We must take exception to Mr EDGAR's definition of prayer, "the expression of a sense of want, whether on one's own behalf or on behalf of others, in hope of that want being supplied." It is too narrow, and really only describes one species of prayer—that of petition. He should have said that as far as his essay was concerned, that was the meaning to be assigned to the term. Further, he seems to limit the character of Grace to that of *favour*, whereas in the theology of the Church that is but one signification, and that not the common one of this pregnant word. But Mr EDGAR's chapters on God as "Free," and "Social," and "Self-sufficing" are excellent. In the last, however, he falls into a theological error in pressing his prayer-relation too far. He says

"we have in the fellowship of the Persons of the Trinity the first example of efficacious prayer. The prayers of JESUS CHRIST, as we shall afterwards have occasion to point out, are the expression within human hearing of the desires of the Godhead, and eliciting their due response. The fellowship within the Godhead is the archetype of all true fellowship amongst creatures. The fountain-head of prayer is to be found in the Godhead itself. Hence a writer already referred to does not hesitate to say that 'the Three Persons of the Godhead work prayerfully upon one another;' and consequently that in the Trinity we have a guarantee and ground of prayer."

Mr Hutchings, in his 'Life of Prayer,' asserts that there can be no prayer without some acknowledgment of inferiority on the part of the one who prays, and that therefore no prayer can pass between the Co-Equal Persons of the Blessed Trinity, and further that our LORD prayed by virtue of His Human Will, because HE had taken a nature in which HE is "inferior to the Father." Arius and Macedonius taught that the Holy Spirit properly prayed for us, founding the assertion on Rom. viii. 26-27, but they held that the Holy Spirit was able to do this—"quia Spiritus Sanctus non est Deus, sed minor Patre." Moreover, to speak of one Divine Person "working prayerfully" upon Another in the Holy Trinity, as Löber does, is to forget that in the Godhead there is but One Will. As Hooker puts it, "Will, whether it be in God or man, belongeth to the nature and essence of both. The Nature therefore of God being One, there are not in God divers

will, although Godhead be in divers Persons, because the power of willing is a natural and not a personal propriety."

Mr EDGAR with much ability exposes in the fourth Part the fallacy, or rather we should say the presumption, of what is known as "the Hospital Test," in which he endeavours to prove the efficacy of prayer by the existence of such a book as "the Bible;" by the Life of CHRIST, His Sinlessness, Originality and Miracles; by the progress of Christianity; the History of Civilisation; and the growth of the Scientific Spirit. In attacking the test which Professor Tyndall's nameless friend proposed, the author slays the thrice-slain. He shows its scientific, anthropomorphic and theologic absurdity. He exposes its scientific folly, by the simple reminder that experiment is not the only way of verifying an hypothesis; with regard to the other two indictments he says:

"Even supposing that Christendom, through amazing simplicity, had fallen into the proposal of this sceptical inquirer, and had allowed one ward in any hospital to be isolated from its intercessions and its sympathies, are we to attribute such lack of sympathy to Him whom we believe to be at the back of all? This crude anthropomorphism is especially unworthy of a school of thinkers who are never done denouncing anthropomorphism in all the moods and tenses. If it be urged by them that they themselves do not entertain it, but simply suggest it as the belief of others, they should guard themselves against 'bearing false witness against their neighbours,' and should give us credit for at least sufficient intelligence to expose such a superficial fallacy. Still further, the proposal is *theologically* absurd, for it overlooks the fact that the motive in prayer gives it its ethical value, and consequently a prayer, if presented to satisfy sceptics, could not be recognised as the simple prayer of faith to which professedly the Most High responds. The scepticism underlying the procedure would vitiate the whole experiment. Hence the proposal, no matter how it is taken, is absurd."

We wish Mr EDGAR had accentuated this last ground of unreasonableness in the "Hospital Test." To pray with the view of *seeing* whether God answers prayer, would be really to tempt God. The prime disposition to ensure efficacy in our petitions is faith, as Landriot excellently says in his 'La Prière Chrétienne.' We must pray "avec foi et dans l'ordre du salut, avec une conviction inébranlable, pour être exaucés, au moins de la manière la plus utile à nos véritables intérêts." These conditions demolish at once *tentative* prayer, and show once more how little care scientific men take to understand the religious convictions of those whom they attack.

The question whether CHRIST's prayer in Gethsemane was answered is not very profoundly treated. That CHRIST's Human Will was always in accord with the Divine, and therefore His prayers were always heard, is Mr EDGAR's reply, and Aquinas gives the same. But there are theologians who take a somewhat different view, who regard the utterance "not My Will" as appertaining to the natural will shrinking from death, and our LORD's allowance of the cry of nature, "*motum sensualitatis*,

quam sicut homo habebat," not His rational will, to reveal the *reality* of the struggle. The more exact reply to the question whether CHRIST's prayers were always heard is, that they were so, "quantum ad affectum rationis," not "quantum ad affectum sensualitatis."

MR EDGAR is not strong in dogmatic theology, yet his contribution to the "Theological Library," of which we have noticed several volumes, taken as a whole, is one of the best of the series, and displays considerable power in working out an argument, and in exposing the weak points in an opponent's case. The question 'Does God Answer Prayer?' is one of cardinal importance, and MR EDGAR has done something towards answering it.

NOTICES

TYPES AND ANTITYPES of Our Lord and Saviour Jesus Christ. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young and Co.

In this work the Types of Our Lord from His Conception to His Coming to Judgment are put side by side with their respective fulfilments. The illustrations are good, and the borders and initial letters adapted from an illuminated copy of the Gospels which is in the British Museum, and some Missals of the thirteenth century, drawn by A. E. Girningham. Some of the correspondences we should have traced differently, e. g.: The smiting of the Rock in Horeb is compared with our LORD's conversation with the woman of Samaria, &c., whereas it ought to have been flanked by the scene at the Cross, and the piercing of our Saviour's Side, from whence "came there out blood and water." It is curious that this exact accomplishment of the smiting of the Rock in Horeb and of the "Rock of Ages" should have escaped the compiler of this book, especially as he has put Toplady's favourite hymn for the poetical extract. This artistic volume, which is in the shape of a parallelogram, and has the emblems of the Evangelists and Agnus Dei on the cover, will be found a capital book for a present.

WITHIN THE VEIL, AND OTHER SERMONS. By the late ANTHONY GRANT, D.C.L., Archdeacon of S. Albans and Canon of Rochester. London: Thos. Bosworth and Co., 65 Great Russell-street. 1884. Pp. 186.

This volume is intended, we presume, as a memorial of the late Archdeacon, and will be welcome on that account to those who knew and respected him. Furthermore, the sermons were worth publication on their own account, and as the utterances of a thoughtful and holy, though not, perhaps, especially originaive mind. Among the sermons, that on "The Closed Door" (S. Matt. xxv. 20) has struck us especially; and the reference to the *closed door* and the "church almost deserted—left but to a few," at the celebration of the Holy Communion, is exceedingly telling and forcible.

THE ENGLISHMAN'S BRIEF on behalf of his National Church. S. P. C. K. New and Revised Edition.

This brief manual, of which ten thousand copies have already seen the light, sets forth in plain unmistakable language the various questions arising from the triple blessing of "a *National, Established, and Endowed Church*." Nothing could be better calculated to tear to pieces the sophisms of Liberationists,

and to make Churchmen more zealous in defence of the Church of the Nation.

The October number of the CHURCH QUARTERLY REVIEW has appeared a fortnight earlier than usual; in consequence, we believe, of the Church Congress. Its articles are many and varied. The philosophy of religion is well represented by the opening article, an exceedingly powerful and suggestive one, on "The Defence of Religion and the Unity of Nature," dealing *inter alia* with the recently-published book of the Duke of Argyll, 'The Reign of Law.' The writer criticises the Duke's view of the essential mystery contained in the relation of Natural Laws to God, and continues:

"Doubtless impenetrable mystery shrouds the 'things of God,' so far as they are not revealed. But is not Nature one portion of God's revelation? And ought we not to hold that her laws are the expression as regards nature of the will of God, and that they are constant because 'with Him is no variableness, neither shadow of turning?'"

Now we have no fault to find with the sentiment expressed. But it appears to us to be supported by the misapplication of the text quoted; which does not refer in the least to the constancy of natural laws. Indeed, it bears quite the other way; for it contrasts the "variableness" and imperfection of the phenomena of nature with the perfection belonging to God. "The language," says Dean Scott, "is phenomenal, not scientific; describing things as they appear to the eye; and vividly teaching that the Father who lightens our darkness is free from the imperfections of His creatures." The distinction insisted upon in a former number between Nonconformists and Separatists is again pursued in "Ordination, Nonconformity and Separation," a very barren logomachy indeed, it seems to us. For wherein is the Nonconformist better than the Separatist? The one stands on practically the same platform as the other, in that both the one and the other withdraws himself from Communion. Church History is represented in "Cardinal Remyngdon and the Followers of Wycliffe." Contemporary Church affairs are dealt with in "Education of Candidates for Holy Orders," "The History of the Old Catholic Movement," "The Convocation of York," a spirited and almost amusing account (worthy of Canon Trevor himself) of the various steps and intermittent conflict with their Archbishop, by which the present freedom of action of the Northern Synod has been gained; and "Frederick Denison Maurice." The second named is especially useful and valuable; and the writer is evidently well informed on the subject upon which he treats. He had not apparently heard of the submission of the much-enduring Father Curci to the Roman Curia, which has taken place, probably, since the article was written; but it is sad to find him referring to "the veteran Curci, *suspended, and, we believe, starving*." Of course, if this be so, it explains his unlooked-for submission. We cannot follow the writer's reasoning when, pleading for increased interest to be shown by English Churchmen in the struggles of the Old Catholics, he asks, "Is it the fact that Old Catholics are endeavouring to extend themselves, to unite as many as possible in the protest now rendered necessary against the usurpations of the Papacy? Then the interest English Churchmen once took in them ought never to have been felt."—(P. 156.) We should have said precisely the opposite, and what he means we cannot imagine.

The last article in the number is a Review of the recently-published 'Life of Frederick Denison Maurice,' by his son, Colonel Maurice, which is fair and appreciative of the many noble and great qualities of the deceased divine, while rightly, as we judge, the writer says that

"His was by no means the kind of mind that would give to an inquirer a definite instruction as to the meaning of a command of the Bible on the Church, or a definite direction as to how to conduct himself in a difficulty. . . . There was in his mind a want of clearness, which led him to look too much round a difficulty rather than at its centre."

But, after all, that is but a part of the truth. His mind was one of exceeding richness and fertility of thought, which discerned so many alternatives, with the logical consequences of each, as to have a difficulty, real or apparent, in deciding between them, and thus put on the appearance at least of indecision. It is curious and perfectly characteristic of the character of Mr Maurice to be told that

"To the last he had a kind of fear of the decision of the majority in any case. We remember an amusing instance of this in his later years at Cambridge. On being congratulated on the victory, in some academic strife, which the side with which he had voted had won, he answered, with his own peculiar smile of sweetness and humour, 'I do not feel quite happy about it somehow. I am never quite comfortable unless I am voting in a small minority.'"—(P. 216.)

There are nearly forty pages of "Short Notices" as usual.

New Issues of the S. P. C. K.

The yearly issue of brightly-coloured volumes from Northumberland-avenue is getting to be one of the events of the year, if not in the general "Circulating Library," at all events in the parish library of many a village, and at the "Christian Knowledge Dépôt" of many a country town. This consideration has been fairly earned, it is a pleasure to remark year after year how fairly—by a progressive improvement of their issues from the point of view of literary excellence; and what is of even greater importance, by a careful and well considered adaptation in each separate class of their publications to the real wants of the Church. Those wants are greater in our own day, and more varied, than we have ever known them; and it is well for the Church that it has an organisation so powerful, so flexible, and conducted with such careful and wise intelligence as the venerable Society.

Taking now a number of the new story-books issued by them this season, we have first *BEARING THE YOKK*, by Helen Shipton. A young man, son of a Northern farmer, finds himself suddenly placed in a position of great difficulty and responsibility, by the comparatively sudden and unexpected death of his father, who left certain pecuniary liabilities, which the son sets himself honourably to discharge, for the sake of the family name. How he succeeded in doing this, in the course of years, and against what difficulties, spiritual and temporal, and how at length he is led to see that he had been "brought by a path which he knew not," we must refer readers to the pages before us to discover. The moral of the story may be said to be,—patient trustfulness conjoined with steady working-out of a good and unselfish purpose. An obvious criticism is that the woodcuts are somewhat coarse and unattractive.

From the North country to the end of Cornwall is a far cry, but the latter is the scene of *CAPTAIN JEWELL'S WIFE*, by the Author of 'Miss July.' An impulsive merchant-captain marries in haste an undisciplined and passionate girl, and

brings her home to his father's and mother's house to dwell while he is away upon his voyages. In the dearth of real causes for complaint she imagines others, and is so wrought upon at length as to leave her husband's home and take up her abode elsewhere, without giving any clue to her husband or his parents of her place of abode. Of course she is before long obliged to retrace her rash step, when, it seems to us, she is made to get off only too easily for her wilfulness. We are rather at a loss to divine what particular purpose this story was intended to serve; whether for a warning to those about to marry, or to those already married, or lastly to all and sundry, of the terrible consequences of violent and undisciplined passion. But in that case it might be objected that, as we have already observed, the consequences are not so very terrible.

More sensible, more probable, and at the same time more really dramatic is *A DRESDEN ROMANCE*, by Laura M. Lane, which consists of the life-history of an employé at the Porcelain Factory at Meissen, in Saxony. The hero, though somewhat slow of character, and not at all brilliant, makes his way by dint of sterling honesty and rectitude of purpose; and the little story may fairly be said to teach these virtues by example, if, indeed, fiction can be said to do this.

THE PRIDE OF THE VILLAGE, a Tale, by A. Eubule Evans, is undoubtedly the best and most practical of those story-books we have so far dealt with, at all events for English readers, since its scene is in an English village, and all its characters are English too. The hero of the story, who gives the book its title, is a youth of humble birth, who displays unusual ability, obtains a scholarship at the Latin School of his native village, and is further advanced by his admiring parents, who devote to his education all their hoarded savings with the intention, as they express it, to "make him a lawyer." But his haste to become rich leads him into crooked ways, and these bring retribution and eventually repentance. This is practical and reasonable enough; but the same can hardly be said for *A WILD GOOSE CHASE*, by F. Scarlett Potter, which narrates how a foundling who had been brought up by the parish in which he had been left by the death of his fellow traveller, sets out to find his relatives in the South, and his paternal home, though he knows nothing of either. Putting aside the inherent improbability of the plot, the incidents are pleasantly and powerfully told, and there are many pretty vignettes of country scenery. But there is no particular moral lesson that we know of.

Two thin volumes, *THE MANBOROUGH CHOIR BOYS* and *THE BOYS OF DRAYTON*, will be read with interest, we should think, by boys whether in town or country.—*THROUGH THE WATERS* narrates the successive love affairs of a young lady who is unfortunately invalidated by a fall on the eve of her marriage, but who consoles herself after a while with the hand of her medical attendant, who is also her cousin. We should have thought it unusual for medical men to attend the ladies of their own households; and the entire story appears to us weak and sentimental.

SWEET VIOLETS has a fanciful title, but is a somewhat touching little story; rather busied *de minimis*, but that may be said of so many of this class of books; and does not render them, perhaps, less suited for their intended purpose.—We pass now to works of a graver kind. *EVANGEL AND EVAN-*

GELIST, by the Rev. Arthur Carr, M.A., is a kind of study of the first Evangelist S. Matthew, and of the Gospel which he wrote, as the title indicates. It consists of a course of addresses delivered at Wokingham, to Sunday School teachers and others, in pursuance of a scheme formed under the auspices of the Oxford Diocesan Board of Education, to promote higher religious education among the cultivated Church people of the Diocese. The addresses are not at all technical in character nor overloaded with details, intended, we learn "to supplement the text-books rather than to take their place," and they appear to us vigorous and suggestive, well calculated to arouse attention and create interest in their subject.

FAITHFUL SOLDIERS AND SERVANTS. Twenty Addresses to Young Men, by Mary A. Lewis, is from the pen of a lady who has been in the habit of holding Bible Classes for young men for many years, and has very wisely taken great pains with the preparation of her addresses. The consequence is that they are carefully worded, admirably illustrated with stories and similes, and have not a little useful matter in them. Here is a sample :

"The Bible says, '*With the heart man believeth unto righteousness.*' It is the belief that 'leadeth unto righteousness' which saves. A clergyman whom I know went into a cottage one evening towards dusk, and stumbled over something lying in the doorway. It was the master of the house dead drunk on the floor! The wife came forward, quite unconcerned at her husband's condition. 'Yes, sir, he's drunk,' she said, 'but it don't signify! *He's a believer!*' Is it not awful how people can deceive themselves. 'Not every one that saith unto ME LORD, LORD.'—(S. Matt. vii. 21.) Sin forsaken is the surest sign of sin forgiven."—(Page 23.)

BIBLE THOUGHTS FOR DAILY LIFE; or, Family Readings from S. Mark's Gospel. By Mrs COLIN G. CAMPBELL. 1884.

These are intended for use as Readings at Family Prayer. They are pious, sensible, tolerably terse, and on the whole well suited for the purpose named.

TWO YEARS IN AN INDIAN MISSION. By Herbert Field Blackett, M.A., late of the Cambridge Mission to Delhi. 1884. Is a record of actual experience, which gives these otherwise somewhat fragmentary jottings a certain value. Mr Blackett seems to have observed intelligently, and to have the gift of setting down accurately and in an interesting way the results of his observations. It is a little book which will be of service to put into the hands of young candidates for missionary work in India.

We are truly glad to find Mr Brownlow Maitland coming forward to apply his great powers of reasoning on the right side. THE GREAT PASSION PROPHECY, which we now have from his pen, deals with the Messianic predictions of the Prophet Isaiah in both the earlier and later divisions of his writings, and fully vindicates the orthodox interpretation of his prophecies, which we are very glad to see; though he must pardon our observing that the process by which he supposes this priceless prophecy—the very crown and glory of prophetic utterance, to have obtained its Messianic element, is to us inconceivable. We regard the Messianic predictions as the main purpose of the prophet's speaking, and not as a mere afterthought. Now Mr Brownlow Maitland still does not think it 'necessary to suppose that the Prophet was consciously, and with definite knowledge, foretelling the coming and work of the Ideal Israelite.'—(P. 78.) No one, indeed, ———— poses that the knowledge of any Prophet of the subject-

matter of his message was very "definite." It could hardly have been so in the nature of things. But that it was in some degree "conscious" has been largely held; and the analogy of human co-operation with the Divine, on those high levels of service, seems to show that it must have been so, and that unconscious service belongs to a lower order of action altogether.

We must take it, therefore, that unmistakably Messianic utterances were by no means the abnormal and exceptional things in the prophetic history he represents them to have been; and that "a longing for the ideal" and a "sense of the incompetence of Israel to realise it" are altogether insufficient factors to explain its genesis. Mr Brownlow Maitland's analysis is unquestionably very ingenious, and doubtless very well meant; but it appears to us safer still to conclude with S. Peter, that "prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost."—(2 S. Peter, i. 21.)

Here we must break off our notice of the Society's new publications, but we may hereafter refer to the subject again.

Magazines of the Month.

Subscribers to the MAGAZINE OF ART have a wonderful shilling's-worth this month, both in quantity and quality. We cannot say, however, that "Headgear in the Fifteenth Century" impresses us as being a very profitable branch of inquiry for other persons than hatters; and the figure in the illustration on p. 501, entitled "An Umbrian Lawyer," is, if we do not greatly mistake, a Greek priest wearing the characteristic dress of his order. But, passing by this, we have quite an *embarras* of pleasant articles and illustrations befitting. Mr Percy Fitzgerald's interesting account of the old London Taverns is only too brief and too sparsely furnished with woodcuts. Those that are given make us wish for more. For instance, there are surely many views of the old "Tabard" Inn, in Southwark, available? Mr Penderel-Brodhurst's "By Stream and Chase" shows a painter's eye for picturesqueness and colour, and considerable descriptive talent. "French Furniture" is principally occupied with the Renaissance, under some variety of which, curiously enough, most of the really good and artistic French furniture seems to fall. "Old English Painters," too, though the sketches are but too brief, is well worth reading. This number concludes the volume; and the *menu* which the publishers offer for the next year's numbers is, indeed, a tempting one, and should attract subscribers.

The PORTFOLIO gives another of Rajon's spirited female heads as frontispiece this month, which will doubtless be fully appreciated by its artist readers. More to our liking, however, is a remarkably able "Virgin and Child," after Desiderio da Settignano. The etching of Amiens Cathedral appears to us wanting in definiteness of detail. The backgrounds are hazy and indistinct, very strongly contrasting the editor's just and sensible criticisms upon the Cathedral, with which we are able thoroughly to agree; a rare thing with us when he speaks of the Pointed architecture which he is far from liking. "Memorials of a Lombard Country House" is well worth reading also.

The CONTEMPORARY REVIEW opens with a paper from Dr

E. A. Freeman on "Reform of the House of Lords," which is full, as will be anticipated, of information respecting the earlier history of the House, but has few words indeed to say about "Reform" properly speaking. One or two *excerpts*, however, it may be interesting to put before our readers, because what the Professor of Modern History says is always worth listening to though we may not agree with him. His views are of a curiously mingled kind; thus he considers that while the growth of the House of Commons has been on the whole "a growth of healthy development," that of the House of Lords has been "a history of unreasonable pretensions, growing sometimes into open usurpations." Yet he calls it "a singular anomaly," that "we can find nothing for the members of such a body to do, except to put the words 'Right Honourable' before their names," and this is certainly a point that well admits of "Reform." Then again Dr Freeman is very strong in affirming that "if the Bishops' seats had been taken away at any moment up to the present, it would have been simply giving up the innermost defence of the fortress to its assailants." But then unfortunately it is hopeless in these days to attempt to defend any privilege whatever merely with a buttress of constitutional right. The *nine* other articles which make up the number are varied in subject, mostly good and somewhat *doctrinaire*. We except Lady Verney's sprightly contribution from the latter epithet.

From the NINETEENTH CENTURY we have space to notice but one article from the twelve which make it up, viz., Mr Algernon C. Swinburne's *éloge* of the late Charles Reade. It is on the whole fair and appreciative; though it is far too supercilious, and takes too much of a *de haut en bas* tone in speaking of him; and especially we are lost in astonishment to find his critic objecting to him that he is unconscious that "fact done into fiction may easily or may ever become disgusting and insufferable," and compares him to the author of "Nana"!

We can but exclaim, What next?

The October BLACKWOOD begins with another of those charming monographs on the Female Characters of Shakespeare by Lady Martin (Helen Faucit), which derive additional interest from the autobiographical element which pervades them, and give the reader many glimpses into the inner life of the latest gifted interpreter of the female characters of the great poet. Shakespeare is out of fashion, now, more the pity; had it been otherwise, playgoers of this generation might have hoped for a successor to the accomplished actress who writes here. This No. VII. of the Sketches is on "Rosalind." The "Waters of Hercules" continues to improve; and there is a vigorous sketch which will be read with especial interest, now that all English eyes are bent upon Upper Egypt and our expedition thither—"The Soudan and Abyssinia, 1884," apparently by some high official upon recent service in those parts. It is well worth reading. There are two vigorous political articles on "The Franchise Bill Unmasked," and "The Second Autumn Session,"—*cela va sans dire*.

CORNHILL has a pathetic story, "John Cann's Treasure," far more pleasant and wholesome in its *morals* than the corresponding one of last month. "The Sanatorium of the Southern Ocean" gives an account of some marvellous hot-

springs in the province of Auckland, New Zealand, which have already, it seems, cures as marvellous to show as some similar German *Brünnen*. The editor's inappropriately named story, "The Talk of the Town," continues to give, under the thinnest of veils, the history of the Ireland forgeries.

A new quarterly magazine, THE UTOPIAN, of which No. I. has been sent to us, seems to be intended for the airing and discussion of speculative subjects, bearing on the well-being of society or of the individual; and, as the number of these is practically unlimited, there would seem to be a sufficiently wide field open to the new magazine; which, however, its first number does not show signs of occupying quite adequately. Perhaps its next issue may show growth.

THE ENGLISH ILLUSTRATED MAGAZINE presents its readers this month with the opening chapters of a story by Hugh Conway, of "Called Back" fame (our readers may remember that "Called Back" is the best advertised book of the day), which is entitled "A Family Affair." We want to see more of it before expressing an opinion. Mr J. H. Short-house does a singular thing. He continues his striking and mystical story, "The Little Schoolmaster Mark." The continuation appears to us an afterthought; and though the second part has, of course, many of the characters of the former story, it appears to us that the centre of interest has altogether shifted, and that the new is in every way different and without organic connection with the old. "The Horse, Ancient and Modern," is bright and pleasant, but sundry of the illustrations are familiar ones.

GOOD WORDS is, as usual, varied, readable, and pleasant; nor without an admixture of graver reading. Miss Tytler's story does not weary the reader, long as it has continued. But it strikes us that it must be near the *dénouement* now. The opening story continues to be sad and dispiriting.

The two stories in LONGMAN'S MAGAZINE strike us as being of unequal merit. Mr Clark Russell's story "Jack's Courtship," improves visibly, *vires acquirit eundo*, while "Madam" appears to us quite below Mrs Oliphant's usually high level, and altogether hysterical in the atmosphere of it, and improbable as to the incidents. We regret to say it, for to Mrs Oliphant the public of readers looks for work on the highest level of merit, and has not hitherto been disappointed. Mr J. A. Froude contributes an idyllic sketch of a trip to Norway, which will set many sighing to go; and Mr F. A. Paley adduces some curious facts as to the power of a particular species of "Sea Sand-grass as a Landwinner," viz., marram or marrem grass. One suggestion he makes which seems as if it might be really important, "Could it not be used for stopping the drifting sands which are continually being blown into the Suez Canal?" It looks as if we were going to make ourselves responsible for Egypt; and this small improvement might be tried without difficulty.

MYRA'S JOURNAL worthily maintains its reputation for interest and practical usefulness. Each number continues to be excellent.

A new edition entirely in English of "The Season," is announced, and, judging from the first specimen which has just reached us, is likely to be very successful; it is beautifully printed and illustrated, and the price is reduced to 1s.

We must postpone notice of some of Messrs Cassell's valuable serials until another number.

✠ SERMON ✠

1 Cor., iii. 11, 12, 13.

"Other foundation can no man lay than that is laid, which is JESUS CHRIST.

"Now if any man build upon this foundation gold, silver, precious stones,

"Wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, for the fire shall try every man's work, of what sort it is."

One of Satan's common snares, when he sees men awake to a sense of godliness, is to fill them with spiritual pride. Such was the case even in the days of the Apostles. The Church at Corinth was particularly attacked by this temptation.

In the beginning of this chapter, S. Paul says: "I have fed you with milk and not with strong meat, for ye were not able to bear it, neither yet now are ye able." And why? To bring the Corinthians to humility, by showing them they were only like children yet, i.e. very ignorant and backward in their real knowledge. This, no doubt, was one cause of their self-conceit; for we seldom find pride in a really well-taught mind.

It is only those who have learnt a little more than they once knew who are puffed up with party spirit.

Thus it was at Corinth. False pride, springing from a little (and only a little) knowledge, led to self-confidence. Then came a split into parties, with party strife, party names, and all those religious dissensions which are such a terrible hindrance to Christian unity and brotherly love.

So S. Paul is very open and honest. At once he tells them that this kind of feeling is a bad sign.

"For while one saith I am of Paul, and another I am of Apollos"—i.e., while you divide into sects under different names instead of agreeing together in one body, "are ye not carnal?" That is ye are earthly, and not heavenly-minded. For God's Spirit does not endure party spirit among men. Now it is necessary first to observe this in order properly to understand the meaning of our text.

"You Corinthians," he says, "are so carried away by sectarian prejudice that you have forgotten the very foundation of true godliness." The Church is compared in many parts of Sacred Scripture to a building, of God, composed of living stones, united together by brotherly love. And now we see how naturally his warning comes, to preserve them from the dangerous errors into which party-spirit and prejudice are sure to lead.

He tells them that by God's grace he had been the means of laying the first stone, as it were, of CHRIST'S Church among them—he was the first missionary Apostle who ever preached to them the Gospel; thus he had laid the foundation, and now it was for them to take heed how they went on with the work.

As if a master builder should say, now that foundation is solid and secure, it is for you to take care—1st, that

your work is laid on the foundation; and 2nd, that the quality of your work agrees with and matches it. For "other foundations," &c. &c., "which is JESUS CHRIST."

First.—Keep on that foundation. If you build your hopes for eternity on your own uprightness, if you trust in your own works or deservings, then you have gone beyond the foundation and are building a house on the sand which will fall and crush your hopes. However excellent your life, however pure your motives, however friendly, kind, honest, and praiseworthy your character may be in human eyes, yet remember unless it be built on Faith in JESUS CHRIST as the Foundation, and not trust in your own uprightness, that house must fall, and great will be the fall of it. If you think, in party zeal, to follow any mere man, or sect of men, any human teacher or preacher, however holy, yea, though it were S. Paul himself, or S. Peter, or Apollos, and so to separate yourself from your fellow Christians, you are in danger of getting off the foundation, you are outside the building. For other foundation can no man lay than that is laid, which is "JESUS CHRIST." Faith then in Him, and unity with our brethren, must be the foundation of all our efforts, for it is plain that where there is but one foundation there can be but one building.

Next.—Take up the work in proper builder-like style. Faith in CHRIST is the foundation—good works are what has to be built thereon. Do not say the foundation is so beautiful and perfect that I have no need to do anything. "But let every man," says our text, "take heed how he buildeth thereupon." As the work of the builder requires more care and steadiness and skill and prudence than almost any other, so, in building up the soul for eternity, we are warned to take heed how the work is done.

We may, indeed, have been baptized into the Church and so be on the foundation, but unless we act accordingly—unless we lead true Christian lives—unless we build good works steadily and carefully, our faith is dead, our foundation will be in vain. Faith must be the first beginning, and if it be a true faith, a holy life is to be built upon it by persevering labour from day to day. For observe, brethren, how the Apostle speaks of the final day, when the quality of each person's work shall be proved. He speaks of three sorts of material which will endure the fire—gold, silver, and stone. These are the faithful and true believers who have taken care to build a life of holiness on the foundation of faith in CHRIST. Other material, too, is mentioned which the fire destroys—these are the hypocrites, who, while professing to believe, and flattering themselves because they were on the foundation, have lived careless, worldly, selfish and ungodly lives. "The fire," he says, that is the searching judgments of God in the last awful day, will try every one's work. God's judgment is often compared to fire: which is the strongest, the fiercest, the most searching and awful element in the world. Like fire to the house composed of wood and straw, so will the wrath of Divine judgment

destroy every action, every life, however praised and admired here, which was not of the true material as well as on the true foundation. So we see, brethren, how faith and works go together; the foundation and the building upon it.

O then, since these things are not an old story for the people of Corinth, but if you and I, my brethren, believe that we shall have to pass that awful trial, ought we not to take care how we build? What we do? What materials we are using in our soul's house? For we know, as the prophet Malachi says, that "the day cometh which shall burn as an oven, and all the proud, yea and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up saith the Lord of Hosts." It is for us, who hope for salvation only through the merits of our Blessed Saviour, to show our faith by our works, and not to build on our profession—a mere rotten and worthless life. For the judgment, like fire, knows no distinction of persons. Fire is no flatterer. And O what utter misery and despair, if in that Day we should have to look upon our own eternal ruin.

God give us all, minister and people, a deep and loving Faith in JESUS CHRIST; and on that foundation may we build such thoughts and words and deeds as will stand the fiery trial; that so, when the second flood, the coming flood of flame burns up all the houses and riches and possessions of this world, we may find our treasure safe, and may stand unmoved by Faith in JESUS CHRIST our Saviour.—Amen.

J. TOURNAY PARSONS.

The Next Number, October 24, will contain a short Plain Sermon for "ALL SAINTS' DAY," by the Rev. J. LOUIS SPENCER.

Ordinations on S. Matthew's Day, Sept. 21, 1884.

PROVINCE OF CANTERBURY.

	Priests.	Deacons.	Oxf. Camb. Durh. Dub. & Lond.	Theol. Colleges.	Others.	Total.
S. Albans	5	7	11	1	...	12
Bangor	2	1	1	2	...	3
Bath and Wells	1	...	...	...	1	1
S. David's	...	7	3	4	...	7
Ely	4	8	12	...	...	12
Gloucester and Bristol	5	7	12	...	...	12
Hereford	...	3	2	1	...	3
Lichfield	12	16	12	16	...	28
Llandaff	9	5	1	12	1	14
London	...	4	1	3	...	4
Norwich	5	5	8	2	...	10
Oxford	7	17	20	4	...	24
Worcester	11	10	20	1	...	21
TOTAL FOR SOUTHERN PROVINCE	61	90	103	46	2	151

PROVINCE OF YORK.

Carlisle	...	2	1	1	...	2
Chester	3	5	6	2	...	8
Durham	...	8	7	1	...	8
Manchester	11	10	15	4	2	21
Ripon	25	21	26	13	1	46

TOTAL FOR NORTHERN PROVINCE	39	46	55	27	3	85
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GRAND TOTAL	100	136	158	73	5	236
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Current Facts and Notes.

The Services which are being carried on in Rome by Signor Campello and ex-Monsignor Savarese have been condemned in a "Vicarial Notification" read in all the parish pulpits of the city. The document ridicules the vernacular used in "S. Paul's Congregation of the Italian Catholic Church" as a jargon which Cavalca and Alighieri would not recognise.

The *Carlisle Patriot*, in a paragraph which is headed "A Foolish Parson from Home," describes the conduct of the Rev. Theophilus Bennett, who complained at the Church Reform Meeting that the Bishop of Carlisle had gagged him, because in speaking of Mr Gladstone's paper he had said "he was the worthy son of a still more worthy father," and therefore the Bishop had not acted upon the motto over his head in the Congress Hall, "Be just and fear not." Perhaps Mr Bennett's and Dr Harvey Goodwin's sense of the value of time at Church Congresses is a little different. And a would-be wag may become at last a bore.

We note with pleasure the appointment of a late Curate of Rev. Dr West's, of S. Mary Magdalene, Paddington, Rev. Pender Cudlip, to the vacant living of Spankwell, Plympton S. Mary; and of a present Curate of the same church, Rev. W. Scott, to a new district to be formed out of Cowley St John's, Oxford.

A well-known form will be missed at Cambridge through the death of Rev. Arthur R. Ward. He has been for nearly a quarter of a century the Vicar of S. Clement's, a church which was to Cambridge at first something like S. Thomas's was to Oxford. Through failing health Mr Ward has long been incapacitated from doing duty, and Rev. E. G. Wood has been practically the Incumbent of the Parish.

In the parish of Mottram, the simplest and absolutely necessary improvements in the Parish Church have been negated by 710 to 177 votes, ratepayers in large numbers outside the ecclesiastical district voting. Envious place!

Charges were heard at Worthing last week arising from the disturbances between the Salvation Army and the Skeleton Army, the latter, it appears, being this time the aggressors—eggs, soot, paint, &c., being indiscriminately discharged by the latter body against their antagonists, for which persons were fined in various sums.

The centenary of Bishop Seabury's consecration was observed in Aberdeen on Tuesday. In the morning there were Celebrations in all the Churches, and the Bishop of Connecticut preached in S. Andrew's. He is Bishop Seabury's successor. At the great reception banquet, held in the Music-hall, the Marquis of Lothian presided. Amongst those present were Lords Glasgow, Forbes, Nelson, and Kintore, &c.; the Bishops of Winchester, Carlisle, S. Andrew's, Aberdeen, Meath, Minnesota, Albany, U.S.A., and Gibraltar. Lord Aberdeen, in responding to the toast of the House of Lords, said "the House of Lords may now be said to be part of a 'burning question.'"

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The Carlisle Church Congress.

The Bishop of Carlisle, in vindicating the Congress programme, said they had not been afraid of "burning questions." We suppose amongst them may be included, after the controversy upon the Lichfield Mission, which has been certainly of a warm character—the inquiry as to the importance and limits of Lay ministration. It was at the point in the Church Congress when this subject began to be debated that we were obliged to conclude our comments in our last issue. Bishop Bromby read the first Paper, in which he described the "Wesleyan Schism" as a standing evidence to the Church's mistaken policy in the past. He rightly said that Mission Chapels ought to be stepping-stones to the Parish Church. We cannot agree with him that lay-preachers should not be restricted even by "the door of the Parish Church." Mr C. Mackeson, who is himself a lay-preacher, was, though fervent, rightly moderate in his espousal of lay ministrations. If there was no fear of the limits which he assigned to the lay-preacher being overpassed, a greater number of Churchmen than at present would support the movement. He advocated lay-preaching in "unconsecrated buildings," and with the preservation of "the well-marked *differentiæ* from the higher calling and office of the clergy, based upon the sacramental and absolving power of the priest." The Dean of Lichfield's Paper was a solid contribution to the debate. His statement, however, that no one in that assembly would question the distinction which had always existed between the *Clericus* and *Laicus* was soon negatived; for Captain Churchill, in a speech which was not marked by much wisdom, defied any one to find in the Acts of the Apostles such a hard and fast line drawn. He proceeded also to fortify his argument by bringing forward Moses' exclamation, "Would to God that all the Lord's people were prophets!" He did not, however, quote the Lawgiver in the matter of Korah, where he certainly drew "a hard and fast line," expostulating with the sons of Levi, "Ye take too much upon you, ye sons of Levi," which would have been more to the point. The Dean of Lichfield refers to the instance of Origen, who as a layman was appointed to preach by Alexander; but such a commission seems rather to have been exceptional, as the objection of Demetrius and the defence of Alexander would lead us to suspect. Much was said at the Congress about primitive custom, but, we think, primitive custom was more in favour of confining the office of preaching to the Bishop than of extending it generally to the layman. The Middle Ages rather than the Primitive Church seem to provide precedents for lay-preaching. The Dean of Lichfield was right when he sought to defend the introduction of the novelty of lay-preachers on the ground of our abnormal condition as a National Church. It stands to reason that arrangements which were sufficient to meet the spiritual necessities of a population of one million, at the time of the Norman Conquest, cannot be adequate to satisfy the demands of a population of twenty-six mil-

lions, and one increasing at the rate of 350,000 a year. Lay-preachers, then, may be defended on the ground of their necessity and from the statistics which the Dean of Lichfield gave. "There are," he said, "at the present moment some 5,000,000 of our people as 'sheep without a shepherd.' For these 5,000,000, if you allow one clergyman to every 2,000, there are wanting at once some 2,500 more clergy." Dr Bickersteth, however, was careful to mark the limits which we ourselves have laid down. If laymen are to be of service, it must be in mission-rooms, in the highways, and in places not reached by the ministrations of the clergy; and thus as an auxiliary force they may enlarge the area of the Church's influence.

"The Results of Recent Historical and Topographical Research" is a subject of the deepest interest, but it is a little difficult to take in the substance of such Papers as those which the Bishop of Durham and Canon Tristram read when listening in a Congress Hall. They require to be read with close attention. There are two passages in Dr Lightfoot's Paper to which we would call especial notice, for they are of great moment to the student of Ecclesiastical History. A discovery by Mr Wood at Ephesus of the date of a certain proconsul has led to M. Waddington's placing the martyrdom of Polycarp twelve years before the received date, thus accentuating the value of Polycarp's relations with S. John in their bearing on Church doctrine and practice,—a discovery, as the Bishop of Durham says, "of the highest value." And in Dr Lightfoot's carefully-worded account of the "Doctrine of the twelve Apostles" it is to be noted that he warns us not to draw any conclusions from "the description of the Eucharistic Service" which that document contains, on the ground of its evidently fragmentary nature. The weightiest contribution, in point of learning, to the forthcoming Congress Report was certainly this discussion on "Recent Researches." We are not surprised that the debate on "Foreign Chaplaincies," which was going on at the same time, was a tame affair and had a poor attendance. It is a subject which rarely excites much enthusiasm, though one not without its importance not only to the tourist but much more to the resident on the Continent. Of course that unfortunate subject, "the Anglican See at Jerusalem," came up.

"The Working Men's Meeting" was, we think, the best attended of the Congress, some three thousand working men being present, though the staff of Speakers was hardly so strong as usual; but where the Archbishop of York, the Bishop of Carlisle, and the Bishop of Bedford are together on the platform, there cannot be much lack of interest. But the strictly religious element is rather held in reserve on these occasions in the speeches which are delivered. Their tendency is first to elevate, and then when a sympathetic posture has been well established, like certain pyrotechnic devices, to discharge at the end a higher teaching in its radiance and power, to the evident admira-

tion and delight of the thousands of uplifted faces. Mr W. H. Gladstone well put the purposes of music, which was, he said, not merely a fine art, but "a moral agency, designed to foster and sustain the best aspirations of our nature." We do not agree with him that, as a rule, choir and congregational music may rarely be both cultivated to advantage, which we understood him to say. Mr Parratt was with difficulty heard, but his remarks upon the influence of music upon worship betrayed not only the presence of an accomplished musician but the workings of a devout mind.

The subject of "Parochial Missions," in which we are now especially interested, as the London Missions draw near, was debated on Thursday morning in the Congress Hall. Dr Pigou's was a well-arranged Paper, in which he deprecated sensationalism. Mr Charles Powell, the Secretary of the C. E. W. M. S., read a Paper which was very well received and full of practical hints. Mr Powell stated that the Society of which he was Secretary numbered 5,000 working men, who were "a living agency for practical Mission work," and who had circulated five millions of Church tracts and pamphlets. One thing was quite clear in this discussion, if so it may be termed, which was that the desirability of having Missions was a matter upon which all were of one mind. Missions are no longer identified with that school of thought in the Church which has the honour of originating them. It may be of interest to state that the first Mission in the Church of England was held in Bedminster, Bristol, we believe, in 1862. We agree with the President that Mr Powell's was "the most striking and remarkable Paper" read in that debate, a perusal of which cannot but be helpful to those who are preparing to take part in the November and February Missions in the metropolis.

The Papers of Professor Burrows and Professor Mandell Creighton upon "the Work and Writings of John Wiclif" were historical rather than analytical, and did not enter much upon "the writings" of the Rector of Lutterworth, or touch upon his peculiar views as to the "Theory of Dominion," Church Endowment, the Marriage Laws, &c. The discussion was weak and poor, whereas an acquaintance with the 'Trialogus' and 'Fasciculi Zizaniorum' would have given zest and point to the speeches which they seemed much to lack. Canon Hoare, as the *Guardian* says, "blew a blast quite in the strain of forty years ago on the Protestant trumpet," during which the Congress displayed admirable patience and good temper. The Congress throughout was marked by an absence of those polemical struggles which have disturbed so many Congresses in earlier days, sometimes, as at Brighton, almost threatening the permanence of the institution. Party spirit, we are thankful to say, is not so strong as it was, and amongst the different sections of opinion in the Church there seems to be a *rapprochement*

and a desire for the cessation of strife; an effect, amongst others, we may believe, of such gatherings as Church Congresses, which tend to break down the barriers of mistrust.

There was nothing very remarkable about the Devotional Meeting on Friday morning. Rev. R. W. Randall's Paper was a most earnest one, and Canon Burrows' enforcement of the duty of *worship*, for which nothing could be a substitute, in which he rightly said the Holy Communion was "the highest act of worship," was of great value. We do not think, however, that those who are careful about externals are those who are usually the most tempted "not to penetrate to the kernel."

The great discussion on the last day of the Congress was that on "the advantages of an Established Church." The Earl of Carnarvon's speech had the rare excellence of putting fairly both sides of the question, and stating very clearly on which side the advantages preponderated. The loss, if disestablishment should come, he showed would be simply incalculable to the poor in country places, whilst the new relations between the clergy and their parishioners and congregations might bring about a temptation to preach "smooth things" where the opposite would be most needed. The Bishop of Winchester took an historic view of the subject showing that the Church was never formally established, for it established itself, and in Saxon England Church and State insensibly grew up together. Dr Harold Browne's Paper was very carefully prepared, and the statistics as to the cost of the Church to the Nation which proved that the cost was nothing compared with other expenditures, and that, whatever it was, it was supplied "out of the small fragments of its ancient wealth," though nothing new, cannot be too often repeated. Mr Albert Grey's nostrum is too well known by this time to need comment. He would make the Church a sort of reflection of contemporary religious opinion, and do away with the "immutable character of its creed and practices." A speaker who begins at a Church Congress with the assertion that apostolical succession was no necessity for ministerial "qualifications," is hardly likely to carry weight. The Church of England may be passing through "new phases," but if she became what Mr Albert Grey would have her be, she would certainly cease to be a branch of the Church Catholic entrusted with the faith once delivered to the Saints, for her doctrines and practices would depend upon what "the national rulers demand" from time to time. We must conclude our survey of the Carlisle Church Congress with the words of the President at the close of the debate, with which we heartily concur. "Be Churchmen first, and Liberals or Conservatives afterwards, and then in the House of Commons the Church would receive common justice, fair treatment, and that consideration which was due to the oldest and best institution of the country."

Christian Socialism.

There is no doubt that the greatest question of the day in Europe and even in America is Socialism. What do we mean by the term? According to my dictionary Socialism is "the science which has for its object the improvement of social arrangements." With such a science as this it is obvious that every Christian ought to sympathise. What he cannot always sympathise with is the means which are suggested or used for the improvement of these social arrangements. He may think that the remedy is worse than the disease, or that more injury upon the whole would result from its adoption. Socialism ought to be carefully distinguished from Communism; but the two words are often indiscriminately used, and this confusion renders Socialism odious to many, for

"What is a Communist? One who hath yearnings
For equal divisions of unequal earnings.
Idler or bungler, or both, he is willing
To fork out his penny and pocket your shilling."

"The magic of property," says Arthur Young, "turns sand into gold." It has done more in this country to produce a spirit of self-help than State aid for the whole planet ever could do. Communists speak of property as robbery and sin, but it is the very heart of social progress, and every one who studies the interests of mankind will do his best to defend that heart from being split open by the communistic dagger. The Church, in all her branches, while inculcating philanthropy, insists with S. Paul on self-help. "If any would not work, neither should he eat." The Thessalonians were told to "work with their own hands." Indeed the Apostle goes so far as to say that if "any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." In thus teaching the duty and necessity of self-help the Church proves herself to be the chief friend of the poor. Not so Communism. By destroying the right of personal ownership in the means of production, and by fostering dependence on State-help it undermines the energy and self-help of all classes and so is the enemy of the poor quite as much as of the rich.

But was there not, many ask, a community of goods? and were not all things in common in the primitive Church at Jerusalem? Certainly, but this community of goods was not compulsory but purely voluntary. It did not come about by any sort of confiscation. "While it remained, was it not thine own?" were the words addressed to Ananias; "and after it was sold, was it not in thine own power?" It was a voluntary act of love rather than a duty. Still less was it a right which the majority might assert against individuals. There was no community of goods, absolutely and universally enforced by Apostolic precept or as a necessary and permanent arrangement of the Church. This is plain from the scope of the almsdeeds of Dorcas; from Mary the mother of Mark retaining her house; from Mnason's ability to provide lodgings; from the Hebrew Christians having property of which they could be despoiled; from the exhortations to almsgiving and to the distinct duties of rich and poor in the Epistles generally; and from the recommendation to the Corinthians in particular that every one should lay by on the first day of the week as God had prospered him. The estimate of comparative needs recognised when these Jerusalem Christians parted their posses-

visions to all men, as every man had need, shows clearly that property was not alienated beyond control.

This, then, was very different from the Communism taught at the present day, which demands an equality enforced by a central authority, and which, so far from inculcating a spirit of self denial, looks for the self-indulgence of all.

Modern Communists affirm that Communism was the natural outcome of the Liberty, Equality and Fraternity implied in CHRIST's teaching. That the principle did not hold its ground is ascribed by them to the ambition and worldliness of the Church as she increased in power, especially after her official recognition as the State religion of the Roman Empire. After this alliance with wealth and grandeur, they say the Church rapidly departed from the simplicity of the gospel, and consoled herself by the acquisition of temporal aggrandisement for her disappointment in not attaining to the long-deferred hope of a final "restitution of all things."

On the other hand, the defenders of the principle of individual property as opposed to Communism (which in their opinion is a "mutiny against Society") deny that the Church ever sanctioned officially, or that her Founder ever recommended, such a custom as that of "having all things in common."

As a matter of fact, we may say with an able Church historian, that "the community in Jerusalem growing out of the Society of the Apostles, who were accustomed already to the common purse system, hit upon the daring plan of establishing a community of goods. And this was fostered by the first outburst of enthusiastic brotherly love, being all the more readily accepted in consequence of the prevailing expectation among the disciples of the approaching subversion of all things."

According to this explanation, the Communism practised by the early Church was not so much a rigid logical deduction from the teaching of CHRIST as it was the result of spontaneous "Love of the Brethren," who were all united by the same common bond, and all equally ready to devote their goods and possessions to the common welfare.

One great idea was ever before the minds of this small band of early Christians, that the great coming catastrophe, "the end of all things," was at hand. Property and position, and indeed all worldly matters, were consequently regarded by them as of secondary importance on the eve of such a momentous crisis.

Nowhere out of Jerusalem do we find any other early Christian community of goods. The arrangement at Jerusalem was not intended to be permanent, and perhaps those political economists are not far wrong who assert that it did more harm than good, and produced the chronic state of poverty that existed among "the poor saints at Jerusalem."

The Master Himself had left no definite instructions as to the future social organisation of His "little flock." It had been His plan all along to lay down general principles, leaving them to be worked out in the course of time, rather than to prescribe definite lines of conduct under given circumstances. The ideal of a perfect society was ever held up by Him to His most intimate disciples. He formed no plan, however, for realising this ideal in a political polity. The working out of His principles was left to the "new heaven" which was to reform character, and thus indirectly society. Our LORD always refused—as when the brother asked Him to become a divider of

inheritance—to interfere with the outward circumstances of life as regards either government or finance. His kingdom does not depend on institutions, because it is to be established within the hearts of His subjects. It is the reign of God in man, and as such it is Spiritual and inviolable.

We may be sure that the command, "Sell whatsoever thou hast and give to the poor," was exceptional, and that the Son of Man did not intend to inculcate principles which would subvert the very foundations of human society—for, as Archbishop Whately puts it, "If all were sellers there would be no buyers." Then there is that other precept, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Would it be beneficial to society to literally obey this precept? or is it not true that if you were to give to every one that asked you, idleness, drunkenness, and other vices would be greatly encouraged and much harm done to Society? Surely no truth is better established than that all indiscriminate almsgiving not only does injury to the objects of it, in whom it fosters all mean and un-Christian vices, but to the deserving poor, from whom it diverts sympathy. Indeed, it is not too much to say that indiscriminate almsgiving is a sentimental self-indulgence, which every thoughtful Christian should resist. How, then, are we to interpret the precept, "Give to him that asketh thee?" We are in the first place to reflect that the Gospel was not meant to supply a code of rules which would pass away with circumstances, but general principles which should guide the action of every age and every condition of Society; that we are to acquire the same mind that was in CHRIST, and to let our behaviour flow freely from that. After making due allowance for the Eastern manner of speaking, perhaps the reason why our LORD clothed His teaching in a paradoxical form was, that He wished to prevent those attempts at obeying the letter and neglecting the spirit which had corrupted and killed all spiritual life in the religious world of His day. CHRIST desired us to do all the good we can to our fellow-creatures, especially to the poor and helpless. He would have us to elevate, not to degrade them; to foster their Christian virtues, not their selfish vices; and the very texts that we read which seem to enjoin indiscriminate almsgiving are just those which, rightly interpreted, in the present state of society distinctly prohibit it. What we have to ask ourselves is, "What would CHRIST, with all the circumstances before Him, have directed, not in the first century, but in the latter part of the nineteenth?"

Certainly the "sacredness of the money-bags," as it has been sneeringly called, is not upheld in the Gospel. On the contrary, wealth and pomp are regarded with contempt as compared with "the pearl of great price." The rich are taught to consider all their possessions as held in trust, and only lent to them by GOD for the service of the community as a whole. They are bound to be on their guard against doing harm with their riches—against demoralising the poorer classes by profligate expenditure, by niggardliness or, on the other hand, by careless almsgiving, by the temptations of their domestic service. Nor is it enough for them to cease to do evil with their money, they must learn to do good. And as for the pride of money, it should never be found amongst Christians, for our LORD laid down emphatically that in His kingdom men were to be esteemed worthy not in proportion

to their wealth or hereditary rank, but in proportion to their capacity to serve. "Whosoever will be great among you, let him be your minister." Those whom the Gospel would have humble and meek are the rich, and great, and strong. The strong are to bear the infirmities of the weak, and the meek are to inherit the earth. "All of you be subject one to another."

"Oh! let us keep our proper stations,
Bless the squire and his relations;
Be thankful for our daily rations,
And humbly fill our occupations!"

The duty of striving after such a standard of perfection as this has been preached rather more than enough to the poor, but the Bible tells the rich that they, too, have occupations, and that they must humbly fulfil them. The "patrimony of the poor" is not to be restored by means of violent social changes, but by moral influences working upon rich and poor alike. CHRIST's sympathy was with *all* classes, and He applied remedies to individuals in preference to propounding revolutionary theories for the construction of Society.

But although the first heroic effort of the early Christian Socialists proved vain, the idea of a thorough social reformation in the Church, and by the Church, was not lost sight of, but has been cherished ever since by devout and noble souls at different periods of Church history. We have glimpses of it in the early Fathers; and it has found expression in the constitution of the monastic orders of the middle ages. It was again revived during the stormy periods of the Reformation and the Revolution, and is being carried into effect at this very moment, in a modified form, by the Moravians, and almost literally among some communistic religious societies in America.

The noble idea underlying these systems of Christian Socialism is the "great secret" of CHRIST's religion, the unpalatable doctrine of unselfishness and self-sacrifice; or, in modern phraseology, it is the doctrine of *Altruism* as opposed to *Egoism*; in a higher sense, the principle of Christian Socialism as opposed to un-Christian Individualism—not the Socialism of the Socialists, but the social theory formulated by S. Paul in his Epistle to the Philippians: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in CHRIST JESUS." The principle still remains in force that all our possessions, as well as all our gifts, although our own, are to be held in trust for the general good of all—a principle essentially and distinctively Christian.

Happily the rich are beginning to recognise this truth. There is obviously an immense outgrowth in the generous distribution of wealth. But the rich have difficulties as well as the poor, and one of these lies in determining how to expend their money in a way that will prove beneficial to society. The question, "To whom or to what cause shall I contribute money?" must be a very anxious one to conscientious men of wealth. "How are we to measure," we may suppose rich men to ask, "the relative utility of charities? And then political economists are down upon us if by mistake we help those who might have helped themselves. It is easy to talk against our extravagance; tell us rather how to spend our money as becomes Christians;" that is to say for the greatest good of the greatest number. The fact is, riches must now

be considered by all good men as a distinct profession, with responsibilities no less onerous than those of other professions. And this very difficult profession of wealth ought to be learned by studying social science and otherwise with as much care as the professions of divinity, law, and medicine are learned. When in this way the rich accept and prepare themselves for the duties of their high calling, it will cease to be a cause of complaint that in the nature of things money tends continually to fall into the hands of a few large capitalists.

The spirit of brotherly love which underlies Christian Socialism is being more and more understood in the present day. The great communistic principle, "All for each and each for all," is practically gaining ground. It is being applied in the case of all our philanthropic institutions, of our hospitals and benevolent societies, our voluntary schools and pious foundations, our free libraries and museums, our drinking fountains and public parks. Its spirit pervades our mild poor laws—mild to a fault; our laws for the protection of labour and for the provision of healthy homes for the industrial classes, our sanitary reforms, our private charities and systematic organisation, and the numberless attempts to alleviate the misfortunes of the maimed, the halt, and the blind, the wretched and the fallen; in fact, all efforts of the State and private individuals and associations to improve the condition of the less privileged members of society. These interferences of Government form practically a voluntary Communism, being an application of the funds of the wealthy for the benefit of the poor, a sort of sharing, so to speak, the "wealth of nations" among all, on the pattern of the early Christian Church.

But these interferences of Government must not be allowed to go too far. Self-help, not State-help, is the hope of the poor. Not State-help in the way of forced loans, providing dwellings for the poor and work for the unemployed, not the nationalisation of land, not the abolition of inheritance; but the spirit of Christianity laying the foundation stone of self-help, and building up on it industry, honesty, foresight among the masses, until co-operative credit and co-operative production and industrial partnerships become possible and common—this is a slowly rising temple, of which the completion would be the joy of the whole earth.

E. J. HARDY.

CURRENT TOPICS

The Peterborough Diocesan Conference has met again after an interval of three years. The Bishop, in his opening address, spoke in congratulatory terms of the Report of the Royal Commissioners as a whole, though evidently regarding the Final Court as "an undesirable proposal." He remarked that the only possible "conditions of peace and progress" in any institution were that either its laws should be so definite as to require no interpretation, or that there should be Courts of interpretation which commanded general confidence. Dr Magee is of opinion, as we are by this time well aware, that "the Ornaments Rubric" labours under the vice of ambiguity,

and that consequently one school of thought explains it one way and another another. We, on the contrary, cannot see how the rubric could be put into plainer English. We can understand how on the ground of long disuse, or inadvisability on account of circumstances, disobedience to the directions of the Ornaments Rubric may be justified, but not under the pretext of its indefiniteness. Bishop Magee's remarks on Lay Ministrations were not very decisive. He draws a line between "priestly and pastoral functions" and "the evangelistic and diaconal," the latter in large measure belonging to the layman—which slurs over the difficulty. Moreover, it is slipshod language to speak of "diaconal" functions as pertaining to the laity in any way. A deacon is in holy orders and performs the "functions" of the office for which his ordination qualifies him. We fully agree with the Bishop of Peterborough, who says, when speaking of "the Masses," "it was not the great mass, but the grains in the mass through which the heaven had to work." The Gospel is an appeal to the individual. The Sacraments are ministered to the individual. Penitence is wrought in the individual. At the same time there are general measures which need to be taken as inceptive steps, which, like sermons in our great cathedrals or missions amid dense populations, prepare the way for personal ministrations. In the debate upon lay ministrations the Bishop of Peterborough spoke more decidedly, saying that the laity had the right to the best and soundest theological teaching, and he did not think the appearance of the laymen in the pulpit of the Church would be likely to "tend to that." It seems sometimes to be forgotten, when the preaching of laymen in churches is justified by mediæval precedents, that in the eyes of the Church those who belonged to Religious Orders were not in our sense of the term "laymen" but "Religious," and this gave them some distinctive character.

The debate on the Marriage Law revealed the fact that the subject in the Diocese of Peterborough needs to be more thoroughly ventilated: several speakers, with the Dean, we regret to say, at their head, asserting that the Scriptural objections to marriage with a deceased wife's sister did not hold good. Mr Heygate's motion, however, urging resistance to the change in our marriage laws was ultimately carried.

The great speech of the Conference was that made by Dr Magee on "Social Purity," in which he described it as a worse evil than intemperance. He suggested the creation of a purer public opinion which should imprint the stigma of disgrace on men who were immoral, and not only on women; the support of the Society for the Suppression of Vice, and of legislative measures; and finally advised the Conference to form a Branch of C. E. P. S. What the Bishop said about "the Masses" only being reached by dealing with individuals forcibly applies to the subject of "Purity." Purity is to be recovered by the application of those remedies which the Church has at her

disposal, for there are hidden sins which are deadly, as well as those which manifest themselves in "open, flaunting, and visible signs;" and it is to be preserved by a deeper realisation of the indwelling of the Holy Ghost and of union with CHRIST, as results of Baptism—truths which, unless Mr Brinckman's allegations are disproved, the C. E. P. S. is not too forward in proclaiming.

There is a way in which many may help our missionaries, who have but little money to spare or time to give. It is by sending, or getting others to send, papers and magazines to those clergy who have gone forth into the foreign Mission-field, and are far away from the sources of Church literature and information which those at home are easily able to enjoy. We have been asked to ventilate this subject in the interests of "the toilers in far-off lands" who eagerly welcome every journal, review, or book-packet which may be sent to them. We are informed that "the LITERARY CHURCHMAN is much appreciated by the clergy in foreign mission-stations." Those who would kindly undertake to forward it regularly, if they will apply to "G. G. C., Bewsey-house, Bournemouth," will be supplied with the address of some missionary who would be thankful to receive it. It would be no great tax on time or purse to forward our paper post-free, if it is not kept for reference.

The question as to how the growing infidelity of the present day is to be met is more and more pushing itself to the front. At the late Church Congress the Archbishop of York said "the need is great and sore, let the army of 20,000 preachers bestir themselves." His Grace then alluded to the Rev. R. F. Hessey's pamphlet, 'Twenty Thousand Clergy and the Present Crisis,' and quoted in his Congress Sermon Mr Hessey's words, in which he insists on the duty of the clergy to be leaders of thought, and to minister not only to the spiritual but also to "the moral and intellectual requirements" of man. We have before us a third edition of Mr Hessey's earnest and practical address. He has made it still more useful by adding references to books and publishers which were before omitted, and by directing attention to some more recent works which appear to him to bear upon the subject. With regard to a criticism which we made in noticing the first edition of this pamphlet, wherein we called attention to what seemed to us at the time a defect, viz., the recommendation of an appeal to the understanding as the main faculty through which the Christian Religion was to be verified, the author has referred us to Pp. 23 and 26, which he thinks we may have overlooked when we made the aforesaid stricture. Yet we still feel that the part the heart has to play in the acceptance of Christianity needs to be further accentuated. We trust a large number of the "Twenty Thousand Clergy" will read Mr Hessey's valuable Paper. The pulpit would indeed become a great power against infidelity, if the suggestions it con-

tains were acted on. The Bishop of Winchester says he has read this pamphlet "with the utmost interest," and hopes it may "produce a great and lasting effect."

REVIEWS

The Gospel according to S. Mark.

THE GOSPEL ACCORDING TO ST MARK. With Notes Critical and Practical. By the Rev. M. F. SADLER. 8vo. Pp. xiv. 449. London: George Bell and Sons. 1884.

PREBENDARY SADLER'S volume upon S. Mark is in some respects a more valuable offering to the Church than his previous commentaries on S. Matthew and S. John, excellent as they are. For those two Evangelists have been copiously annotated by many hands, and few persons deserving the name of Biblical students can be at a loss for information as to the best sources to examine for the elucidation of any difficulty which may occur in them. But it is the peculiarity of S. Mark's Gospel that it contains scarcely any matter which is not given in fuller detail by the two other Synoptists, and the special interest it possesses is due far less to any original subject-matter, so to speak, than to a number of slight, graphic touches, evidently from the report of an observant and retentive eye-witness, which set before us many minor details of the events recorded, to the great increase of our sense of their historical truth. But the very delicacy of these touches makes long comment scarcely needful, and the result is that the majority of the glosses upon S. Mark pass over with but cursory notice all those passages which are common to the Synoptist gospels—a criticism from which, however, we must exempt Dr Morison's useful volume. Mr SADLER has followed a different method, and has dealt with S. Mark independently, referring, of course, to his Notes on S. Matthew where they are to the point, but supplying enough new comment to make the general reader independent of any other book, assuming him to be engaged simply on the record before him, and not to be investigating questions of parallelisms, and trying to solve the tough enigma of a harmonised diatessaron.

The work begins with a brief—all too brief—introduction, wherein Mr SADLER first marshals the evidence for the personality of S. Mark, and for the probability and general acceptance of the Petrine origin of his gospel, a view not seriously disputed by any scholars outside the destructive school. The ancient witnesses to this opinion are Papias, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, and Eusebius, who, however, do not copy from one another, but differ sufficiently on minor details to prove their independent information, while perfectly agreed on the main thesis that S. Mark's facts were derived immediately from the teaching of S. Peter. The next section treats of the relations of S. Mark, as an Evangelist, to S. Matthew, and Mr SADLER offers a

simple explanation of the difficulty which has been made out of the very close resemblances between these two writers, inexplicable by the theory that S. Mark merely abridged S. Matthew, or borrowed from a common source, now lost. He urges that the very fact that S. Mark's gospel is far less didactic than S. Matthew's, containing fewer parables and discourses, points to the conclusion that S. Matthew's gospel was already in the hands of those Roman Christians who asked S. Mark to write another account, and was, indeed, the storehouse of the teaching they had already received; but that S. Peter's oral teaching contained a number of vivid, graphic touches which they missed in S. Matthew, and were desirous of possessing in writing; so that S. Peter's object was to supplement the narrative portions of S. Matthew with just these points, leaving the didactic matter almost wholly on one side, as sufficiently elaborated already. This theory has the merits of consistency and simplicity; but we regret the absence of any discussion of the competing views which have been put forward in recent times, notably that of the critics who regard S. Mark's gospel as the earliest of the four—an opinion so precisely traversing Mr SADLER's that we think he was bound to assign his reasons for rejecting it. Several other problems of interest, which might have fitly made part of the introduction, are also passed over; but in the case of so careful a writer, it cannot have been by oversight, but designedly, and we are willing to assume that the reasons for the course he has adopted seemed adequate to him.

A few citations from the notes will best show the theological character of the commentary. Its mere plan is identical with that of the two former volumes of the series, and need not be detailed again. We will take first some paragraphs from the comment on the parable of the seed growing in secret (iv. 26), as being one of the few passages peculiar to S. Mark:

"The teaching seems to be something of this sort. The greatest mystery in nature answers to the greatest mystery, or one of the greatest mysteries, of grace. The greatest mystery of nature—taking nature to mean the order of things in the world in which God has placed us—is Reproduction, the reproduction of new forms of the same living things from seed, and the greatest mystery of grace is the reproduction of new forms of the New Man in the world, or in the Church, or, as we may say, in the soil of human nature, from the Divine seed. . . . Just as the sower of the earthly field sows the grain in the earth, and then must leave it so far as its germination and internal principle of growth is concerned, till its fruit is ready to be gathered, so in heavenly spiritual husbandry, the sower has to sow the seed, but when this is done he has done all that he can do to make it germinate. He has committed it to the earth, and there he must leave it. If it germinates, it is owing to hidden processes of nature over which he has no control. If it appears above ground he cannot by any watching of it, or by anything he can do to the plant itself, make it grow faster or produce more grain. He can, it is true, dress the soil in which he sows it, or he can drain that soil of its superfluous moisture, and he can clear it of weeds, or gather the stones from the sur-

face, but these operations are outside of the scope of this parable. It would be within the scope of this parable if the husbandman could go to each seed after it was sown, examine it, see if it was germinating, and if it was not, do something to it which would make it spring up, or if it was weakly, infuse by some process of his own some new life into it, or restore it to life if it was dead. But the temporal husbandman can do none of these things. He must leave the grain to itself, so far as the vital principle of its springing up and its growth is concerned. And so with the spiritual husbandman in sowing the seed of the word. He sows it, but the reason why one seed germinates and another does not, is a thing known only to God, and one of the deepest of all mysteries. To say that this depends upon God's secret election is only putting the difficulty one step back, for God must have a reason for predestinating that the seed of the word should spring up in any particular soul. He must, in such a matter, act reasonably, and not as the Calvinists would have men believe, out of sheer wilfulness, indeed, out of caprice . . . And in what is the practical use of the lesson of the parable? Alford thinks that it warns us against undue interference with the seed when once sown. 'No trouble of ours,' he writes, 'can accelerate the growth or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere.' But many bodies and schools in the Catholic Church fall into this mistake quite as much as Methodists, and this simply by overdoing the 'direction' of souls."

We have been obliged, from considerations of space, to omit much of this note, and, indeed, the whole of its conclusion, but the sample we give attests its quality. Let us try another place. Commenting on chap. ix. 38, in reference to the man casting out devils in CHRIST's name, Mr SADLER writes:

"This account is exceedingly important as bearing upon the present state of religion among ourselves. There are great numbers of persons amongst us who are preaching CHRIST after their fashion, who have had not only no commission from the Church, but no training even in the Scriptures from any professedly religious body whatsoever. Are we of the Church to forbid them—i.e., to denounce them as necessarily schismatic and anti-Christian? I think that this place, together with such words as those of the Holy Spirit by S. Paul, in Phil. i. 18, settles the matter that we are not. But then we are bound to do that which will entail upon ourselves far more trouble and far more odium. We are bound to witness to such preachers and their followers, that CHRIST desires the absolute Unity of His Church, and exhibited His desire by very earnestly praying for it (John xvii. 20, 21), so that if they preach such things as conversion and present acceptance of CHRIST without regard to the truth that there is not only 'one Spirit' but 'one body,' they may destroy with one hand what they build up with the other . . . Again, we are bound to do another thing, which will entail still more trouble and odium. We must bring before such irregular preachers, and those influenced by them, as opportunity offers, that in all probability they hold an imperfect, indeed, a very mutilated Christianity; for all such persons are, by the necessity of their position, as external to the Catholic

Church, unable to comprehend the truths which relate to the Mystical Body, and, in consequence, they ignore the leading truths of the Apostolic writings, especially those of the Apostle Paul; they, in consequence, disparage altogether the grace of Sacraments, holding them, at the highest, to be mere badges of fellowship; they have, to a man, the most imperfect views of the holiness of the Christian's body, and of set purpose absolve their followers from all need of preparation for the judgment of CHRIST. The loss of these truths we should bring before them very prayerfully and very humbly, knowing that the Church itself has in time past, through her ministers, imperfectly taught them; but still we should set them before them very decidedly, for they are not our truths, but the LORD's, and in so doing we shall not be without success."

There is much useful teaching on the Sacraments and the controversies connected therewith in other parts of the work, but we cannot draw special attention to them. We must confine ourselves to directing our readers to the excursions on Demoniacal Possession, on the Brethren of our LORD, and on the Last Twelve Verses of S. Mark, which close the volume. In the first of these Mr SADLER contends for the modern existence of possession as a supernatural malady, distinct from mere insanity; in the second, he shows that the brethren of our LORD must be the sons of that Mary who was one of the group at the Cross, from the identity of the two names of her sons mentioned by the Evangelists, and the third one that we get from the Epistle of S. Jude, with the names of our LORD's brethren, which settles not only that they cannot have been the children of the Blessed Virgin, but also that they cannot be the children of S. Joseph by a former marriage; while, in the third, he usefully reinforces with fresh evidence the argument of Dean Burgon in favour of the authenticity of the disputed passage. We look forward with much interest to the commentary on S. Luke, for that gospel has been singularly overlooked in Biblical literature, and we would suggest to Mr SADLER that he would do wisely in adding to Quesnel (his chief source for the devotional notes in his gloss) Ludolf of Saxony and Dionysius the Carthusian. We wish he had worked up Rupert of Deutz in his Notes on S. Matthew, but he can still be utilised for S. Luke, where the passages are parallel. And if S. Bonaventure, Aelred of Rievaulx, and Didacus Stella are wisely employed, the devotional part of the S. Luke will surpass that of Mr SADLER's three earlier volumes.

Thomas Fuller, D.D.

THE LIFE, TIMES AND WRITINGS OF THOMAS FULLER, D.D., the Church Historian. By the Rev. MORRIS FULLER, M.A., Rector of Ryburgh, Author of 'The Lord's Day,' 'Our Established Church,' 'A Voice in the Wilderness,' &c. Hodges.

The present work may be regarded as a labour of love. Mr MORRIS FULLER is a lineal descendant of the renowned author, and indeed has many points of similarity with his ancestor; and having given the patient study of years to his life, times, and writings, has now presented the

reading public with two handsome volumes on the subject. The fame of Thomas Fuller suffered for years an unjust obscurity, but of late years it has been revived, thanks to the appreciative criticism of Coleridge, Charles Lamb, and Mr Henry Rogers, and to the biographies of Mr Russell and Mr J. E. Bailey. We are not able to see that Mr FULLER has gleaned any additional facts to those accumulated by the eminently industrious Bailey. But, like Bailey, he has discerned that the autobiographical passages in Fuller's voluminous works are the quarry from which any Life of Fuller must be constructed. Mr FULLER has diligently worked through all these writings, including some with which the public has little or no acquaintance, and has made his own arrangement and combination of the facts. He has given a careful analysis and full quotations from all Fuller's writings, including some which have hitherto received only scanty attention, and we will venture to say that an ordinary reader's knowledge of Thomas Fuller would not be inadequate even if he did not travel beyond MORRIS FULLER's pages.

The Life, Times, and Writings are well worth studying. They belong to a period which may be considered the back-bone of English history, and more especially the history of the English Church. The more active part of Fuller's life was cast in that dark period of obscurity and persecution inflicted on the Church by the victorious Puritans. Fuller was a devoted Churchman and Loyalist. He practically proved himself such by his conduct at the sieges of Basing House and of Exeter, but his own views were those of a studied moderation. They were so moderate, indeed, that they greatly provoked Heylin, with what degree of justice or injustice Mr FULLER does not fully inquire. Like all biographers, he looks on his subject entirely *en bon*. We may here give Mr FULLER's final estimate of his ancestor and favourite author :

"Irrespective of his social and domestic surroundings and his intellectual nerve-power, we have in this biography set before us a true model of a Churchman and clergyman, in his public and official related attitudes, very needful for the age in which we live—a man of moderation—one who had grasped the true *via-media* of the Anglican Church, as opposed to Rome on the one hand and Geneva on the other—one who saw good in all parties, who assimilated in his own person the positive, as contradistinguished from the negative, teaching of the two great historical parties in the National Church, whose doctrinal platform was Scriptural and Primitive, and therefore truly Catholic, who preferred the 'old path' to the new light, and who understood and embraced Catholic Christianity, not as a system principally external, or chiefly speculative, but as faith that worked by love; who, lastly, had an undying enthusiasm for the Church of the Living God as a Divine Organism, the pillar and ground of the truth, a living Body with a living Head."

Fuller's "moderation," though he lived in a very immoderate age, in the result, proved beneficial to him. He was permitted for years during the Commonwealth to have a City lectureship, and also a benefice in the country, while a harder and very different measure was meted out,

with some notable exceptions, to the ejected clergy generally. It is remarkable that in great measure the City Lectures kept the services of the Church of England alive during this sad period. Originally the Puritans had made these lectures entirely independent of authority, and this circumstance, to some extent, preserved freedom of worship to the prohibited and persecuted Church. The peculiar charm of the work is doubtless the personality of old Fuller himself, which has elicited no less than three biographies in the present century. He was, without doubt, an eminently kindly and devout man; his only great weakness seems to have been an indomitable love of punning. And even his puns have a wit and devotion which appear nowhere else. He wrote the lines :

"My soul is stained with a dusky colour,
Let thy Son be the Sope, and I'll be the Fuller."

Which also appears in a prose form in his 'Appeal of Injured Innocence,' his reply to Heylin: "As for other stains and spots upon my soul, I hope that HE (be it spoken without the least verbal reflection) who is the Fuller's sope (Malachi iii. 2) will scour them forth with His merit that I may appear clean by His mercy." On the Restoration, Fuller was made chaplain to the King, and there appears to have been a strong belief that he would be raised to the See of Exeter. There would be much appropriateness in this, as Fuller had been Governor to one of the late King's children during the siege of Exeter, and had borne himself very nobly during that time. Mr FULLER is quite sure about the bishopric, but we hardly see the evidence ourselves. He did not long survive the Restoration. He was taken very ill while preaching in the Savoy, and went home to die.

Fuller has always been regarded with peculiar affection. Though an abstemious man, and one who almost denied himself necessary sleep, he was the charm of every social circle. He had a mind full of wit, and a wit full of mind. His 'Church History' is his most valuable work, and with many defects Fuller had the true historical method of exploring all the original sources of information, and dealing with them in a spirit of judicial impartiality. His next best work is 'The Worthies of England,' which deserves a repeated perusal by every student of our history and literature. His sermons have also a genuine vein of pathos and eloquence. His feats of memory are of a most extraordinary description, but a wonderful memory is not in itself a mark of great intellectual power. Samuel Taylor Coleridge loved him so much that he placed one of the joys of a future state in the thought that he should meet Fuller. It is in some such spirit as this that Mr MORRIS FULLER has compiled his laborious work. It is almost impossible to read these volumes without sharing in their author's enthusiasm. We have had the pleasure of meeting Mr FULLER before in various provinces of theological learning and research, but we are disposed to think that this, his latest work, is also the best and most attractive.



THE LAST ABBOT OF GLASTONBURY. By the Rev. A. D. CRAKE. London: Mowbray.

The fate of Richard Whiting was so remarkable and so tragical, that only the one-sidedness of English sympathies for the last three hundred years could have prevented it from being more prominently brought forward in history, or in her painted handmaid, fiction. Mr Crake has now availed himself of it for one of his historical tales; but we do not feel as if he had made the most of his opportunities. The Abbot is not the most prominent person in the book, and is executed when two-thirds of the tale are yet to come; indeed, he is throughout somewhat of a lay figure, and there is a certain lack of spirit and reality about all the characters. The hero of the tale is a foundling, called Cuthbert, who is picked up from the arms of a dying mother, and becomes a pupil and chorister at the Abbey. He is selected by the Abbot to be entrusted with the secret of a vault, where the treasures are hidden; but the evil spirit of the story, Nicholas Grabber, contrives to overhear enough to be able to assure Sir John Redfyrne, the royal commissioner, that Cuthbert is the depositary of the knowledge. Cuthbert has a narrow escape from the clutches of this emissary, and is adopted by a certain Father Ambrose, who, on the secularisation of the monasteries, had returned to his paternal inheritance on Dartmoor, by his original name of Walter Trevannion. There, however, Redfyrne and Grabber track them out, Trevannion is condemned to death for his share in the Pilgrimage of Grace, and for refusing the oath of supremacy, and Cuthbert is tortured to make him disclose the secret of the vault. However, they are rescued by a rising of the men of Dartmoor, and they proceed in secret to Glastonbury to secure certain parchments which the Abbot had bidden them take abroad with them. They have, in fact, a race with Grabber and Redfyrne; but the former is killed by a fall from his horse on the way, and the latter, arriving just after Cuthbert had quitted the vault, and left the door ajar, goes in only to have it closed on him by a secret spring, and thus meets the reward of his misdeeds! Cuthbert makes his way to France and there settles, being created a Baron by Henry II., not returning to England because "the England of Elizabeth, much as it is lauded by some, had no attractions for him." With all its faults, we should have thought it a better place to live in than the France of Catherine de Medici.

AIDAN, THE APOSTLE OF THE NORTH. By ALFRED C. FRYER, Ph.D., M.A. London: S. W. Partridge and Co., 9 Paternoster-row, s. d. Pp. 118.

This is a brief, but sensible and sympathetic sketch of the noble and useful career of Aidan, one of the chiefest and most successful Evangelists of the stirring and rugged seventh century. Dr Fryer does not seem to have added anything to the ascertained facts of S. Aidan's life; but he has looked up and identified places and names which occur in it with a praiseworthy industry, and his little work may be recommended as giving a just and scholarlike view of the conversion of Northumbria, so far as it was brought about by Aidan and his co-workers.

Among the minor new publications of the S. P. C. K. may be mentioned several cheap but attractively got-up books for young children; these are quaintly illustrated in various colours and tints, and are effectively bound in fancy boards with pink edges; it is, to our thinking, an objection that for the letter-press a curious sort of lithograph writing is employed instead of the ordinary type, which renders them less easy for very youthful readers to decipher. Among the best of them are 'Little Blossom' a book of child fancies, 'Make Believe,' 'Tiny Shoes,' together with 'A Child's Illustrated Scripture History' (which, by the way, has the advantage of ordinary type) in four parts, of which the first three are devoted to the Old Testament and Part IV. to the New Testament.

There are also some new Birthday and Christmas Cards with devices of Fern sprays, and a set of Six Picture Cards 'Stories from Old Bethlehem.' All the publications would be very useful in Cottage homes.

From the Religious Tract Society we have the two complete Annual Volumes of 'The Child's Companion' and 'The Cottager and Artisan,' the binding of the former is particularly attractive this year.

SUNDAY. Volume for 1884. London: Wells Gardner, Darton and Co.

Once again we have nothing but praise for this annual volume; for Sunday reading in the nursery we know of nothing better; the illustrations are quite as numerous and good as heretofore; and the binding and frontispiece are most attractive. It makes a capital little gift-book.

Some passengers detained at a roadside station by a railway accident beguile the time by a conversation on the subject of religion. A reporter, who happens to be present, notes down the remarks of the speakers, and publishes them under the title of **WEATHERCOCKS AND WINDS OF DOCTRINE** (London: Elliot Stock). Among the interlocutors there is the coarse atheist who blasphemes God, the epicurean infidel who theorises vaguely, the dissenting preacher who sermonises rather than argues, the Jesuit, calmly superior, watching his opportunity, and others. All these are fair types of the classes they represent. The only one to which exception could be taken is the Anglican priest, who is a secret sceptic, crushing his unbelief under a perfunctory discharge of official duties. If this is meant as a typical example, it is foolish and ridiculously unjust.

It is as well to have the historical basis of the Anglican Communion put forth in plain language again and again. The Romanist denies it, the Protestant ignores it; therefore we commend the Rev. T. F. B. Scriven's pamphlet, **THE CONTINUITY OF THE ENGLISH CHURCH** (Scarborough: Roper), which places the old facts in a useful and intelligible shape.

A MANUAL OF CONGREGATIONAL PRINCIPLES. By R. W. DALE, LL.D., Birmingham. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 247.

Doubtless it was a "labour of love" to Dr Dale to draw up such an "apology" for the doctrines and practices of his denomination as we have before us. He has constructed a very able, though wholly partisan, argument, bringing out of the armoury all the old rusting weapons of Nonconformist polemics, and adding to them sundry new ones, drawn from the

stores of German criticism. He shows considerable ingenuity in breaking the force of early testimonies, *e.g.*, to the authority of Episcopacy, and a marked hardihood, alike of assertion and denial. Take, for example, the following from p. 230: "Whatever testimony may be quoted from writers living in the second half of the second century or later to the existence of episcopacy in the first century is worthless." Such a *sic volo sic jubeo* as that goes far beyond legitimate argument; and he cannot suppose that any one with the least pretension to scholarship will accept his positive assertion for a moment, though it may pass muster with the uncritical members of Independent congregations. We simply reply, it is *not* worthless; and leave him to produce his evidence if he can.

We observe that Dr Dale quotes with approval "Dr Mellor's very able Congregational Lecture on Priesthood"—(p. 159). We have had our say before about that work, and its way of dealing with early Ecclesiastical literature, as some of our readers will remember.

HARROD'S ROYAL DESPATCH AND SPECIAL DIRECTORY OF ENGLAND. Fourth Edition. Despatch Offices, Norwich.

We have much pleasure in bringing under the notice of our readers this fourth edition of a work which is likely to be useful to everyone who has to undertake travelling, correspondence or, indeed, business of any kind in England. It contains the names of no less than 18,000 places, arranged in alphabetical order, from the largest town to the smallest country village, and appended to each in parallel columns, are the names of the nearest Money Order Offices, Telegraph Office, Post Towns, and Railway Stations, giving the exact distance from the latter. It gives also the population, and the names of the Bankers and the Counties. It is well and clearly printed, and, so far as we have been able to test it, it appears singularly correct, and free from errors of any kind.

We observe that though the Preface is dated July, 1884, no mention is made of the various coast stations opened several months ago on the North-Eastern Railway between Whitby and Lofthouse; possibly the sheets may have been printed off ere the line was completed, and a little matter like this can easily be remedied in a new edition, which in the case of so useful a work will certainly be forthcoming before long.

We understand that Messrs Harrod are now engaged in compiling a similar work of Great Britain, omitting the list of Bankers, and adding two columns of matter of greater importance.

WHAT TO DO AND HOW TO DO IT. A Manual of the Law affecting the Housing and Sanitary Condition of Londoners, with Special Reference to the Dwellings of the Poor, issued by the Sanitary Laws Enforcement Society. London: Kegan Paul, Trench and Co., 1 Paternoster-square. 1884. Pp. 107.

Though this manual principally relates to London and its municipal legislation with regard to sanitation, which is very much *sui generis*, yet persons interested in such matters and likely to be called upon to take a lead in their management, particularly the clergy, may gain much useful information from its pages.

The reader, however, after he has carefully studied the Acts of Parliament and cases here put before him, must not be too confident of his correctness in any action he may take; for as

the compilers ominously observe on page 88, "However clear his views may be, he will probably find that if he is bold enough to put them to the test the law will find special circumstances in his case sufficient to justify some conclusion other than that at which he has arrived."

NOTES ON THE LIFE OF JOHN PAYNE COLLIER; with a complete List of his Works, and an account of such Shakespeare Documents as are believed to be spurious. By HENRY B. WHEATLEY. London: Elliot Stock, 62 Paternoster-row. 1884. Pp. 67.

Whether this be intended as a valedictory or an indictment, it would perhaps be hard to say. The subject of the memoir (if it be a memoir!) was for many years a devoted student of early and mediæval English Literature; and was probably second to none in his intimate acquaintance with it. Pity it is indeed that a friendly *éloge* like this should have to be written after his death to separate the genuine from the spurious in the works which he produced, professedly from ancient examples! and that it should contain page after page of such, now branded, one after another, with the mark of "forgery!" But the generation that survives him must let drop all that, and remember only the good work of which he did so much.

BLACKWOOD'S EDUCATIONAL SERIES.

THE LIFE AND ADVENTURES OF ROBINSON CRUSOE. Price 1s. 8d. Pp. 192.

OUR VILLAGE. By Miss MITFORD. Price 1s. 2d. Pp. 144.

TANGLEWOOD TALES. By NATHANIEL HAWTHORNE. Price 1s. 2d. Pp. 160. London: William Blackwood and Sons. 1884.

These volumes of "Blackwood's Educational Series" are to be highly recommended. The story of Robinson Crusoe is adapted for the use of schools, and is provided with a frontispiece and notes, also a map showing the places mentioned in the narrative. The second volume consists of a selection from Miss Mitford's works 'Our Village' and 'Village Tales.' The purpose to give attractive views of English life and scenery is well carried out, and the book an excellent one for girls' classes. 'Tanglewood Tales' are a reproduction of the old Greek stories, in which accounts of 'The Gorgon's Head,' 'The Three Golden Apples,' 'The Dragon's Teeth,' 'The Minotaur,' 'The Golden Fleece,' &c., will delight boys. The allusions to American customs and surroundings have been omitted. The notes are well done and throw light on hard words.

GUIDE, PHILOSOPHER, AND FRIEND. By Mrs HERBERT MARTIN. London: Griffith and Farran.

The position indicated by the title is filled by a young lady named Phillis Carr towards an honest yeoman's family, who have suddenly come into the possession of considerable wealth. They are by no means the absurd conventional *parvenus*, but honest kindly folks, too simple for vulgarity, and the father and son of no despicable intellectual power. They are quite an original conception, and really endear themselves to the reader, for we feel both that they are natural, and that if we met them in real life, it should have been our own fault if we did not love and esteem them. Religion is not brought forward in the tale, but it is a thoroughly sound-hearted and wholesome one, and in such good taste that it may well be recommended for that large public which is fed upon the novellette to keep it from more deleterious fare.

HER TITLE OF HONOUR. By HOLME LEE. London: Griffith and Farran. Pp. 284. Price 3s. 6d. 1884.

This new and cheaper edition of Holme Lee's story 'Her Title of Honour,' forms the twenty-fifth volume of the "Girls' Own Favourite Library." It contains the story of Henry Martyn's life and death, and gives an account of the zeal with which he devoted himself to missionary enterprise. The author well says:

"His witness is the loving admiration of all good men. His noble example has drawn many after him. The seed he sowed is springing up a hundredfold. His name will be a light to the world for generations."

"Well, take them, take his journals—let the world know how he laboured and sorrowed and saw no fruits of his labours. It is not true that success makes the hero. . . ."

"It is a beautiful story, a noble story, look at it as you will. Yes—take that for the moral of it. So God giveth His beloved sleep."

We agree with this estimate, though the application of the text at the end may be grammatically doubtful. The book is well got-up, and has several illustrations.

YOU SHOULD. By NOD. Price 1s. London: Griffith and Farran. Pp. 93. 1884.

This is a companion volume to the amusing little book, entitled 'Don't,' which we noticed in our last issue. Censor's advice was negative: Nod's is positive, and he tells us that he has derived all his knowledge on the subject of manners, not from books, but from personal observation. He informs us what we should do in different capacities, as "a Host," "a Guest," "a Husband," "a Wife," "in Society," &c. With regard to the first, he says—and we think no one will be inclined to call his statement in question—that a visitor can scarcely be said to be at his ease, when he "has one child on his knee, another on his back, and a third breathing all over him." This extensive respiratory process we do not quite understand, but its unpleasantness must be undeniable. The danger of interrogating unintelligent servants is illustrated by the tale of a mistress who languidly inquired of the waiting-servant, "What are these, John," pointing to a dish of tartlets, whereupon the said John replied, "Don't know, mum: *tuppence cach, I d'lieve.*" As a caution against speaking in a foreign tongue of which you have but imperfect acquaintance, the parting benediction of a Spanish gentleman to an English lady—"May heaven pickle you!"—of course he meant *preserve*—is given as a case in point. The book is well worth the money for the fun which can be got out of it. At the same time some of its *moral* sentiments are of a high and serious tone.

THE GIRLS OF FLAXBY. By C. R. COLERIDGE. London: Walter Smith. Pp. 154.

This is a pretty story of village life, in which the motto "manners makyth man" is shown also to apply to woman, and the 'Girls of Flaxby' in various ways are made to illustrate it. The little glimpses of school life, and the great difference between "being and seeming," and the way in which the Church was a centre of brightness to all around, and how "Church-loving, and not only Church-teaching makes the children good," are all well described. The book is fit for a village library, especially to lend to girls of a higher grade.

ANTINOUS. By GEORGE TAYLOR (Professor HAUSRATH). Translated by J. D. M. London: Longmans.

The beautiful Antinous, the favourite of Hadrian, seems

to us a strange not to say repulsive hero for a historical romance, and the author himself tells us in his preface, that he means his book for a study of "*the manner in which a healthy nature perished in its contact with a diseased one.*" Is this a wholesome or legitimate task for fiction, any more than the contortions of paralysis are for art? Antinous is represented as trying all faiths then current in the world, first attracted by them, and then repelled; and finally, sick at heart, and weary of life, he drowns himself in the Nile, because an oracle declares that the years he sacrifices will be added to the Cæsar's life. This is, of course, the fact, and the author pleads the fact as necessitating his representation of the Christianity of the Second Century. Dr Hausrath is Professor of Theology at Heidelberg, and that theology must be of a peculiar cast, for he makes Antinous' disgust and distrust towards the Christian faith arise from hearing a conclave of elders, including the Pope Pius, fulfilling one of the many German theories, by discussing how they shall cut and carve the Gospels before authorising them as inspired books.

A foolish old lady, Græcina, mother-in-law to the Emperor's Secretary, Phlegon, is represented as deluded by two wicked hypocritical slaves, who persuade her to ravage her property, in literal fulfilment of the injunctions to sell all and give to the poor. Phlegon, in his indignation, denounces her to the Prætor, and finds that he has thus imperilled his own sons, who are fervent Christians. There is a strange scene in the amphitheatre with an old Christian goat-herd, who has shared their condemnation, but appeases the lion partly by some prepared meat, partly by his flute, and thus saves himself and them; but afterwards, presuming on his success, he tempts the lion needlessly and perishes. There is an odd misprint here, for the spectators at the theatre cast "showers of missals" into the arena. It is a remarkable and scholarly narrative, but we cannot conscientiously recommend anyone to dwell upon it.

THE BEAUTIES OF FESTUS: With Descriptive Index. By A STUDENT. London: Longmans and Co. 1884.

An ardent lover of Mr P. J. Bailey's Poem "Festus" has selected with much judgment some of its most striking lines and arranged them under headings, but in no special order or connection of thought. The "Beauties" seem to be well chosen; some, however, are a little disappointing, e.g., under the title Wisdom, we find just three words: "Kindness is Wisdom," and nothing more.

WHAT IS RIGHT COMES RIGHT. By FRANCES M. WILBRAHAM. London: Masters.

This is an excellent tale of life in one of our great shops, highly to be recommended for young women's reading. There is plenty of good sense and spirit, and pathos likewise. The history of the little Patty's death is really beautiful.

A GUIDE TO THE COINS OF GREAT BRITAIN AND IRELAND. By Major W. STEWART THORBURN. Upcott Gill, London. 1884.

This numismatic manual is what has been much wanted, a cheap and good book. The illustrations are coloured silver or gold, and are as numerous as could be desired. We notice an omission, the *deniers* and *demi-deniers* of Richard I. Perhaps Major THORBURN omitted them as having been struck in Anjou and Poitou. He says, "No English coins bearing the name of Richard are known," this is strictly

true; but we think he might have stretched a point, and added, that Richard did coin abroad, and no good collection of the coins of an English sovereign should be without them, though they are rare. We are fortunate in possessing examples of both.

John struck no English coins, bearing his name, but he did a good deal of coining in Ireland; he issued silver pennies in England, but they bore the name of his father, and are of neater workmanship and slightly smaller than those struck by Henry II. Under Irish coins the silver halfpence and farthings of John are fully described; this makes us regret that no notice is taken of Richard's French coinage.

GREENHOUSE MANAGEMENT FOR AMATEURS. By W. T. MAY. Second Edition. London: Upcott Gill. 1884.

This is a capital book for those with small means who desire to put up and stock small houses. Mr May puts on one side the plants needing great heat, and deals only with those for an ordinary greenhouse, where there are fires only when there is frost in winter. The list of plants, therefore, overlaps that of those which are perfectly hardy, plants, however, which may be grown under glass, as chrysanthemums, tulips, and iris. In this we think Mr May has been too liberal. Surely we want no fresh descriptions of snowdrops, S. Bruno's lilies, fritillarias, diclytias, bulbous and herbaceous plants, that do perfectly in the open border. Still, the book is a good book, and useful.

New School Books.

SALLUST; with Introduction and Notes. Edited by W. W. CAPES, M.A. Clarendon Press, Oxford. 1884.

This is a capital edition of the "Conspiracy of Catiline," and the "War with Jugurtha." There is a good life of Sallust prefixed, and the historical notes make the book a useful one for students.

LATIN PROSE EXERCISES, based upon Cæsar's Gallic War. By CLEMENT BRYANS. Macmillan and Co.

This work is intended, says the author, "to avoid the jumble of various styles and idioms which boys lamely reproduce from vague recollections of different authors, and at the same time to give them a sound vocabulary of good Latin." The chapters on "Time," and "Oratio Obliqua" are very good, and the passages for translation into Latin well suited for rendering in the style of Cæsar. The book will prove to be very suitable for beginners in Latin Prose.

THE SIXTH BOOK OF THE ÆNEID; translated into English Heroic Verse, by J. W. MOORE, M.A. Parker and Co.

The author is treading in the footsteps of some distinguished translators in venturing to render into English the poem which has engaged the attention of Dryden, Pope, and Conington. It is on the ground of approaching closer to the original that the author "dares to challenge a comparison with such masterpieces as those of Dryden and Pitt." The version is of unequal merit, but the following description of the Elysian land is very happy:

"Where midst soft verdant meads, and grassy glades
Of happy greenwoods, dwell the blessed shades.
A purer atmosphere, a sky more bright,
Mantle these blissful plains with azure light:
Their own bright stars in these fair heavens are seen,
And their own sun illumines the smiling scene.

There on green turf contend palæstral bands,
And sport and wrestle on the golden sands:
Others in dances ply their nimble feet,
And chant their songs responsive to their beat."

Tracts and Pamphlets.

A packet of Tracts from the S. P. C. K. has reached us, some of which are very good, but some are of very moderate utility. Among the latter we may name good Bishop Mant's Tractate *THE CHURCHES OF ROME AND ENGLAND COMPARED*, which has been superseded by later publications, and needed no "new edition."—A large number of the *HOME MISSION TRACTS* (R. T. S.) are such as we can recommend as adapted for distribution, both before and during the progress of a Parochial Mission. Those by the Rev. G. Everard seem to be the best of the series. But many of them fall short in one or more important particulars. Thus, while speaking well and warmly about repentance, the Tracts never allude to the ministry of reconciliation, never urge the penitent to seek the benefit of absolution at the hand of a "ghostly counsellor." And the sacrificial aspect of the Holy Eucharist is wholly ignored in others which treat of that Sacrament. In the critical time of an awakening of the spiritual life there is every need to present the Church's doctrine in its entirety, and not to attempt to satisfy the new cravings of an aroused soul with an incomplete Gospel and a defective system.—The general acceptance with which the proposal of a London Mission in November has been greeted meets with a vigorous disclaimer from the Rev. W. Adamson, who, in *A LETTER* (Butler and Co., Frome and London), addressed to the Committee, informs them, that for his Parish the Mission would be "inadvisable, inexpedient, and indefensible." Old Ford may be in such a happy state as to want no adventitious aid, but its Vicar seems to need enlightenment, if the parish does not, when he talks of Ritualists as introducing "the carnal and loathsome ceremonies connected with the pseudo-sacrifice of the Mass."—Much has been said of the difficulties experienced by persons in using the Book of Common Prayer. These difficulties have been greatly exaggerated, but the University Press has promised to supply a Book which will make our Services plain to the crassest understanding. Meantime the S. P. C. K. has published a little sheet for inserting in Prayer Books to enable worshippers *TO FIND THE PLACES IN THE CHURCH SERVICE*. The references are to the pages and are quite plain and sufficient. We note, however, that no direction for finding the Collect for the day is given in Matins or Evensong.—The Rev. W. Adamson, happier in his interpretation of a passage in Scripture than in his rejection of extraneous aid in his already perfect parish, rightly expounds *THE PEARL OF PROVERBS* (London: Elliot Stock), "Physician, heal thyself," as meaning, Do not bestow Thy favours on others and neglect Thy own household and city.—Taking the description of the Ideal woman in the Book of Proverbs as his text, the Rev. G. Capei Cure, in a *SERMON PREACHED AT S. KATHERINE'S TRAINING COLLEGE, TOTTENHAM* (S. P. C. K.), has given some sound and thoughtful advice to female teachers, which we can thoroughly recommend. His point is that they must not only store their minds with true wisdom, but let the law of kindness and love reign in their hearts and life.—Bishop Moorhouse, of Melbourne, has packed into a small compass and into an

interesting shape a fund of information about **THE GENUINENESS OF THE GOSPELS** (S. P. C. K.), which we should have to seek in various works. And Sir John Conroy has done good service by refuting one of the fallacies of the Liberation Society, and showing that **CHURCH PROPERTY IS NOT NATIONAL PROPERTY** (S. P. C. K.). We should like to see this tract brought within the understandings of the agricultural poor. These are led astray by lectures and newspapers, and have need of hearing and reading the truth set plainly before them.

✠ SERMON ✠

The Peace of the Saints.

WISDOM iii. 1, &c.

"But the souls of the righteous are in the Hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace."

The Book of Wisdom, which the Church reads "for example of life and instruction of manners," supplies us with our first Lessons to-day. It was probably written by an Alexandrian Jew in troublous times. Brought up and nourished in the ancient faith of Israel and steeped in the learning of the West, he brought his own varied experience and enlightened mind to bear upon questions which deeply moved the hearts of his people—the state of the soul after death and the home beyond. News had reached him in the land of his exile of the sufferings of his fellow-countrymen for their faith, of whole families being tortured to death for their obedience to the Divine Law, "not accepting deliverance that they might obtain a better Resurrection." The dying words of some of these martyrs had been wasted by the four winds of heaven, and men began to feel that there must be a life to come, and a future judgment to correct and to re-adjust the proportion of things, and to punish the wicked—"That the souls of the righteous are in the Hand of God, and there shall no torment touch them." That the sword and the fire could not reach beyond the great barrier—Death, and that the waves of this troublesome world could not disturb the calm peace of the haven where they would be—"in the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace."

I. Let us think of this to-day. The peace of the saints—the rest of the people of God! What memories crowd round this Holy Day! All Saints' Day is the day on which the Church unrolls the long list of her soldiers and reads aloud their warfare and their victory—how they "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant

in the fight, turned to flight the armies of the aliens." She marshals her warriors in glorious bands—a great multitude which no man can number—and as they march past the Blood-red Banner of the Cross, she proclaims aloud their valour in the fight to put new heart and new life in us, and to show us what poor human nature by the grace of God can bear for God, for the faith once delivered to the saints, and for the truth's sake. Are we weary in well-doing? Do little things put us out and worry us? Is our daily cross too heavy for us to bear? Then let us listen to-day to the tramp of the feet of those who have passed through much tribulation—who have resisted unto blood striving against sin—who have cheerfully laid down their lives for JESUS CHRIST's sake. They are not far off, only a thin veil hides them from our sight, we are compassed about with a great cloud of witnesses, who are silently beckoning us to follow in their footsteps, Apostles, Prophets, Martyrs, Kings, and Priests, young men and maidens, old men and children, seem to say to us:

"Take up thy Cross and follow CHRIST,
Nor think till Death to lay it down,
For only he who bears the Cross,
May hope to wear the glorious crown!"

They are in peace. Again and again in Holy Scripture we are told that the Saints are now at rest and in peace. "They rest from their labours." They are in "the Hand of God." They are in peace! Death is always called "sleep" in the New Testament—"our friend Lazarus sleepeth, but I go that I may awake him out of sleep." One moment and the cruel stones were falling in fatal shower on the first martyr, S. Stephen, another moment and "he fell asleep." Try and realise this thought of the *sleep* of the Saints. It is not unconscious sleep, but it is "the taking of rest in sleep." Watch some one asleep. It is not always restful, is it? The lips move, the body is disturbed. Your very presence causes a shadow to flit across the face of the sleeper. There is a wonderful picture by one of our great modern painters of CHRIST in the wilderness of Temptation. Our LORD is asleep on the hard bare rock. Above Him sits the Tempter with his blazing crown of fire. Watch the face of the sleeping CHRIST, it seems so full of unrest, as though the Tempter's presence was felt even in the brief moments of sleep.

This, then, is not the sleep of the Saints, for they rest from all temptation. Death was Satan's last dart; after this his power ceased with them. The fight was over and the victory won. The bitter struggle with the flesh, that made even a Paul cry out "O wretched man that I am." "The good that I would I do not, but the evil which I would not, that I do." All this is passed and they are in peace.

"The Saints of God! life's voyage o'er,
Safe landed on that blissful shore,
No stormy tempests now they dread,
No roaring billows lift their head,

O happy Saints! for ever blest
In that calm haven of your rest!"

II. Again, they rest from all anxiety. O how anxious do we feel sometimes! How many Marthas there are in the world, "careful and troubled about many things!" And although we are expressly told to take no thought for the morrow—still in spite of all the promises of God, black care steals into our hearts and makes us sad. We think of our families, of our children, of our work. We think what will become of those near and dear to us, when God calls us away; we picture them struggling in this wide wide world alone. Our LORD said, "take no thought for the morrow," and although there are moments when we feel how blessed it is "to cast all our care upon Him," yet the uncertainty of the morrow; with its unknown cares, makes us sad and thoughtful.

But there is no "to-morrow" beyond the grave, the Saints are free from all thought of the "morrow." Time and space are terms necessary only for our finite state, eternity knows no to-morrow—the Saints are in the country where time "shall be no more." Think of this rest from all anxiety, from all thought of to-morrow!

III. Have we who are behind, we who form the rear-guard of that mighty army—have we any foretaste of the peace and rest of the Saints? How? When? "I believe in the Communion of Saints"—they are in God's Hand, so are we.

"One family, we dwell in Him,
One Church, above, beneath."

Never do we feel this more than at the Holy Communion.

When we approach the Altar we come to the border-land—the dim, mysterious border-land, between the Visible and the Invisible. In the Blessed Sacrament is the real Presence "unseen but ever near"—as Wesley sang of the Saviour, the King of Saints, and though we cannot say with S. John, "that which we have heard and seen and looked upon declare we unto you," yet we can say that in a mystery "our hands have handled the Word of Life" for we take and eat and drink His Body and Blood. He comes to us and dwells in us, and as a child will stretch out its hand in the dark to feel for its mother, and will be satisfied then with a touch, so we, in that mysterious border-land, seeing only through a glass darkly, stretch out our hands in faith to touch Him, praying for the time when we shall see Him face to face on the morning of the Resurrection.

The Holy Communion, then, is the point of contact between the seen and the unseen. Here heaven and earth meet. Here the Church Militant and the Church triumphant touch. Here veiled from our sight the angels and archangels and all the company of heaven join in the Sanctus. While we are interceding on earth, they are grouped round the great High Altar of the world unseen, where our High Priest ever liveth to make intercession for us.

Try and grasp this thought of the oneness of the Church. Our dear ones who are asleep in CHRIST are not lost, but gone before, they are only a little in advance of us, delivered from the burden of the flesh. There is no real severance, we are still one in communion and fellowship with God, with the holy angels, with the souls of the faithful departed, and with the Blessed Saints.

They are resting from their labours, we are still toiling on. The peace of God which passeth all understanding has flowed into their souls, to us it comes amidst the discord of the world and the strife of tongues, and like the dove from the ark finds oftentimes no resting-place in our hearts, and it returns to Him that sent it. Once they were as we are, full of unrest, full of anxiety, constantly falling, but now they are in the Hand of God, and there shall no torment touch them. Once they were all sinners, now they are all Saints. God give us grace to follow them—follow their innocency, follow their zeal, follow their charity. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right-hand of the Throne of God." Amen.

J. LOUIS SPENCER.

The Next Number, November 7, will contain a Plain Sermon.

Current Facts and Notes.

At a "Quiet Day" which has been kept by the clergy of the Diocese of Salisbury in the Cathedral, about a hundred were present. The Rev. Peter Young, Canon of Lincoln, gave the Addresses, taking the words of our LORD—"Simon, son of Jonas, lovest thou Me?" as the foundation of what he said. He insisted on the necessity, first of the Love of God; secondly, of the love of souls; and thirdly, as means of gaining them, the love of Prayer and Holy Scripture. The Dean gave the invitation to the clergy to attend, and they expressed themselves as very thankful for the privilege afforded them. One said, who had listened to these touching Addresses, "the spirit of John Keble rests on his former curate."

At the Conference of the Diocese of Gloucester and Bristol, the "question of Lay-Co-operation" was the chief matter considered. We are sorry to find that the Conference expressed itself in favour of "a Provincial House of Laymen." Archdeacon Norris comforted himself with the idea that this novel body would leave "the ancient Convocation" of the Church "in its integrity." We should like to know how long it will do so?

The controversy between Dr Crichton Browne and Mr Fitch has continued to occupy columns of the *Times*. One important result will be a more vigorous inquiry into the working of the Elementary Acts. It cannot but be, that where there is a strain

of intellectual labour those children who are of weak *physique* must go to the wall. The solution of the problem is to be found not in lessening the pressure all round, but in the adjustment of its incidence in accordance with the strength and capacity of the pupil.

The Senior Fellow of the University of Dublin, the Rev. Richard Townsend, died on Friday last, having held his fellowship nearly forty years. He is well known as an eminent mathematician, and as a teacher of geometry, for which the Dublin school has long been noted.

The Rev. R. Hibbs, of North Kensington, who has been inhibited from officiating in a church at Chepstow, has appealed to the Archbishop of Canterbury, but his Grace declines to interfere, saying that it is simply a matter for the Bishop of Llandaff's "discretion." Mr Hibbs is the author of several works.

S. James's, Piccadilly, was re-opened on Sunday last after undergoing considerable alterations. The old pews are now turned into open low-backed seats, and at the east-end a chancel-space has been devised with screens, choir-stalls, and mosaic pavement. These, together with the construction of a choir-vestry and handsome porch, form some of the chief features of much-needed improvement in this well-known church. The cost will be defrayed by the application of a moiety of 8,000*l.*, paid by the North-Western Railway for a disused burial-ground in Hampstead-road.

The Primate has appointed the Rev. Canon Elwyn, Vicar of East Farleigh, to be one of his Examining Chaplains. Mr Elwyn was a Fellow of Trinity College, Cambridge, and gained the Bell and Craven Scholarships. He was formerly Head Master of Charterhouse School.

A meeting in support of the Church Army was held at the Mansion-house on Tuesday, for which funds are urgent. The chair was taken by the Lord Mayor.

We regret to record the death of the wife of the aged Bishop of Chichester, which took place at the Palace on the 16th inst. Mrs Durnford was in her seventy-second year.

Herr Franke announces the usual short Autumn series of Richter Concerts, three in number, to be given at St James's Hall, on Tuesday evenings, October 28, November 4, and November 11. The programmes are unusually interesting, and the Concerts will be especially welcome after the recent dearth of musical affairs in London.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

ARCHBISHOP THEODORE.

To the Editor of the L. C.

SIR,—The Bishop of Winchester is reported to have said at the Church Congress (*Guardian*, October 8, p. 1511), that Archbishop Theodore "devised a system of parishes and parochial clergy, which has worked ever since."

There is, so far as I am aware, but I will speak under correction, no authority for such a statement. What Florence of Worcester states is this: At the request of Ethelred, King of Mercia, and his under king Osbert of the Hwicci, Theodore divided Mercia into five *dioceses*. The words in which this request is expressed are: "archipraesule Doroberniae Theodoro ad se accersito, rogavit ut regno suo plures in *parochias* divisio, episcopos locis constitueret opportunis." (App. ad *Chron.*, A.D. 679: Haddan and Stubbs' *Councils*, Vol. III., p. 127. Ox. 1871.)

"Parochia" means according to its old use (e.g. Euseb. *H.E.*, I. 1 et passim), a "diocese," not a "parish." The parishes arose quite another manner from the establishment of them by separate owners of lands, which accounts for the curious manner in which they are sometimes seen to intersect one another. At a time when the origin of our parochial system comes into discussion in reference to changes, which some would like to see, it is as well to be exact in any statement respecting it.

ED. MARSHALL, F.S.A.

Sandford S. Martin, Steeple Aston, October 9.

To the Editor of the L. C.

SIR,—I can quite endorse Canon Heygate's statement of the wearisomeness of Bishops' Charges. On one occasion I had to start out from home to listen to a Charge delivered by my Bishop, of which two distinct newspaper reports were lying on my table when I left home; and then, forsooth, one of the clergy got up at the lunch and moved—"That His Lordship be requested to print his Charge"—as though it had not been sufficiently printed already!

Let us have a Sermon at the Visitation Service, as Canon Heygate proposes. Let the Bishop print his Charge before, not after the newspapers, and send it round before the Visitation. Then let the clergy discuss it at a sort of Conference or Synod, after the Visitation Service, and possibly some good may come of what is now "a wearisomeness of the flesh."

I am, yours faithfully,

A WELSH PARSON.

TO CORRESPONDENTS.

Rev. T. R. BRUCE. We thank you for your letter. The same subjects are dwelt upon in both the works referred to; but the Reviewer seems to have had the 'Reign of Law,' most in his mind.

BOOKS RECEIVED.

A Boy Hero	Wells Gardner.
Bartlett.—Old Testament Scriptures	Rivingtons.
Candlish.—The Kingdom of God	Clark.
Church Songs.—2nd Series	Skeffingtons.
Clemance.—Through the Cross	Dickinson.
Dale.—Laws of Christ	Hodder & Stoughton.
Dupuis.—Christianity	Skeffingtons.
Foursquare	Nisbet.

Her Great Ambition	Wells Gardner.
How.—Notes on the Church Service	Wells Gardner.
Husband.—Good Days to Come	Skeffingtons.
Letters of the Rev. J. B. Mozley	Rivingtons.
Life in Hospital... ..	Nisbet.
N. or M.	Wells Gardner.
Monte Carlo	Rivingtons.
Murray.—Like Christ	Nisbet.
Randall.—First Principles of Faith	Hodder & Stoughton
Reusa.—History of the New Testament	Clark.
Sister Louise	Wells Gardner.
Sunday. Vol. 1884	Wells Gardner.
Temple.—Religion and Science	Macmillan.
The Church Handy Dictionary	Skeffingtons.
True Nobility of Character	Dickinson.
Under Mother's Wing... ..	Wells Gardner.
Vaughan.—Sermons from Nature	Skeffingtons.
Wilbraham.—The Sere and Yellow Leaf	Macmillan.

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By ARTHUR BRINCKMAN, Chaplain of St Agnes Hospital for the Fallen, and Assistant Curate of All Saints, Margaret-street.

London: G. J. PALMER, 32 Little Queen-street, W.C.

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Deans, or No Deans?

A writer in the *Times*, not too anxious to magnify the office of a Dean, says that nine persons out of ten are supposed to hold the opinion that a Dean's sole business is "to keep the Bishop out of his cathedral." Sydney Smith's estimate of the decanal duty was at least a less offensive one, it was "to give dinners to the Chapter." The Rev. E. V. Bligh, whose letter has called forth an article in the leading journal, revives the quaint advice of the late Incumbent of S. Mary Magdalen's, Munster-square, which our readers will remember was—"Do away with Deans." Their new antagonist suggests this revolutionary measure on three grounds: Deans are no good; Deans are some harm; the money which they receive would be very useful in other ways.

We confess to a sort of *a priori* feeling, in these days when ancient institutions and offices are ruthlessly assailed—of opposition to Mr Bligh's proposals. But we will subdue that emotion and proceed. We may be quite sure that any office which does not justify its existence by its

use will not long be retained on merely archaeological grounds. And first, are Deans no good? The correspondent of the *Times* does not express himself, we admit, in the terse form which we have adopted, but his words amount to the same thing. He says, Deans may "most profitably and properly be done away with." The difficulty, we admit, of assigning to a Dean his special functions is some evidence that those functions are not very onerous. The Bishop of Winchester, speaking at a Church Congress on the relations of the Cathedral to the Diocese, took care to make no "very definite suggestion" about the "status or occupation of the Dean." Dr Harold Browne said he was "doubtful about attaching any definite work to the office." But he was very clear upon two points, that the Dean ought to be "the Head of the Chapter," and "in subordination to the Bishop."

Deans of Chapters, as is well known, are divided into those of the old and those of the new foundations; the former date from before the Reformation, the latter were created by Henry VIII. With regard to the Deans of the old foundations, we deplore, with the Bishop of Winchester, the mode of their appointment. Recent legislation has turned them into *donatives* of the Crown, so that the Dean appears to be appointed to a cure of souls without the intervention of the spiritual power. We cannot, however, allow that Deans are no good. Of course, in thus speaking, we are only viewing the subject in the abstract. Some of our present Deans are amongst the brightest ornaments of the Church, and in the past there are illustrious names on the decanal roll which will be remembered when many of those who are of higher rank in the Church have been long forgotten. There are many men who are fitted for the post of a Dean, and who deserve the decanal dignity, who are not suited for the labours of the episcopate. It has been said of more than one prelate who was a Dean before his elevation to the bench, that "He was spoilt by being made a Bishop." There are men of literary ability, and who have rendered good service to the Church by their pen; there are men of preaching power who are fitted to occupy the pulpits of our cathedrals and to arrange the worship at their altars; who have not the powers of organisation, the aptitude for locomotion, and the adaptability to various environments, all which is required in the present day of a Bishop, and who are not, in a word, "men of business" enough to be made overseers of Dioceses, but for whom the Deanery offers an appropriate sphere of duty and a legitimate reward. The Dean should be "a man of letters and a Theologian." The *Times* sarcastically says, it was his duty to "have written a book." The "ideal Dean," "who took no side," and was supposed "to smile internally at both," has, we are thankful to say, nearly disappeared. Our cathedrals were pointed at with the finger of scorn in the day when Deans were of that type which even the *Times* no longer delights to honour.

Moreover, another use of Deans is to dwell in

the cathedral city, to be its "social centre," and the resident ruler in the main Church of the Diocese. The Dean is a fixed star; the Bishop revolves in his orbit. The latter is, or should be, everywhere in the Diocese, and has his Parliamentary and Convocation duties which call him away frequently, and keep him away. No parish whose incumbent was so perpetually away would flourish. Thus, one use of the Dean is to represent the Bishop, and to be a presiding genius during his absence. Mr Bligh's notion that Deans, unless of a specially active turn of mind, are relegated "to a lounge in the cloister, or pacing round and round the cathedral monuments with strings of tourists," bears witness to his possession of the imaginative faculty, and to his sense of the ridiculous, but to nothing else. Amidst the activities of the English Church, we need men in our cathedrals who are devoted to study and to sustaining the life of devotion. You may call these "recluses or book-worms," if you like; but we contend they have their use.

Another ground for the removal of Deans is, we are told, to be found in the fact that collisions have arisen between them and Bishops. But suppose the Dean to be in the right, and the Bishop to be in the wrong, surely then the advantage of having Deans is only emphasised. These contentions are not the result so much of the existence of Deans as of the divided state of opinion in the Church. If, for instance, the Bishop observes the rubric requiring the celebrant to stand "before the Table" at the time of the consecration, and the Dean disobeys it by standing at the end of the Holy Table, there is at once a "quasi-collision." Or if, on the other hand, the Bishop wants to use the cathedral for the glorification of some foreign reformer, and the Dean, faithful to the traditions of the Church of England, objects to the cathedral being employed for such a purpose, there is again a "quasi-collision." But because now and then there may arise a contrariety of opinion between the Dean and the Bishop, it does not follow that an ancient office should be abolished. There are plenty of positions in life in which collisions take place, but the remedy is to be found in proper adjustment, not in "extinction." That the connection between Bishops and Deans is not always what it should be we are ready to grant. It is an exaggeration, however, to say that, since "legal and even ecclesiastical memory commenced," Deans have been the natural antagonists of Bishops. That the Dean inside the cathedral is master of the position is not much more than may be said of every Incumbent. But then the cathedral is by its very name the Bishop's Church, and the Bishop should be chief ruler in the church in which his throne is placed. This may be brought about by making the Dean what he should be, the Bishop's Vicegerent, and then we should not have a repetition of what the *Times* calls "the afflicting spectacle of a prelate censured for his postures or historical sympathies."

The third reason for the extirpation of the race of Deans is the one which is really the moving cause of Mr

Bligh's attack—the money. The yearly income of our Deans is “some 50,000*l.*,” or the capital of one or two millions, which may be turned to other and more urgent ecclesiastical purposes. Whether this sum shall go up or down in its application Mr Bligh leaves an open question; whether, that is, it should go to the increase of the episcopate, or to “the poorer clergy,” who “are approximating to starvation.” We should certainly say to the latter. But we are not prepared to admit that Deans are “a superfluity of a somewhat mischievous kind.” They have existed for ages, which certainly would not have been the case if the Church had found no need for them, or had had any frequent experiences of their “mischievous” tendencies. Whatever their origin may be, whether they are a sort of reflection of “the methods and form of civil government which obtained in the ages of the Church throughout the Western Empire,” or whether, as Blackstone has it, they were ordained to superintend *ten* canons or prebendaries, hence their name,—the institution of Deaneries reaches back into the far past, and is no mere modern or insular arrangement. We protest, then, against such a revolutionary measure as that suggested by Mr Bligh. What is needed is modification, not abolition; the sovereignty of the Bishop to be acknowledged in his own cathedral; the Deans to be appointed, on the old foundations, in a more legitimate manner; the cathedrals to follow the cathedral of the Metropolis in becoming more and more the centres of worship and instruction to the different dioceses. We may, perhaps, go so far with Mr Bligh as to allow that the incomes of Deans might be lessened (and of Bishops too), and that the proceeds might go to the increase of needy incumbencies and curacies, if such a plan were feasible. If Mr Bligh's letter leads to some such changes as these it will do good; but if it tend only to destruction, it may do so in a way he does not desire. There may be “secular protests against the retention” of such a windfall as two millions “for Church reforms.”

The Lichfield Conference.

The Diocesan Conference at Lichfield is usually one of great interest. The devotion and activity of the Bishop in part account for this. Dr MacLagan is ubiquitous in his diocese, and possesses the faculty not only of working himself, but of setting all those whom he touches in motion. There was nothing novel in the subjects which were treated at the recent meeting, yet there was a certain freshness and vigour about the proceedings which are the more remarkable as the Conference assembled in dwindled numbers on account of the separation of the See of Southwell and the illness of some of its members.

The feeling of the Conference, reflecting the mind of the Bishop, was evidently against any legislation at present on the Ecclesiastical Courts Commissioners' Report. In this the Bishop confessed that he was one of a small minority amongst his episcopal brethren, and in this matter the Lichfield Conference stands in opposition to the general tone of the late Church Congress as well as to “public Church opinion.” Dr

MacLagan evidently thinks that the controversies which occasioned the Royal Commission of Inquiry will, if let alone, settle themselves. Familiarity with the customs and practices which once excited violent antagonism has had the effect, not of bringing them into contempt, but of “quietly establishing” them. The Bishop of Lichfield brought his personal experience as to the subsidence of party feeling to bear, by stating the fact that now all candidates for Ordination turn to the east at the Creed, whereas when he first came into the diocese he usually found some reluctant neophyte who expressed his disagreement with the eastward position by setting his face towards the north or south. Moreover, Dr MacLagan fears what Parliament might do with a measure framed on the lines of the Ecclesiastical Courts Commission, and he has, we admit, some reason to do so. Remembrances of the changes effected in the Bill for the Regulation of Public Worship by that “mixed multitude” are yet fresh in our mind. What would become of the episcopal veto in the passage of a Bill for the Reconstruction of Ecclesiastical Courts, through the House of Commons? Still, there is another side to the subject. As the Bishop of Carlisle said at the Congress, to let things remain as they are is to “remain in what has been described as a deadlock.” It does seem that such a condition is hardly “a dignified one” for the Church of England to stand in. It is quite true that as the Bishops already possess—thanks to the decision of the House of Lords in the Clewer case—the power of veto, they can prevent mischievous litigation; but to continue in our present state is to go on with Ecclesiastical Courts the procedure and decisions of which claim little or no respect. Mr Lovell Hamshaw, in a telling speech, showed how the different Ecclesiastical judgments were contradictory to one another. The great lesson which Churchmen must learn, according to Mr Gladstone's late manifesto on Disestablishment, is not to quarrel with one another. And at present they must cease from wrangling, because there is no arbiter to settle their disputes. The advice, in *omnibus caritas*, is excellent. Still, tribunals should not be exposed to contempt, and then when their unsatisfactory condition has been admitted, and a Royal Commission appointed to inquire into their nature and constitution, and after laborious investigations a Report of Recommendations has been issued—Churchmen quietly turn round and say, “After all, we think we should prefer to go on at present as we are.” We do not say that there may not be grave reasons for wishing to do so, but we agree with the Bishop of Carlisle that, “suppose a man got upset in a boat, and the boat sank to the bottom, and some benevolent person came up with another boat, and said to the drowning man, ‘Come in here,’ but he replied, ‘O no, it was by getting into a boat at all that has brought me into my present trouble,’ and so the man would not get in, but was drowned,”—that such a preference is very like the attitude of those who have been turned over by the Judicial Committee and Lord Penzance, and yet will not avail themselves of “another boat” which the Royal Commissioners have brought for the rescue. Churchmen who have hesitated to accept the proffered vessel have done so, we are aware, chiefly because they say the Final Court of Lay Judges will swamp them after all. The new boat has a hole in the bottom. But so has the craft manned by the Judicial Committee. And there are no strongly-built compartments in the old boat.

which hinder the admission of the secular fluid for which Lord Penzance now opens the door. But with the Court of First Instance and the Arches Court, as "recommended" by the Royal Commissioners, there are strong intervening partitions, and they are constructed in the old style.

Surely, if we had an Ecclesiastical Judicature in accordance with the Recommendations of the Report, it would be better than the present dishonoured system. As to Parliament tampering with a measure for the reform of the Church Courts, if it is likely to do so now, it certainly will be more likely to raise objections to those points which Churchmen especially value in the future than in the present. We do not think that there is any prospect of an improvement in the ecclesiastical tone of the House of Commons. When a Cabinet Minister "who has a future" expresses himself as he has recently done to the people at Denbigh, we have no encouraging vista as to the fairness with which measures affecting the well-being of the National Church will be dealt with in times to come. The subject of the Report of the Ecclesiastical Commissioners has been thoroughly threshed out. At Church Congresses, Church Conferences, and all kinds of ecclesiastical gatherings, it has been the *pièce de résistance*. It appears to us that unless we are content to go on as we are for all time, and to take up the position of never seeking again to bring Church measures before that heterogeneous body, the British Parliament—an intelligible position—there is no reason to postpone some attempts at legislation on the basis of the Report of the Royal Commission.

The question of "Purity" was treated by Bishop MacLagan with great tact and earnestness. It was purposed to start a branch of the White Cross Army, but it was subsequently discovered that that organisation was confined to the Diocese of Durham, which, by-the-bye, we think a great mistake. Movements gather force by being National, and not Diocesan, especially when framed against national sins, or to meet general needs. The subject of Lay Preaching was, of course, prominent at Lichfield, and Mr Bodington's Paper that of a fervent advocate for Lay Ministrations. The Bishop took the opportunity of making an explanation as to the limits of lay-preaching which he desired to be kept, which was, that laymen should not preach to "settled congregations." We are glad of this boundary-line, but we would much rather have the Bishop of Lichfield say laymen are not to be allowed to preach in consecrated churches. This would be a clear limit, for what is a "settled congregation?" However, we are thankful for the restriction so far as it goes. "Sunday Recreation" brought out the usual opposition of opinion, Canon Curteis wishing to open public libraries and museums, Prebendary Grier to keep them shut, which he advocated in not a very wise speech, for he would have railway stations and Post-offices closed also. Those who, in their zeal for the observance of Sunday, do not preserve the difference between "servile labour" and that which the necessities of mankind involve, are not likely to aid the cause they have at heart. The Bishop showed his wisdom by the remarks which he made, for he wished to restrict the hours of Sunday closing, not close public-houses altogether, "unless they were prepared to close the club-houses at the West-end of London at the same time." A debate on the Report of the Committee on Church Patronage brought this meeting

of the Lichfield Diocesan Conference to its close, which was interesting throughout, and marked by its practical and business-like tone.

✱ CURRENT TOPICS ✱

The Festival of All Saints at Clifton has been kept during the past week with the usual Services and Sermons. The general subject has been "The Preparation of the Saints in the Divine Family for Glory." The Rev. R. W. Randall, the Vicar of All Saints, is a great adept in drawing up courses of sermons, and upon this as well as upon the strong "company of preachers" which he has contrived to gather together, the success of the annual Festival has much depended. There are two features in the present List which deserve comment. First, the arrangement of the Eucharistic Addresses. This has always been a part of Mr Randall's scheme. There is about fifteen minutes' interval between the first and second Celebrations during which the Address to Communicants is given, so that both those who have communicated and those who are about to have the advantage of hearing it. But this year the Communion discourses seem especially well selected and form a whole. They are upon "The Love of our Lord for us in the Holy Eucharist," "Our Love for Him in It," "Our Love for one another," "Our Love for the Saints," "Our Love for the Departed," and "Our Love for the Holy Angels."

The other feature of the Course worthy of remark is, if we may venture to trace it, the fitness of the different preachers for the themes respectively entrusted to them. Thus, "The Church, the School of the Saints," the Head-Master of Lancing undertook. "The Absolution of God the Loosing of the Saints' Chains," was fitly treated by Rev. W. H. Cleaver, Chaplain of St. Peter's Home, Kilburn. Dr King dealt with "The Holy Eucharist the Food of the Saints," and Canon Knox-Little "The Eternal Home of the Family."

Churchmen are indebted to Mr Randall for such an octave of Services and Spiritual Instructions as we believe cannot be found at this Festival anywhere in such rich abundance as at All Saints, Clifton. We hear 900*l.* was wanted to meet the present deficiency in funds and to defray the annual expenses. We trust the collections at this Festival have amounted to the required sum.

There is one theme of absorbing interest at this moment to Churchmen in the metropolis—the Mission. That part or half of the London Mission which is to be held in the East begins on Sunday the 16th, and lasts over Sunday the 23rd. We believe it is usual in conducting Missions to have an introductory service on the Saturday night previous, and a concluding service on the Monday morning at the end of the Mission. In the one the plan of

the campaign is, as it were, marked out ; in the other, the results in the form of resolutions are offered before the Altar.

The East London Mission will include the City and the Deaneries of Hackney, Islington, S. Sepulchre's, Shore-ditch, Spitalfields, and Stepney. Amongst well-known Missioners, the names of the following appear as about to officiate in the different churches—the Bishop of Bedford, Canon Body, Canon Scott Holland, Rev. C. H. V. Pixell, Rev. W. H. Aitken, Rev. R. M. Benson, Rev. C. J. Atherton, Canon Hole, Rev. R. J. Ives, Rev. G. C. Ommaney, Rev. D. J. White, Rev. W. Allen Whitworth, Rev. G. Bayfield Roberts, Rev. T. Wyld, Rev. E. Burridge, Rev. M. Woodward, Rev. the Earl of Mulgrave, &c., &c.

We trust the clergy in the country will ask for the prayers of their respective congregations for a blessing on the London Mission, and make a special intercession for it at Celebration. London is the heart of the country, and the quickening of religious faith and repentance in the throng of human souls to be found in the East of the metropolis, where "the Dim Millions" live, is a subject in which every Englishman should have the deepest interest. Those who from press of other duties, or from lack of the special faculty or strength required for a successful Missioner, are unable personally to take part in the East London Mission, may by their prayers and alms help the good work.

Mr Gladstone's letter to the Bishop of S. Asaph on Disestablishment, which occupies more than a column of close print in the *Times*, contrives to tell us very little about the subject upon which he writes. "Will it come?" "Ought it to come?" "Must it come?" "Is it near?" are questions upon which we should much like to know the Premier's mind, but upon which this communication does not throw the least light. The only point of contact with them is the inquiry whether Disestablishment would be "disastrous" or not, which Mr Gladstone says he can touch with advantage ; but the reader is even here doomed to disappointment, for the Premier at once rushes off to discuss, not the results of Disestablishment, but certain possible causes of it which would make it "disgraceful" to the Church, viz., if that measure should be attributable to the indifference, or to the sharp internal discord which has marked the Church's history during the last half century. No one can have two opinions upon this point ; but suppose Disestablishment is brought about by popular agitators and Liberationists who want to grasp the Church's property, will the Premier take the side of the Church or of its persecutors ? It looks as if the letter to the S. Asaph Diocesan Conference were written with such studied reticence as not only to avoid knowingly wounding "the susceptibilities" of any one, but also to avoid saying anything which some day may be wished to have been unsaid. Mr Gladstone is usually so outspoken that the

guarded tone of this epistle is rather calculated to raise suspicion than to quell it. We can quite understand that the Premier is in a very difficult position, and to speak out his mind on a grave question affecting the religious interests of the country, upon which there is strong feeling on one side and the other, would be unadvisable. But then this would be a reason for not accepting such a subject, not for fencing with it. "Internal dissensions may be discoursed upon," says the *Times*, "in a manner that cannot possibly commit" Mr Gladstone "to anything ; and this manner" he "has adopted with perfect success." It is of this success we complain. Mr Chamberlain was not afraid to attack the Establishment by a one-sided allusion to history, and a silly reference to some persecuted ancestor who, if he shared the qualities of his descendant, was not unlikely to have provoked and merited the sufferings he may have endured. Why should not Churchmen on the other side have the courage of their opinions ? The question which "our miraculous Premier" had to discuss was "the duty of Churchmen with regard to Disestablishment," and the advice which he did not give we will supply, which is simply this—resist it tooth and nail.

The Bishop of Lichfield has been charged with inconsistency in laying restrictions upon the sermons of newly-ordained deacons, whilst encouraging the preaching of laymen. He sufficiently vindicated his conduct at the late Conference on this point, by observing that laymen preached only to the ignorant, whilst deacons occupied the pulpits of our churches. There are two sides to Dr MacLagan's novel restraint upon the preaching of deacons. We are thoroughly in accord with it, viewed in reference to the deacons themselves, who need time to mature their thoughts, and for reading for Priest's Orders ; and also with regard to congregations, especially in Town Churches, who require a more erudite or experienced discourse than that which is likely to be produced by some neophyte. But, on the other hand, this restriction may tell hardly on Incumbents, who need pulpit help perhaps more than any other, and who, by giving a title, are able to secure a deacon at a somewhat less cost than a fully-fledged assistant-curate. But no doubt the Bishop of Lichfield will wisely regulate the application of the new rule. It appears to us, too, that efficiency in passing the examination for Deacon's Orders should be taken into account. We are not fully informed as to what the "restrictions" are, which Dr MacLagan adverts to ; but where the deacon is the only assistant-curate, we should think he would be permitted to avail himself of other men's labours, when incapable of formulating that "more careful and accurate statement of truth" which "settled" congregations are supposed to stand in need of. The Ordinal evidently leaves the licensing of deacons to preach altogether to the discretion of the Bishop.

REVIEWS

Religion in England.

RELIGION IN ENGLAND, FROM 1800 to 1850; a History, with a Postscript on Subsequent Events. By JOHN STOUGHTON, D.D. Hodder and Stoughton.

Dr STOUGHTON having already written a History of Religion in England, in his present work gives us a history of another half century, followed by a postscript which takes another generation farther on, bringing matters down to the present time. His work is full of anecdote and replete with interest. Still there are drawbacks; in these volumes of large print and wide margins there is not sufficient space for the proper treatment of the immense subject which he has taken up, and indeed "the postscript" is absurdly inadequate for the period it proposes to cover. Moreover, Dr STOUGHTON has not made the very best and most economical use of the resources at his command. Undue prominence is given to some persons and subjects, and others of the very highest interest are passed over slightly or altogether ignored. Moreover, there are some phases of religious thought and experience with respect to which Dr STOUGHTON is colour-blind, and with which any Nonconformist writer would be out of sympathy. Again, a large part of the work is constructed out of recent modern biographies which everyone has had in hand—lives of Bishop Stanley, Dean Alford, Fowell Buxton, Dr Hook, Dr Arnold, Archbishop Whately, &c. There is very little of philosophical insight or original research in the work. Nevertheless it possesses conspicuous merits of its own. Dr STOUGHTON combines all his authorities in a flowing and agreeable narrative. Literary art has never been much cultivated by Nonconformist writers, who would probably regard much attention to it as leaning on the arm of flesh. Consciously or unconsciously, Dr STOUGHTON has at command a pure literary style—simple, vivid, impressive. A spirit of fairness and impartiality pervades his pages. He writes in a tone of catholicity and toleration which reminds us of what is best in the writings of Doddridge and Baxter. He has an affectionate appreciation of the Church of England, above all of Dean Stanley, whose theological system he accepts more absolutely than would be generally the case with clergymen. There is one other feature in the work which gives it a peculiar charm. Dr STOUGHTON, with amiable garrulity, often indulges in a vein of autobiographic reminiscence, and his faithful recollections have a real service in illustrating characters and epochs.

Dr STOUGHTON is a Norfolk man, and he delights in saying good things about the good city of Norwich. He has nothing but kind words to say of Bishop Bathurst, under whose lax and amiable rule the diocese became a byword through the country: "His amiableness, generosity, and catholic spirit won for him the affections of the Norwich citizens; and in his later years his venerable

appearance was a pleasant picture as people passed him in the streets. We see now the dignified old man, with his white wig, his slouch hat, his silk apron, his polished leather boots reaching to the knees, walking arm-in-arm with his drab-coated Quaker friend, Joseph John Gurney, whose conversation he enjoyed, whose hospitable hall he visited." At Norwich he used to hear the chiefs of the Evangelical party when they came to preach on behalf of the great Societies. "And I can now see Leigh Richmond, with his pleasant smiling face and his large spectacles, mounting the pulpit-stair with his lame foot—a preacher attired not in white surplice but in black gown, without anything of the priest in his appearance and manner." We are afraid that Leigh Richmond rather lost sight of his private pupils while he was running about as a deputation for Societies. Of Bishop Stanley, there is nothing too good for him to say, or of his son, the Dean. "Charles Simeon could be as vehement as John Knox. Instead of the black-covered MS. daintily placed on a velvet cushion, there might be seen a small Bible in the clergyman's hand while he preached memoriter or extempore." When deputations went about, it was arranged that different Societies should hold their anniversaries one day after another. "People came from a distance on a visit to sympathetic friends. Excitement on one subject increased excitement on another. Nevertheless," Dr STOUGHTON goes on somewhat oddly to remark, "a tone of high respectability pervaded all that was done." There would be for a week together "a feast of fat things." Dr STOUGHTON speaks very genially of the late Dean Hook. Dr Hook, he tells us, was taking tea with a Methodist, when he received the offer of the deanery of Chichester: "Memories of his warm-hearted English hospitality, of his John Bull-like characteristics, and of his Catholic piety—which caused him to sympathise with spiritually-minded Dissenters, though he was emphatic but not rude in his disapproval of Nonconformist ecclesiastical polity—are cherished by me with much affection; and I look forward, with delightful hope, to the 'all-reconciling world,' as John Howe calls it, 'where present controversies will melt away in the sunshine of new revelations.'" Similarly he has his reminiscences of Bishop Philpots: "He was remarkable in appearance, having eyes like a hawk, and a countenance suffused with an intense expression of intelligent power. I vividly at this moment remember seeing him when I was a young man. He was the sort of person one could never forget. I should gather from private anecdotes that I heard at the time that he was a conscientious man."

Dr STOUGHTON is less successful in dealing with the history of opinions and with broad historical effects. His references to Kant and Comte are thin and desultory, and do not give their real relations to English thought. A good account of the work of Coleridge on the religious mind of England, and Coleridge has essentially been a teacher of teachers, is still a desideratum which Dr STOUGHTON has not supplied. Some portions of his treat-

ment of the subject are unsatisfactory. He gives Henry Melvill one short paragraph, which treats, as some of us will be surprised to hear, of Melvill's extreme "sacerdotalism." When he speaks of "the Congregational Lectures" as belonging to the category of the Boyle, Warburton, and Bampton Lectures, he might as well have included the Hulsean. His catalogue of the writings of Isaac Taylor and of Erskine of Linlathen is incomplete. He misapprehends the meaning of one of Archbishop Whately's books, which was not to attack the Roman Catholic system, as Dr Stoughton seems to suppose, but to show that those errors are latent in the human mind itself. In his short paragraph on Robertson, of Brighton, he says: "In his early ministry he contracted prejudices against some doctrines, dear to Evangelists." The fact is exactly the reverse. In his early ministry Robertson was strongly Evangelical, but in his later years he renounced the party entirely. Of Canon Mozley and his writings Dr Stoughton says not a word. The omission is more remarkable, as Dr Stoughton discusses the controversy on Baptismal Regeneration, a question on which Canon Mozley took up a strong distinctive position of his own. He discusses the subject of the Oxford Movement. There are three very popular though unequal accounts of this movement in the works of Cardinal Newman, Mr T. Mozley, and Mr J. A. Froude, and the present account seems to us a kind of shadowy reminiscence of these works. He succeeds better, as might be expected, in dealing with the annals of Nonconformists. His account of the lives and works of the great Nonconformist preachers and teachers—such as Rogers, of the *Edinburgh Review*, Adam Clarke, Dr Henderson, Mr Parsons, James Hamilton—is interesting and instructive, and we are afraid that they are names not so well known among Churchmen as they might be. He deals with the affairs of the "three denominations" as they are legally termed—Presbyterians, Independents and Baptists. Separate attention is given to Wesleyan Methodism with its infinite divisions and sub-divisions. There is something pitiable in reading of the endless exhibition of the schismatic spirit among the sectaries. Dr Stoughton tells us of one sect that was reduced to seven women, and it was warmly discussed among Dissenters whether they could be recognised as constituting a Church, and the point was decided in the affirmative.

We cannot do better than group together a few more of Dr Stoughton's reminiscences:

(a) ANECDOTE OF GEORGE III.—"Traditions of his devout habits, his attendance on domestic worship, and his abhorrence of infidelity, lingered for years amongst the Windsor townspeople, and an aged servant in the household was wont to tell of his master's early rambles, when he would look in upon a bookseller whom he knew, and amuse himself with fresh publications he met with there, until one day he found on the counter a volume of Tom Paine's works, after which his Majesty never entered the shop again."

(b) LORD BEACONFIELD AND DEAN STANLEY.—"Not long ago, on a Sunday afternoon, the Earl of Beaconsfield met the

late Dean of Westminster within the abbey precincts, and expressed his desire to witness the service which had just commenced. The Dean who occasionally, instead of occupying his stall, mingled with the congregation, to witness the effect produced by the service, was on the point of entering the north door. He and the visitor, without being recognised, pressed through the crowd and approached the pulpit near enough to hear the preacher. When they came out, the earl expressed his astonishment at seeing such a multitude in the choir and transepts, at the attention they paid to the discourse, and at the becoming manner in which the prayers were read, and the psalms and anthems chanted, in contrast with the miserable attendance and the slovenly worship which he had seen there half a century before."

(c) THE HOME OF THE STANLEYS.—"It is worthy of notice how remains of Bishop Stanley linger in the parish he so much loved. On one I had a proof a few months since, while visiting the delightful scene of Stanley Lodge, with its two and three golden shades of green, rough and projecting rocks, and innumerable firs, glories, bays and bushes, with paths traversing the whole, and introducing us to deep and sequestered glades that in autumn are covered with ferns. I was permitted to drive through the park with its large lake, known as Radnor Mere; and in the avenues and bosky dells could picture the dignified rector, with quick, light step, taking his daily walks to and fro amidst the homes of his parishioners. The rectory is preserved with reverent care, and appears much as he left it; the birdcages which hung in the verandah are gone, but the verandah itself, with its climbing plants, remains the same as it was fifty years ago. The interior is scarcely altered. The rooms retain a look of antique but elegant simplicity, the staircase is still bordered from bottom to top with little pictures of his favourite birds; and the chamber can be identified where Arthur Peabody, his world-known son, first saw the light, another where as a boy he used to sleep and to make his study. The garden and grounds are sacredly preserved in their former state, and the church and churchyard contain shrines resorted to by an increased number of pilgrims."

(d) A PERSONAL REMINISCENCE.—"I remember as a student visiting Saffron-hill on a Sunday afternoon, to talk to outcasts who lived in back slums of that wretched neighbourhood. Standing on a doorstep, one gathered together a few ragged creatures, who crept out of their cavern-like abodes to listen to what seemed to them singularly strange. There were many interruptions, while here or there a face would be seen looking out of a window with some little interest. Also some fellow-students would accompany me to an upper room in a back-yard where we held a Service and made use of the Church prayers; but disturbances which took place were very distressing, and reminded us of Paul's words, 'Ye come together not for the better but for the worse.' Open-air preaching was an old institution; but efforts of the kind now mentioned seemed to those whom we sought to benefit very unaccountable, because very novel. It was a long time before Christians thought of taking the Gospel into the streets and lanes of the city, and knocking at the door to invite starving souls to eat the bread of life."

(e) ARCHDEACON SINCLAIR.—"Son and biographer of the famous Sir John Sinclair, and connected with noble Scotch families, he had seen much of the world, had conversed with distinguished men of all sorts, and had enjoyed access to private

literary treasures, amongst them the MSS. of David Hume. He was full of information and anecdote, which he loved to dispense in racy Scotch dialect, talking of an ancestress who helped to conceal the Pretender in 1745, and of the great historian and essayist just named, who, as could be gathered from unpublished documents, was not so satisfied in practice and feeling as he was in theory."

The worthy Archdeacon, we might add, had a regular cycle of well-known stories, through which he worked regularly, to the delight and edification of different friends.

Our readers will find in this volume a great deal of valuable information about various religious bodies brought together from many sources into a convenient form. Dr STOUGHTON takes up Plymouth Brethrenism, and shows the ever-narrowing and restricted tendency of it, which he contrasts with schemes of union, notably with the Evangelical Alliance. He does not discuss—as, indeed, could hardly be expected of him—any terms of an Eirenicon between the Greek, Latin and Anglican Churches. There are good chapters on Quakerism and Moravianism, Swedenborgianism or the New Jerusalem Church, on the "Catholic and Apostolic Church," which he speaks of as the "Torrington-square" Church, instead of "Gordon-square," which we believe is the more correct form. Dr STOUGHTON's personal reminiscences of Irving are graphic and interesting, but the members of the Gordon-square Church will not call themselves Irvingites, or think, with Dr STOUGHTON, that Irving was their founder. Mr Froude's volumes on the Carlyles have once more brought Irving greatly before the public. Dr STOUGHTON, speaking of the services in Hatton-gardens, says:

"I remember seeing him, with a child in his arms, come one Sunday morning, as gentle as he was majestic, above six-feet, broad-shouldered, with a face which, as Walter Scott said, resembled that of our Saviour in Italian pictures. . . . I once paid him a visit, he was sitting by the hearthside, rather unwell, wrapped in a large blue cloak, his eyes, notwithstanding an obliquity of vision, shining like live coals, and penetrating one's soul with a feeling of reverence. He was the same out of the pulpit as in it, not given to small talk but discoursing on high themes. On this occasion his subject was the Sacrament of Baptism, to which he attached a high importance. He spoke like an old prophet, and at the close of the conversation he slowly rose from his chair, till his head seemed as if it would touch the ceiling, when, waving to a nursemaid in the room to hush a child, he lifted one hand to heaven, and then placed the other hand on my head, and offered an intercession which I shall never forget as long as I live."

Our readers will not fail to derive much gratification from the perusal of Dr STOUGHTON's volumes. With his energy and studiousness, we fully expect to meet him yet again in "fresh woods and pastures new."

The Uncanonical and Apocryphal Scriptures.

THE UNCANONICAL AND APOCRYPHAL SCRIPTURES. Being the Additions to the Old Testament Canon which were included in the Ancient Greek and Latin Versions. The English Text of the Authorised Version, together with the Additional Matter found in the Vulgate and other Ancient Versions. Introductions to the several Books and Fragments, Marginal Notes and References, and a General Introduction to the Apocrypha. By the Rev. W. R. CHURTON, B.D. London: Whitaker. 1884.

The long neglect in which the study of the Apocrypha has continued in England, due as it is to the prejudice of the most unlettered school amongst the clergy, is little creditable to English scholarship, and has helped to foster misconception of that steady development of doctrine amongst the Jews of the post-exilic period which prepared the way for the proclamation of the Gospel. Mr. W. J. Deane's useful edition of the 'Book of Wisdom' is one sign that we are on the eve of a change in this respect, and we welcome Canon CHURTON's volume as another, and in some respects a more notable one. This is all the more desirable since the adoption of the New Lectionary, whereby the quantity of the Apocrypha read publicly in church has been diminished from one hundred and four chapters to about sixteen, reckoning portions of chapters roughly as halves. Necessarily, though none of these lessons were or are read on Sundays, so that the bulk of church-goers has been unaffected by the change, there is less likelihood of those persons who attend daily service, or are in the habit of reading the daily psalms and lessons privately, having their attention directed to the Apocrypha; and when college chapels are taken into account, it can readily be seen how that must needs operate. We are ourselves of opinion that a mistake was made in this respect, and that, even if such portions as the History of Susanna and Bel and the Dragon were retrenched, it would have been most desirable to have given at least copious extracts from the Books of Maccabees, as teaching lessons of patriotism and religious zeal which can never lose their point and instructiveness. Meanwhile, and till the Lectionary is judiciously revised, all external helps to a just appreciation of the true character and value of the Apocrypha are to be welcomed, and we assign a high place in that category to the work before us. The title-page is so unusually copious in its details as to make analysis of the contents superfluous, and we may therefore proceed at once to furnish our readers with a sketch of the method employed by the editor. The Introduction, then, consists of eight sections, each dealing with separate problems connected with the subject-matter of the main work. First is a brief dissertation on the various meanings attached to the word "Apocrypha" itself, of which that which approves itself most to Mr CHURTON is that class of composition wherein the author

adopts some disguise, either of his own personality, or of the events and characters in his narrative—a definition which, however, does not cover the Books of Ecclesiasticus and 1 Maccabees, which Mr CHURTON reminds us are therefore not properly termed Apocryphal, their true designation being Ecclesiastical, an adjective denoting honourable reception and use, though less than “canonical” implies. Next is a discussion of the position of the Apocrypha in the Jewish Church, and here we are warned that, while the origin of much of the Apocrypha in Egypt seems certain, there is no adequate proof of the existence of an extra-Palestinian canon which gave any formal sanction or recognition to these books. Section the third is on the position of the Apocrypha in the early Christian Church, showing, on the whole, indecision as to its rank and value, a natural result of the conditions. Then the controversies of the sixteenth century touching the Apocryphal books are considered, as also those of a later time; and notably that action of the Bible Society which did so much towards discouraging the circulation, and therefore the study of them. Some recent testimonies to the value of the Apocrypha form the topic of another section, and the names adduced include those of Hooker, Wake, Bunyan, Baxter, Cecil, Bishop Christopher Wordsworth, Macarius, Rector of the Ecclesiastical Academy of St. Petersburg, and the French Protestant divine, Le Blanc. [Another section is devoted to discussing some chief features of the Apocrypha, and its relation to other Jewish Apocryphal writings, such as the Book of Enoch, the Apocalypse of Baruch, and the Ascension of Isaiah. And the last section gives a few words on the text and versions, which might wisely have been expanded. The main body of the work then follows, and care has been taken to note every deviation of the Vulgate and Syriac from the Septuagint text which is the original of the Authorised Version; while, as promised, a separate introduction is prefixed to the several books, very short in all cases, but pithy, and to the purpose. We note, too, that the Third and Fourth Books of Maccabees, though not part of the Authorised Version, are given, and an index of passages in the Canonical Scriptures quoted or paraphrased in the Apocrypha, so that the reader gets even more than the copious title-page promises him. The execution throughout reflects credit on the editor's carefulness and scholarship, and the volume will, we hope, come rapidly into use in our theological colleges, as well as in the Oxford and Cambridge honour-schools of divinity, as a text-book. The position of the Old Testament Apocrypha is so entirely different from that of the Apocryphal New Testament, [whether Gospels, Acts, Epistles, or Apocalypses, that neglect of it is a grave mistake, and we once more thank Canon CHURTON for his timely effort to abate or remove it.

M. Réville on the Religions of Mexico and Peru.

LECTURES ON THE ORIGIN AND GROWTH OF RELIGION, as Illustrated by the Native Religions of Mexico and Peru. By ALBERT RÉVILLE, D.D., Professor of the Science of Religions at the Collège de France. (The Hibbert Lectures for 1884.) Translated by PHILIP H. WICKSTEED, M.A. London: Williams and Norgate. 1884.

These lectures resolve themselves into two parts. The first three relate to Mexico, the last three to Peru; but they are dominated by a single idea, on which M. RÉVILLE insists repeatedly—the idea that religion is of natural origin and growth, like language, writing, the use of metals, and civilisation generally. It is a branch of civilisation, a form through which it passes till it reaches its maturity, when it ceases to be useful. In origin it is human, and its development is subject to law. It springs from animism, passes through fetishism, then becomes polytheism, lastly monotheism. Religion and ethics are at first wholly disconnected, only in a modern stage do they move hand in hand.

The religions of Mexico and Peru are full of analogies with those of the Old World; even their mythologies run on the same lines. The observation of this led to the supposition that they were borrowed. M. RÉVILLE shows that this is unfounded:

“The processes of the human spirit are absolutely identical in the two continents. In both alike it is the phenomena of nature, regarded as animated and conscious, that make and stimulate the religious sentiment, and become the objects of the adoration of man. At the same time, and in virtue of the same process of internal logic, these personified beings come to be regarded more and more as possessed of a nature superior in power indeed, but in all other respects closely conforming to that of man. If nature-worship, with the animism that it engenders, shapes the first law to which nascent religion submits in the human race, anthropomorphism furnishes the second, disengaging itself ever more and more completely from the zoomorphism which generally serves as an intermediary. This is so everywhere. And thus we may safely leave to ethnologists the task of deciding whether the whole human race descends from one original couple, or from many; for spiritually speaking, humanity in any case is one. It is the same spirit that animates it, and is developed in it; and this, the incontestable unity of our race, is likewise the only unity we need care to insist on.”

Even the cross is found as a sacred symbol in Mexico and Central America. When the Spaniards invaded Yucatan they were surprised to find the cross surmounting the temple of the god of the wind. The cross is found sculptured on an altar in the temple of Palenque. Above the cross is figured a bird perched, much as we see the cock of St. Peter represented on wayside crosses abroad. The same cross is represented on old Azteck MSS., as in the Dresden Codex, and are figured by Klemm in his *Kulturgeschichte*, where a bleeding form is represented on the cross. In the State of Oaxaca, the Spaniards found wooden crosses erected as sacred symbols,

while marble crosses were found by them in the island of Ulloa. Another sculptured in the depths of a sacred cave. In Peru, also, the Incas honoured a cross made out of a small piece of jasper; it was an emblem belonging to a former civilisation. In the Mexican tongue the cross bore the significant name of "Tree of our Life," or "Tree of our Flesh." But we cannot admit that these crosses point to Christian missionaries having worked among the primitive inhabitants of America, notwithstanding the legends of St. Brendan, of Madoc, and some obscure Icelandic narratives of expeditions to the New World:

M. REVILLE, following Mr Brinton, supposes the cross to have been merely a symbol of the points of the compass. "The arms of the cross," says Mr Brinton, "were designed to point to the cardinal points, and to represent the four winds, the rain-bringers." To confirm this explanation Mr Brinton refers to the simple ceremonies of less cultivated tribes, and so makes the meaning of the Mexican cross transparent.

The rain-makers among the native Indians scratch a cross on the ground, and place gifts at the junction of the arms to propitiate the Great Spirit. Others place four long logs crosswise, and light a fire at the point of junction. "The cross," says the author last referred to, "never had any other meaning in America, and if, as has been said, the tombs of the Mexicans were cruciform, it was, perhaps, with reference to a resurrection and a future life as portrayed under this symbol, indicating that the buried body would rise by the action of the four spirits of the world, as the buried seed takes on a new existence when watered by the vernal shower. It frequently occurs in the ancient Egyptian writings, where it is interpreted *Life*; doubtless, could we trace the hieroglyph to its source, it would likewise prove to be derived from the four winds."—('The Myths of the New World.' By D. G. Brinton, M.D. New York: Leypoldt and Holt. 1868. Page 97.)

M. REVILLE again and again draws out analogies between the mythologies of Mexico and Peru and facts of the Gospel. He does so at the same time that he insists on all myth being of human growth subject to law, and, though he does not openly say as much, he leads the reader to conclude that he couples the Incarnation, the Passion, and the Resurrection with the myths of other religions: they have their analogues everywhere, and therefore are all myths together.

No doubt that the Gospel story has its analogies with the processes of nature. The sun is born in the east, dies, and rises glorious again. The year is young in spring, is stricken with death in autumn, is buried in winter, and comes to its resurrection in spring again. This is the history of the plant-world. When the sun was anthropomorphised as Thaumaz or Orizima, the myth grew up that he was born in the east, died a cruel death in the west, and rose again. When vegetation or a single plant was individualised and given a divine anthropomorphic form and mythic history, it followed the same course. The plant Soma or Homa was crushed, a spirituous liquor distilled

from it, which was thrown on the sacrificial fire, and flashed up in lambent flame: as mythicised this became the martyrdom of the god Homa, in a mortar, his ascension into heaven, and his giving of his blood to men as a draught instilling new life. Of course these myths resemble the sacred story, but it does not follow that the sacred story is also a myth. Kepler said, beautifully, "The Universe is a harmonious whole, the soul of which is God; numbers, figures, the stars, all nature, indeed, are in unison with the mysteries of religion." It cannot be otherwise if the God of creation, the God who made man's mind, is one with the God of Christianity. There must be a resemblance in the processes of nature, the processes of mental evolution, and the scheme of salvation. The Great Creator, who made man, gave him a mind so constituted as to lead him towards Christianity, so that his myths might all help him to the Truth. A striking illustration of this is seen in the great Gosforth cross in Cumberland, on which are represented Scandinavian myths utilised to teach Christian truths. Loki, the fire-god, is figured bound and restrained by an eight-linked chain of the Paternoster. Christ, as Vidar, is wrenching open the jaws of Fenrir, the all-devouring wolf, that is Death.

To the Norseman, Baldur the Beautiful, slain by Loki, but promising to return in glory, the one bright, beautiful pure character of the Norse mythology, helped the Scandinavians to embrace Christianity. Indra, the conqueror of the great serpent, no doubt forms a link by which the Hindoo can be led to the Victor over Death and Hell, and certainly the cross and the myth of the merciful light and life-giving Quetzalcoatl prepared the Mexican to receive the missionaries of the Crucified.

Successful Preachers.

SUCCESSFUL PREACHERS. By the Rev. GEORGE J. DAVIES, Rector of Eldon, &c. London: George Bell and Sons. Pp. 491. 1884.

This book consists of twenty sketches of preachers, to whom in some especial sense the above adjective may apply. Of these, twelve papers have already appeared in the pages of the *Guardian*. The author very properly confines himself to preachers who are no longer numbered among the living. He gives specimens of pulpit orators of all schools, and extends his survey so far as to reach to Guthrie and Chalmers and to our Trans-Atlantic brethren. Amongst the sketches will be found brief records of Wilberforce, Melvill, Archer Butler, Augustus and Julius Hare, Charles Bradley, Hook, Blunt, Robertson, Kingsley, Pusey, &c. Mr DAVIES has evidently spent much time and labour on homiletic literature, and has an agreeable way of putting the treasures which he has collected to the service of others. The witty divine who lent a sermon to a brother in need, who preached it without effect and then returned it deploring its failure, said—"I lent you my fiddle, I wish I could have lent you the bow to play it with." Mr

DAVIES has done his best to provide us with both. He not only gives samples of sermons, but suggestions as to the elements of power which different preachers possessed and displayed.

It is a sad reflection with which the chapter on Bishop Wilberforce opens; how soon the voices of the dead are forgotten!

"Already one decade has passed away since Samuel Wilberforce's death, and amongst many elder men who recollect him, one finds a sprinkling of younger spirits who never sat 'under the wand of the magician.' How soon do the greatest memories and names fade away, when they have been inscribed on the sepulchral marble! How little is known of Sir William Fellet's silver tones and bewitching manner! The wild, but fervid eloquence of Edward Irving can only be gathered up in an imperfect manner from a few anecdotes and a volume of sermons '*On the latter days!*' The fame of Sheridan and Burke only hangs on a reminiscence! How little will be known soon of the voice and manner of the great pastor, Walter F. Hook."

There are many interesting stories and anecdotes which are brought together in this book, which display on the part of the author a considerable amount of reading and, if we mistake not, the advantages of that valuable assistance to the memory—the common-place book. It is said of the present Bishop of Ripon that he has such an excellent memory that he never needs to make a memorandum. But ordinarily we advise every clergyman to follow Captain Cuttle's profound advice. There is one story about the late Bishop of Winchester which shows his marvellous faculty of repartee, and his well-known dislike to losing from his diocese men of power:

"Bishop Wilberforce, when in the Oxford Sea, had lost a clergyman whom he wished to retain in his diocese, by his being offered a living in Surrey. The Bishop said, 'Oh, don't leave civilisation as we have it, for barbarism as they have it in Surrey.' When S. Wilberforce came to the Winchester See, he met this clergyman at a nobleman's dinner-table in Surrey, and the host chaffed the Bishop about it, and asked him if he considered Surrey still a barbarous place, to which he said,—"Yes, and the barbarous people showed us no little kindness."

There is naturally a bygone tone about much of the volume. We think some preachers, who gained celebrity in their generation, would shine with a subdued lustre when pulpit oratory is less uncommon. It would be invidious to mention names. Some of those clergy whom Mr DAVIES delights to honour have done good service in supplying sermons, which in their day the younger clergy utilised. As in Italy there is a proverb about Bordonì, so in England there have been sermons which at one time were too well known not to recall the name of their author. Thus, when Blencowe's sermons first came out, there were three thousand copies sold; but now, we believe, only the first volume is in print. The growth in theological science and in the practice of rhetoric has been so great since the Oxford Movement, which was only a decade old when good Edward Blencowe died, that some preachers and publications which once delighted have well-nigh lost

their charm. Mr Baring-Gould's 'Village Preaching' now supplies a need which once Blencowe and Cooper met. "Don't spend your money on Blencowe's three volumes" was the advice given by a Rector to a new curate, "as my two last curates were very fond of them, and I do not dislike them altogether myself."

The fact is, in these days of movement, sermons—unless they are theological dissertations—soon become antiquated. The preacher, as the Archbishop of York has just reminded us, needs to move with the times, and to be *au courant* with what is passing around him. This is especially the case in towns, but there are few villages which do not pick up some of the ideas which are in the air, and which are circulated where, perhaps, we should least expect to find them.

We cannot share in Mr DAVIES' estimate of Dean Stanley. Differences may be too deep to be plastered over by the late Dean of Westminster's "concorda." We are (as much as he was) enemies of narrow-mindedness and intolérance, but in one sense Dean Stanley was himself narrow-minded—his vista did not take in the supernatural. Nor again is Mr DAVIES' sketch of "Professor Pusey," as he terms him, very discerning or appreciative. There are some redeeming touches in it which may not be overlooked; one, that Pusey's "steady championship" of Sisterhoods has contributed to establish "the usefulness of woman's work in the Church, which has now passed out of the regions of controversy into that of practical Christianity;" another, that the teaching on the Holy Eucharist contained in the sermon "for which Dr Pusey was suspended has been more than authorized by the Bennett Judgment."

Mr DAVIES' concluding chapter on "Successful Preachers in the American Church," in which he acknowledges his obligation to the article which appeared in our columns on the subject in the beginning of last year from the pen of Canon Knox-Little, will be read with especial interest at the present time. There are names, however, "conspicuous for their absence," among which we may mention Milo Mahan, William Augustus Muhlenberg, and Dr Ewer, who were all remarkable in various ways, two as preachers, but of which we cannot light upon any account in these pages. Mr DAVIES' 'Successful Preachers' is a book worth reading, and contains besides historic matter many useful hints from which preachers may derive profit.

The Church Handy Dictionary.

THE CHURCH HANDY DICTIONARY. Dedicated by permission to the Right Rev. the Lord Bishop of Lincoln. London: Skeffington and Son, 163 Piccadilly. 1884. Pp. 107.

This pretty little volume is not full enough for the learned scholar, nor can it be *original* from the circumstances. But it has two qualities which ought to make it go far and last long: it is *brief* to a degree one could

hardly have supposed possible in a really comprehensive work, and which shows great skill in compression; and secondly, it is so *accurate* that it can hardly fail to obtain great authority as a work of reference. The attempt to epitomise the chief subjects included under Church doctrine and ecclesiology generally is one of very great difficulty, and has here been performed with an industry (though considerations of size have of course obliged many things to be left out) which has overlooked, as far as we can see, nothing essential, and with an exactness of statement which is worthy of the highest praise. We quite anticipate that it will soon run into another edition, and then various little points which we will mention here may be attended to, to the further improvement of a very useful and valuable little book.

In the paragraph on "Altar Cloths" the modern Roman sequence of colours is given, without a hint that there is an alternative one, viz., the Sarum sequence. Some consider the alternative Red and White of Sarum far more significant and suitable for Church use than, e.g., the Green of modern times. But the Roman sequence is generally followed in preference to an archaic use, the prevalence of which as to colour it is not easy to prove.

The definition of "*corporal*" in "Altar Linen" is not clear. *Corporalia* were any of the coverings used about the Sacred Elements, over or under. "Palla, quæ Sacrificium contegitur in altari" is Du Cange's own definition, whereas Alcuin describes it as that "*Cui superponitur Dominicum corpus*." We imagine that originally the corners of the cloth were taken up so as to wrap round the chalice; and that it is a traditional relic of this practice, by which the right-hand corner of the corporal is sometimes turned over the paten after consecration; but that this proving inconvenient for various reasons, two came to be used. These "*corporalia*" were to be made "*de purissimo et nitidissimo panno*," and to be carefully refolded after use and put away in a clean box or linen satchel, "*in capsulis mundis vel lineis sacculis diligenter complicata reponi*." This, however, is by the way. There is an admirably terse and even almost humorous article on "Evolution," which will do good service to many readers; and though terse, it is long enough to be really serviceable. Many of the articles are skeletons, and want padding with the sound flesh of some more facts. "Heresy," again, is defined as "an adoption and obstinate holding of a doctrine not taught by the Catholic Church." But this does *not* constitute formal heresy; which is the obstinate holding and teaching of any doctrine *formally condemned* by the Catholic Church. A very wide difference; for there are many doctrines not taught as *de fide* by the Church, which yet are not heretical; or are even pious opinions.

"Miracle" is good; but it would have been well to explain for *what reason* Sir E. Beckett's 'Review of Hume and Huxley' is referred to: i.e., as a disproof of certain specious arguments adduced by those writers against the

a priori possibility of a miracle taking place. If a reader thus referred to that brilliant little *brochure* were to go to it for a statement on the general question, or an account of the true doctrine of miracles, he would simply be disappointed.

The quotation from the Homily on "Real Presence" seems not to be *ad rem* to the precise doctrine which is the subject of the article; and as this consists of *merely* the quotation and nothing more, a reader may possibly complain that the doctrine is evaded rather than treated.

We make all these observations because it strikes us that the work, good as it is at present, may become by recasting and additions much better in future editions; and, as we have said, be held as a permanently valuable book of reference.

NOTICES

TO THE LIGHT THROUGH THE CROSS. Expositions of the Fifty-third Chapter of Isaiah, and of other Scriptures Bearing on the Sufferings of CHRIST and the Glory that should Follow. By CLEMENT CLEMENCE, B.A., D.D. London: R. D. Dickinson, Farringdon-street. 1884. Pp. 308.

We cannot think the title of this work a happy one. We have no doubt indeed as to what the reverend author probably intended to express by it; but as it stands it does not convey a complete thought, nor is it plain English.

The work is far better than its title. The "Expositions" are carefully and ably thought out in a reverent spirit, with adequate knowledge, and with due use of the helps afforded by modern scientific theology; and we do not hesitate to say that our readers will find the volume most valuable and suggestive.

Here, for example, a difficulty frequently felt is met with remarkable acuteness and success:

"HE took a 'servant's form.' Only He could take it, we have no reason to think it possible for any order of created beings to exist in this twofold capacity. They cannot come into another sphere, nor stoop to a lower rank in the scale of being, and combine it with their own. They could not if they would. Would they even if they could? Should any maintain the impossibility of the Unconditioned One thus conditioning Himself, they would thereby imply that the Unconditioned One was already conditioned, and would thus make the argument self-destructive. If anything were wanting to convince us of the Absolute Deity of the Son of God, it would be found here—in His TAKING a servant's form. None but God could do that."—(Page 178.)

In his remarks about the error into which Edward Irving fell (p. 182), he apparently fails to distinguish with sufficient clearness between *physical infirmity* and *moral imperfection*. And this was, we imagine, the very same track of thought that Irving followed. This, again, is one of the somewhat striking illustrations with which the book abounds:

"The thought struck us: perhaps we may never meet this little girl [of seven years] again, till we meet at the judgment seat of Christ. We should like to drop a little seed into her heart. And we asked her to repeat after us: 'I love Jesus because Jesus loves me.' And this she did several times. Thus did we try to give her her early theology and religion in one lesson. 'Jesus loves me,' there is the theology. 'I love Jesus,' there is the religion. May they thus be blended in the hearts and lives of our readers!"—(Page 307.)

LIKE CHRIST: Thoughts on the Blessed Life of Conformity to the Son of God. A Sequel to 'Abide in CHRIST.' By ANDREW MURRAY. London: James Nisbet and Co., 21 Berners-street. 1884. Pp. 261.

The writer of this pious little book is here pursuing a subject which he treated very admirably some time ago, in a volume entitled 'Abide in CHRIST.' The favourable opinion which we then expressed we are glad to be able to repeat with increased emphasis. Though not apparently of our communion, the author has written with such loving unction and spiritual insight that we feel sure his pages may be read with comfort and edification by all. It is an illustration of the catholicity of spirit with which he writes that he has quoted repeatedly and largely from the great work of Thomas à Kempis. We can quite recommend 'Like CHRIST' as valuable for devotional reading at any time. There are in its pages many truths clearly and felicitously expressed, so as to cling to the memory. Here, for example:

"Men have such strong faith in the power of sin, and so little faith in the power of grace, that they at once dismiss the thought of our being expected to be just as loving, and just as forgiving, and just as devoted to the Father's glory as Jesus was, as an ideal far beyond our reach."—(Page 261.)

NORTHUMBRIAN SAINTS; or, Chapters from the Early History of the English Church. By the Rev. EDGAR C. S. GIBSON. London. S.P.C.K. 1884.

This book is intended, we presume, for those who are not scholars, and to such it will be useful. It throws no new light on the early ecclesiastical history of Northumbria. The title is inaccurate. The Northumbrian Church was not the English Church at all, it was Keltic, founded by S. Aidan from Iona, and saturated with Keltic traditions. It was no more English than the Northumbrian people were Angles. This little book is simply Bede told in modern English. Mr Gibson seems to have gone no further. S. Hilda is most inadequately treated. Not a word about her influence over kings and bishops, of the part she played in the Council of Whitby. Mr Gibson should look at M. de Montalembert's 'Monks of the West,' for studies full of beauty of S. Aidan, S. Cuthbert, S. Oswald, and Bede. We have no love for S. Wilfrid, a hard, bad-tempered, and insolent man, who forced Roman rites on the recalcitrant Northumbrian Church. Why has not Mr Gibson given a memoir of S. Godrick of Finchale, after the delightful notice of him by Mr Kingsley in 'The Hermits'?

A VOICE FROM THE DIM MILLIONS. Edited by C. DESPARD. London: Griffith and Farran. Pp. 128.

This is a heart-rending story. Like the "Bitter Cry," and the "Hopeful Cry," it reveals to us the sufferings of the poor in our great metropolia. Its interest is heightened by the fact that it contains the real history of a working-woman, who, through misfortune, was brought to a state of destitution. She fell at last into the hands of the "sweaters." What this unattractive term means may be gathered from the fact that fourpence-halfpenny each was all that was paid by them for making an ulster, the cotton being paid for out of that sum, and twopence-halfpenny a piece for "slop shirts." In this touching history the heroism as well as the suffering of the trodden-down poor, is graphically depicted. The secret of much misery is given in a few words at page 107, when, on

complaining that the money was fourpence short, the man said, "If you don't like it you can leave it. There are dozens of women will be glad of the work." There is a frontispiece by F. Barnard in which despair is written in every feature of the woman's haggard face as she gazes from the bridge at midnight, in the acme of her frenzied state of woe:

"Gradually it came to me that the water had to do with my longing. Some one down there, in the shadow of the arches, was calling me,—some one who would tell me all I wished to know. I stopped again. How could I reach the water? From the bridge it would be a long leap; but there seemed no other way. Strange as it will seem to those who read my story, I can say deliberately, having perfect recollection of everything, that I had no thought of Death nor fear of danger. The water was calling me. Down there, under the deep shadows, in the stillness and the silence, there was some one who could speak to me, who would tell me what I was, whence I had come, and whither I was going. This was all I felt."

"At last the voice became too urgent to be resisted. I stopped in a recess upon the bridge. There was a seat here which would make a step to the top of the parapet. As I paused—"

The point of desperation was also that of deliverance. It is said that truth is stranger than fiction, and certainly this history corroborates the statement. If a little "touched up," the substance, we are assured, is true. The object of the publication is to stir up the benevolent to set on foot some plans for ameliorating the condition of those who are oppressed and crushed by a poverty for which they are not to blame. Associations on the co-operative system, it is thought, managed by ladies of position and intelligence, such as have been already started, but which need to be much more numerous, are the best means of grappling with "the evils of the sweating system." The 'Voice from the Dim Millions' will, we trust, awaken a fresh interest in the well-being of working women in our large cities. We have seldom read such a thrilling story. Alas, that it should be true!

PRAYERS ON SCRIPTURE READINGS. By the Rev. J. D. KNOWLES, M.A., Vicar of Glossop. London: W. Skeffington and Son. Pp. 290. 1884.

The object of this book is to supply prayers which shall expand and apply the teaching contained in the 'Scripture Readings.' The arrangement of the book is as follows: It is divided into six parts. First, there is a passage of Holy Scripture, usually a part of the Gospel or Epistle, appointed for every Sunday in the year. Then the same arrangement is pursued in providing for Holy Days and Holy Week. The third, fourth, and fifth parts contain prayers severally on "The Discourses of Our Lord," "The Parables," and "The Miracles." The sixth part is somewhat of a more practical nature, and supplies "Lessons" from the Epistles; whilst in the Appendix, "Rogation Days" and "Ember" seasons have, together with some special occasions, such as Harvest Thanksgivings, &c., appropriate prayers and readings allotted to them. Mr Knowles' intention is the exact opposite of that of the Western Church in the construction of those: "gems of devotion"—the Collects. The Collect condenses; 'Prayers on Scripture Readings' expands. The work is chiefly intended as an aid to Family Devotion, and as such—to those who do not use 'the Hours,' which to our mind is the best for that purpose—it will be found useful. We can recommend 'Prayers on Scripture Readings' more decidedly as a help to the clergyman in Pastoral Visitation,

In cases of long sickness, when the Priest calls at intervals, it is well to use devotions which will remind the sufferer of the Church's seasons, and to vary the prayers. Forms with responses and terse collects do not seem to meet the need in many cases. The prayers in this book are less than a page long, and strike the mean between wearisome wordiness and crisp brevity. We desiderate here and there a little clearer sacramental teaching. Thus, in the Prayer on "The Life of the Regenerate," the Sacrament of Baptism is not mentioned; and in the "Discourse" on "Christ the Bread of Life," the Holy Eucharist is not expressly named. On the other hand, every prayer has the ring of fervent faith and genuine piety about it. The author does not betray any deep acquaintance with the old offices of the Church. The prayers appear to be the outpouring of his own personal devotion and earnest desire to communicate to others the glow of his own soul. The book is supplied with full indices to the subject, so that a selection may be easily made according to individual needs. There must be many parochial clergymen, and some heads of families, to whom Mr Knowles' "humble attempt to supply a want" will not be unacceptable.

THE POETICAL WORKS OF FRANCES RIDLEY HAVERGAL.
London: Nisbet.

This lady's many poems have been collected in two handsome volumes. The deep devotion and saintly temper of her mind found expression in verses which her gift of music always rendered flowing and harmonious. There is something remarkably spontaneous about them which constantly reminds us that she always felt and acknowledged that they were a free gift from above, almost an inspiration.

When a hymn was wanted for some Swiss peasant girls at a Bible reading, she said that she knew the Master could as readily give her the French as the English, and the simple verses called "*Seulement pour Toi*," were thus produced.

A great number of her hymns were written to music, and we feel throughout her poems that metre and cadence are unerring. Their higher merits are in the tender, loving, rejoicing spirit that runs through them all. There are tokens of sorrow, sickness, separation, of course, but throughout all

"The heart that trusts for ever sings,
And feels as light as it had wings."

Melancholy, depression, fear, seem to have no place in her utterances, and, as we know, her sweet spirit corresponded with her poetry; it was the genuine outpouring of love, and, therefore, has a specially cheering effect. Perhaps one of the most beautiful was that called "Evelyn," written as a relief to her feelings while waiting for the tidings of the death of a favourite young niece, who was lying in a hopeless state at a distance. We subjoin a few of the lines:

"Father, I have said Amen,
Said it often, now again.
Father, strengthen it and seal,
Let my weary spirit feel
I am very near to Thee,
For Thy hand is laid on me,
Though the shadows gather deep,
Thou canst calm, and aid and keep!"

Here and there we get verses thrown off in a lively mood, and some of these have a delightful ring. For instance, here is the beginning of a charming comment on Autobiography:

"Autobiography! So you say,
So do I not believe,
For no man or woman that lives to-day,
Be they as good or as bad as they may,
Ever would dare to leave,
In faintest pencil or boldest ink,
All they truly and really think,
What they have said, or what they have done,
What they have lived or what they have felt,
Under the stars or under the sun.
At the touch of a pen the dewdrops melt,
And the jewels are lost in the grass,
Though you count the blades as you pass.
At the touch of a pen the lightning is fixed,
An innocent streak on a broken cloud,
And the thunder that pealed so far and loud,
With musical echo is softly mixed."

THE MINISTER'S DIARY AND POCKET-BOOK. London:
Hodder and Stoughton.

With the exception of one more pretest against the insertion of some thirty-four pages of advertisements, which add most unnecessarily to the thickness of a work intended for the pocket, we have nothing but praise for this Diary; it is wonderfully useful and complete, and is capitally got up.

PAROCHIAL MISSIONS. By the Right Rev. ANTHONY W.
THOROLD, D.D., Lord Bishop of Rochester. London:
S. P. C. K. Pp. 51. 1864.

This little book, from the pen of the Bishop of Rochester, to which we are glad to call attention, will have a special value at this time, when we are on the eve of the London Mission. There was a time when Bishops were not foremost in furthering such movements. The Twelve Days' Mission in London was not organised by the episcopate, but had its origin, we believe, in the zeal and devotion of the late Rev. S. W. O'Neill, one of the Society of St. John the Evangelist, at Cowley. However, bishops have long since given their adhesion to the employment of special missions. As early as 1879, the Bishops of London, Winchester, and Rochester issued a letter, in which they recommended the holding of a simultaneous mission in the metropolis. Now, in the book before us, which is dedicated to the Archbishop of York, "himself a Mission Preacher," the Bishop of Rochester provides some useful hints on the "Object of Mission Services," "Preparation for the Mission," "Mission Service Arrangements," "The Mission Preacher," "The Parish Priest," &c.

We do not rate highly Dr Thorold's Synopsis of Mission Subjects. The subjects of the Addresses at Celebration should direct attention to some point of preparation or effect of the Eucharistic mystery. There is a danger the opposite of that against which the Bishop of Rochester warns Missioners, that of depending upon the results of preaching, without pouring in the oil and wine of the Sacraments. For a Mission to be successful every appliance must be laid under contribution. If a Mission be, and it is a good description—"a concentration of spiritual force upon one place for a short time"—the Sacraments, which are channels of grace, must be "a vital feature in Mission Work." We do not think a Mission calculated to do much good unless it leads to deep repentance and a fuller reception of the means of grace, any more than a lecture on pathology will benefit the sufferer without taking the medicine or observing dietary rules.

THE KINGDOM OF GOD BIBLICALLY AND HISTORICALLY CONSIDERED. The Tenth Series of the Cunningham Lectures. By JAMES S. CANDLISH, D.D., Professor of Theology, Free Church College, Glasgow. Edinburgh: T. and T. Clark. 1884. Pp. 448. (Price 10s. 6d.)

We have before noticed on various occasions the exceedingly able series of "Cunningham" Lectures, nor is this volume an unworthy successor of such preceding courses as Professor Bruce's "Humiliation of CHRIST," and Laidlaw's "Bible Doctrine of Man." But we specially welcome a volume of lectures on such a subject from a Scotch divine and strong advocate of Voluntarism, because we regard it as significant of the thoughts of men being occupied with that great matter which is the subject of the lectures, that is the nature of the Church, and the sort of *ratio vivendi* to be adopted between it and the State. The words "Kingdom of God," are used in these lectures, we should explain, in a different sense from that in which they are employed in the Holy Scripture, by the Fathers (as by S. Augustine "De Civitate Dei"), and by Christian antiquity generally. With all these the "Kingdom of God" invariably means the "Church of God." Dr CANDLISH, on the contrary, uses the phrase of set purpose, in the sense of the entire Providential government of God, moral and physical, and warns Churchmen emphatically to "recognise that the Kingdom of God is a wider object than the Christian Church or Religion, and for it they are to labour not as Churchmen, but as citizens along with their fellow-citizens, led not necessarily by those who are their true and fit leaders in religious concerns, but by those who have the gifts for leadership in other departments of social life" (p. 422). At first sight these words look like the Erastian theory, and as if the writer in place of subjecting the State to the Church, which has been the usual tendency of his countrymen, was aiming to secularise the Church, or merge it as a single department in the activities of the Christian State. We hardly think, however, that he can mean this, which would be portentous, indeed, as coming from a Minister of the Free Church, and indeed since, as Dr CANDLISH himself acknowledges, the Christian State of former ages has perished, because of modern political conditions, it would seem to be the simplest law of self-preservation which would lead Christian Churches to emphasise their individuality in order to preserve their distinctive life, rather than to permit it to fade into a colourless, inorganic, non-doctrinal sentiment, calling itself Christian. We have in these lectures, and especially in Lecture V., an able, historical, and dispassionate account of the working of the various theories of Church unity in earlier ages; a discussion which cannot, we think, have an influence other than good, though we must take exception to various views which Dr CANDLISH expresses. Thus, to say that "Cyprian does not identify the Church with the Kingdom of God. He still regards the Kingdom as future and heavenly," shows, Dr CANDLISH will allow us to say, an imperfect acquaintance with Catholic phraseology. The Church is the Kingdom of God *upon earth*, and the distinction between the two states of the Church as Militant and Triumphant is, if a defective, a very familiar one. Again, where he supposes himself to have arrived at a *reductio ad absurdum* in arguing "the holiness of the Church could be only an approximate quality unless it could be supposed that the Episcopal organisation had the power either of infallibly securing or magically

producing holiness in its members" (p. 246), it is the easiest and most obvious of replies that such a supposition has never at any time been made by any section of the Church; nor has it ever been held that "the holiness of the Church" has been other than "an approximate quality;" a fact which expositors have supposed to be foretold in the parable of "The Tares and the Wheat."

Again we can but be a little amused when Dr CANDLISH, after speaking of Church government in the time of S. Cyprian as being Episcopal, mildly remarks, "I think the advocates of Presbytery have made out that it was not a diocesan but a parochial Episcopacy, the Bishops, Priests, and Deacons corresponding to the minister, elders, and deacons of Presbyterian congregations" (p. 246).

But what would the shade of Bishop Cyprian, the author of that most uncompromising of treatises, "De Unitate Ecclesie," say to Dr CANDLISH thus making himself a Bishop *per saltum*?

BIBLICAL STUDIES. Pp. 486.

CHRIST AND CHRISTENDOM. Pp. 378, And

THEOLOGY AND LIFE. Pp. 486. By E. H. PLUMPTRE, D.D., Dean of Wells. London: Griffith and Farran.

These are reprints of three of Dr Plumptre's works, 'Biblical Studies' has for the most part appeared already in *Good Words* or the *Sunday Magazine*. 'CHRIST and CHRISTENDOM' was the subject of the Boyle Lectures for 1866, and published in the following year. 'Theology and Life' is a collection of sermons preached on special occasions, and dedicated to the late Archbishop when he was Bishop of London. Dean Plumptre writes in a thoughtful, scholarly, and reverent manner. He is an expositor rather than a theologian, and prefers what he describes as "the simple teaching of Scripture" to dogmatic truth, and the inferences drawn from it. The teaching of Scripture, however, cannot be so plain as it is sometimes stated to be, considering the variety of interpretations which the multitudinous sects have arrived at. But Dean Plumptre's learning renders his works worthy of perusal. We therefore call attention to this re-issue, which, in point of type and get-up, is all that can be desired.

TRUE NOBILITY OF CHARACTER, and other Sermons. By Rev. A. FURST, D.D. London: R. D. Dickinson, 89 Farringdon-street. 1884. Pp. 341.

It often puzzles us to divine for what supposed superior beauty or excellence sermons are committed to the press; and such an inquiry occurs to us with peculiar force in contemplation of such a volume as that before us. The author, whom we take to be a German or Alsatian pastor, is pious, earnest, and intelligent. His sermons deserve the praise of piety and orthodoxy, hardly that of genius or eloquence, or of any especial profundity of thought.

SICK-ROOM MEDITATIONS AND STUDIES; or, Alone With God. By the Rev. JOSEPH CROSS, D.D., LL.D. London: James Nisbet and Co., 21 Berners-street. 1884. Pp. 324. Price 5s.

This is a work which we can recommend to the clergy for use in the sick-room, as well as for devotional reading generally. A touching "Epistle Dedicatory" to the Bishop of Central New York describes the little book as having been written "during six months' of seclusion and suffering." It

is quite an exceptional instance for anything to be written under such circumstances which possesses real merit and usefulness to others than the sufferer himself; for the mind is mostly enfeebled as well as the body, and it is not at all the time for original composition. But we are disposed to think this is an exception. There is considerable beauty and spiritual depth in the meditations; but we cannot say much for the "poetry."

UP HIGH! Friendly Words to those Within and to those Without the Fold of CHRIST. By the Rev. GEORGE EVERARD, M.A., Vicar of Christ Church, Dover. London: James Nisbet and Co., 21 Berners-street. 1884. Pp. 220.

Mr Everard has been a very voluminous writer, so that his style is well known, and readers will understand exactly what to expect. This is a very adequate specimen of that style; "evangelical" in doctrine, nervous and forcible in style, and full of telling illustrations.

DRIFT LEAVES. By MARGARET SCOTT MACRITCHIE (Mrs Haycroft). London: James Nisbet and Co., 21 Berners-street. 1884. Pp. 125.

A small volume of charming poems with a very modest and unassuming title which seems to mark the true poet.

HEROES OF SCIENCE—MECHANICS. By T. C. LEWIS, M.A. S. P. C. K. 1884.

We have noticed in past numbers of the LITERARY CHURCHMAN the earlier books of this series on the Chemists and the Astronomers. This volume on Mechanics is the best of the series, not necessarily because better written than the others, but because the biographies are of more stirring interest. Such lives as those of Watt, Geo. Stephenson, and Arkwright must always thrill the reader with delight. The memoirs in the volume are, besides those mentioned, of Samuel Crompton, the inventor of the mule; Henry Maudslay, Joseph Clement, James Nasmyth, whose name is associated with the steam hammer; Sir Joseph Whitworth, of rifle celebrity; and Charles Babbage, the calculator. The lives are pleasantly written.

OUR INSECT ALLIES. By THEODORE WOOD. S. P. C. K. 1884.

A pretty book on one branch of Natural History. But where is the line to be drawn between our Insect Pests and our Insect Allies? The mosquito is certainly a pest; it is only the female, by the way, which has the poisonous tongue that causes such maddening irritation; but Mr Wood insists on it that the gnat is an ally. In its condition of larva it eats the pestilent particles in water. The burying-beetles are the scavengers of the soil. The water-beetles are the scavengers of the water. Even the blue-bottle and flesh-fly are useful scavengers that carry off corrupting animal matter. The common house-fly also has its use in destroying the microscopic germs of disease. Scarlet fever, small-pox, and measles would be far more prevalent were the seed of these disorders not consumed by the fly.

THE GREAT MUSICIANS. SCHUMANN. By J. A. FULLER MAITLAND. London: Sampson Low and Co.

Few tasks are more difficult to the biographer than that of writing the life of a great Artist, in such wise as to do equal justice to his personal character, his domestic relations, and

his genius; and, in selecting Schumann as his subject, Mr Fuller Maitland has undertaken a duty of more than ordinary gravity: for the time that has elapsed since Robert Schumann's death is so short that one cannot speak of his private life as one would of Mozart's, nor of his character as one would of Bach's. But Mr Fuller Maitland's pen is wielded by no "prentice hand;" and he has given us, within the limited space of 150 pages, a full account of Schumann's greatest works; illustrated his history by critical remarks, always intelligent, and based upon deep and careful study; and told us quite as much of the private life of his hero as the outer world has any right to demand, and that with a reverent delicacy which, we may be sure, has afforded deep gratification to the lady who still bears the great composer's name, and whose artistic spirit has taught the world the true interpretation of her husband's works.

Robert Schumann's life was not an eventful one. He was neither fêted by Princes nor idolised by his brother Artists. But he was beloved by all who knew him; and, notwithstanding his passionate devotion to Art, had still room left in his heart for intense family affection. And, so remarkable was the effect exercised upon his Art-life by the last-named characteristic that, had he not shared every thought with the devoted partner of his existence, we should not have known how to interpret his Chamber Music at all; for Schumann's style is pre-eminently an original one, and the terrible disaster which disabled his right hand prevented him from playing any of his pieces in public. The history of this misfortune is fully narrated in the volume before us; as is that of many other events of less sorrowful interest.

Still more interesting to the Art-student than even these welcome details is Mr Fuller Maitland's just and healthy criticism. Chapters V. and VI. are extremely valuable in this respect, treating with systematic regularity the songs, the concerted and orchestral music, and the choral and dramatic works which have added so much to their author's fame. And this leads us to a very painful section of the work—a chapter which it is impossible to read without indignation, though we could less afford to dispense with it than with any other portion of the book.

No man of genius was ever more shamefully ill-treated by the critics of his time than Robert Schumann. With the forbearance of a Christian gentleman, Mr Fuller Maitland, though compelled to quote some of the most virulent attacks, refrains from mentioning the names of their authors; and, indeed, we may easily imagine, that, now that a place is universally accorded to Schumann among the greatest composers of the age, those who spoke most bitterly against him during his lifetime would scarcely like their identity to be paraded before the public of the present day. It is difficult to believe that the words, "as a musical composition, it is destitute of invention, and wanting in intelligible form; its melodic ideas are as vague and commonplace as its treatment, both for voices and instruments, is unscholarlike. A less 'dainty dish' was assuredly never set before the Queen," were written of "Paradise and the Peri;" and humiliating to know that the terrible mental disease from which he suffered, more or less, all his life, and of which he died, at Emdenich, in 1865, was attributed by one scandalous reviewer to *delirium tremens*. What wrong could poor Schumann have possibly done to the author of the odious

falsehood great enough to induce him to avenge himself by a cowardly attack like this? We ourselves knew him personally, and loved and revered him more than we can tell; and we know that he was incapable of wronging any human being.

Mr Fuller Maitland's book is delightful from beginning to end, and will certainly help all who really admire Schumann's works to derive greater pleasure from them than they have ever done before. It contains enough sound criticism to interest the learned, and to teach the learner; and readers wise enough to make acquaintance with its contents before Madame Schumann's next public performance, can scarcely fail to find that performance doubly interesting.

TWICE BOUGHT: A Tale of the Oregon Goldfields. By R. M. BALLANTYNE. London: James Nisbet and Co., 21 Berner's-street. 1885.

Mr Ballantyne has a well-deserved reputation as a writer of stories for boys, which the volume before us will not discredit. It is a bright, pleasant, stirring story, with plenty of adventures and a pile of fun and humour; while the sketches of the wild scenery of the North American Continent are faithful and spirited.

A BOY HERO. A Story Founded on Fact, by W. W. B. Illustrated by H. J. A. Miles. London: Wells Gardner, Darton and Co., Paternoster-buildings. Pp. 22.

Whoever read the Bishop of Bedford's exquisitely touching poem on its first appearance will welcome it now in its new form, adorned with handsome type and eleven illustrations, exclusive of a beautifully designed title-page. The artist has caught and transferred to the pictures the simple pathos of the Bishop's story. We cannot imagine a better present for a child, or indeed for any one, than this gracefully got-up edition of the story of a six-year-old hero of humble life, of whom it is written that:

"In the Churchyard Johnnie's sleeping, underneath the grassy mould;
No one puts a stone upon it lettered with the tale in gold:—
"Neath this stone a little hero—Johnnie Carr of Bristol—lies,
Who to save his little playmate gave his life a sacrifice."

N. or M. By the Author of 'Honor Bright.' Illustrated by H. J. A. Miles. London: Wells Gardner and Co. Pp. 304.

The author of 'Honor Bright' introduces into this present story many of the characters of the former tale. Sequels, as a rule, are not a success, but no one will regret renewing acquaintance with the members of the Bright family. The story before us deals with the fortunes of Molly and Nora Bright, the "N. or M." of the title. The two little girls are sent from their London home on account of illness in the family, and pay a visit to a country vicarage, presumably in Devonshire. Their adventures in the country form the whole of the story. We suspect that a good many little girls and boys will envy Molly and Nora their visits to the Desert Island, and to Rat Hall, and the various "moving accidents by flood and field" which made up their visit to Bydown. The author shows a thorough knowledge of children's ways and feelings. Though brimming over with fun and frolic, 'N. or M.' is not without its pathos. We question whether Milce Warren was exactly the sort of companion which parents would choose for their little girls, but we are sorry when he

dies, rather unnecessarily as it seems to us. Indeed, the bright sunshine of the story is clouded over at the last. The children owe a debt of gratitude to the author of 'N. or M.' The illustrations are all that could be wished.

HER GREAT AMBITION. Illustrated. London: Wells Gardner, Darton and Co. Pp. 208.

The heroine of this story is a little orphan girl who comes to live with a large family of boisterous cousins. As the scene is laid in the nursery, the book appeals chiefly to the interest of young children. It would not be fair to disclose the object of little Dolly's ambition, or how she attained it; readers must discover these things for themselves. We must, however, protest against the disastrous ending of the tale. Why do the good children in story-books always die early? It has been said, indeed, "whom the Gods love die young," but it is not a universal fact; and we think it only likely to breed morbid and unhealthy feelings if children's stories are to always end in a grave in the churchyard.

UNDER MOTHER'S WING. By L. C. Illustrated by J. K. London: Wells Gardner, Darton and Co.

Though we have had so many children's volumes illustrated and got up in similar fashion, yet a vacant place will no doubt be found for this pretty book. The tales by the author of the popular 'Children Busy, &c.,' are short and simple, some of them in prose, others in verse; the illustrations are unequal in merit, but many of them are charming in colour and design; the binding is tasteful, and helps to make up a very attractive Christmas present for children.

The **QUARTERLY REVIEW** for October contains something to meet all tastes, and the articles are most of them of especial merit. We have often noticed how the **QUARTERLY** rises to the occasion at crises of special importance, and we are surely in the midst of the gravest crisis, and the most important Session of Parliament that has been held, probably since 1832. It is not merely an extension of the Franchise, *pro* or *con*, that is the question before the nation. It is the ancient Constitution of England that is at stake in one of its essential parts, the Second Legislative Chamber, or House of Lords, an institution which has been the growth of ages, which if once destroyed can never be replaced, any more than the oak of three hundred years old can be replaced, and the loss of which would undoubtedly open the door to farther and still more disastrous revolutionary changes. Accordingly, we need not be surprised that more than one of the articles in this number has a reference, express or latent, to the great Constitutional controversy. The opening article, on "The Nature of Democracy," is a fine piece of philosophical disquisition, affording much careful handling of political problems among ourselves. Particularly well worth careful attention are the observations made on what is now called "obstruction," and which the writer regards as no new disease, but an old one, which has affected all representative Chambers which have tried to govern as well as to legislate, and arising from "the numbers of the House of Commons, and from the variety of opinions struggling in it for utterance" (p. 317).

Then we have a really brilliant article on the plays of Aristophanes, which includes vivid sketches of the restless democracy of Athens, before whom these dramas were represented and whom, no doubt, they were intended to influence. But the most amazing and striking passages are to be found in a parallel drawn by the writer between Mr Gladstone, his surroundings, and his political career, with—the reader will hardly anticipate whom—Pericles! Some of these we are tempted to extract:

"The play of the 'Knights' seems written for our admiration, who have fallen on these revolutionary times. If any man were to continue the parallel between our own day and the time of Aristophanes' youth, we cannot deny that our own Radical Prime Minister presents some striking points of resemblance to Pericles. Pericles was a member of the noblest family at Athens, and one of the best educated of the citizens: he had listened to the lectures of Anaxagoras and Zeno. Sir Gladstone, although his lineage is not illustrious, is of highly respectable parentage, gained the coveted distinction of a double first at Oxford, and has won considerable reputation as a classical scholar. Pericles was the first speaker of his time, perhaps of all time, if Thucydides has not exaggerated his eloquence.

We do not indeed mean to abuse those who have read the funeral oration in the second book of Thucydides by comparing Mr Gladstone's oratory with that of Pericles, but there can be no question that Mr Gladstone owes the greater part of his extraordinary influence to his fatal gift of eloquence. Indeed, beyond the success common to both speakers, their oratory has little in common, and rather supplies an occasion for a contrast than a comparison. Pericles was blessed by Cicero as one of those orators whose speeches were full of matter—'sententia magis quam verbis abundantes.' If the two nouns substantive in this sentence were transposed, this sentence would suit Mr Gladstone's oratory. The testimony of antiquity is unanimous as to the definiteness of the speeches of Pericles. Mr Gladstone's oratory is generally open to the charge brought against him long ago by Lord Macaulay: 'His rhetoric, though often good of its kind, darkens and perplexes the oratory it should illustrate. . . . He has a vast command of language, grave and majestic, but of vague and uncertain import.'

Like Pericles, Mr Gladstone, though a man of birth and education became a thorough-going Radical. Like Pericles, he was welcomed by the Radicals as their leader with the warmth they always display when a man of such antecedents passes over to their ranks. Like Pericles, he became a tyrant in a free State, with this difference, that Pericles swayed the whole population, while Mr Gladstone rules the governing party alone. The Athenians placed their necks under the foot of Pericles, who had the acuteness to see that it was better to have the power than the name of a tyrant, *κυδωνα δραν μᾶλλον ἢ τυραννος εἶναι*, and saw that the real way to achieve this object was to give the democracy everything they could ask. The government of Athens in his time was, we are assured by Thucydides, essentially a democracy, but in reality a government in the hands of the first man. In this extraordinary subservience of the public opinion of a free people to the will of one man we recognise something like the phenomenon which is exhibited when the whole Radical party, in and out of office, from Lord Granville to Mr Bright, accepts as sound doctrine every sudden pronouncement of Mr Gladstone. Pericles disturbed the balance of the constitution by aggregating the powers of the court of Areopagus; Mr Gladstone, by his attacks on the House of Lords, is shaking to its foundations the best polity which the world has ever seen. To conclude, Pericles, like Mr Gladstone, had a nickname, used seriously by his admirers, sarcastically by his enemies; if our Prime Minister is the grand old man, Pericles was to the Athenians Jupiter himself."—(P. 341.)

"France under Richelieu" points out by a signal example the acute mischiefs to which a highly centralized government is liable; while "John de Witt" shows the reader what Democracy is capable of doing in its moments of freedom.

panic and furious cruelty. Passing over a pleasant paper on "Cricket," we have appreciative and able articles on "Massillon" and "The Croker Papers," as to each of which we should like to say something did our space permit. The number closes appropriately with a political article entitled "The House of Lords and the Government," which consists of the most powerful, cogent, and successful *apologia* for the functions and the action of the Second Chamber that we have ever read. There is much in it that would amply repay quotation; but we must refer our readers to the pages of the QUARTERLY itself. We conclude, as we began, by the opinion that this is a number of special value.

Magazines of the Month.

A new competitor in the field of letters meets us in No. 1 of THE MONTHLY INTERPRETER (Edinburgh: T. and T. Clark; London: Kegan Paul, Trench and Co.), which seems to be similar to the *Expositor*, but with another set of contributors. So far, however, the list of the staff cannot be called representative of religious thought among us; but no doubt this is merely tentative. Dr Matheson's paper on Romans i., which opens the number, seems to us rather hasty and shallow. His objection to the rendering *bondsman* in i. 1 leaves out of sight the *completeness* of the obligation wherewith S. Paul was bound—in body, soul and spirit—to Christ's service. Therefore it is that he calls himself Christ's *slave* or *bondsman*. Prebendary Gibson's paper on "The Groundwork of the Apocalypse" is very suggestive; and we shall wait with interest to see how he works out his principle that the groundwork of the symbolism of that remarkable book "really lies in the Scriptures of the Old Testament and in the teaching of our Lord Himself."

THE NINETEENTH CENTURY opens with an able indictment by the Duke of Argyll of the recent Report of the "Crofters Commission." His Grace endeavours to prove that some parts of the Highlands, at all events, are better off, instead of worse, than the rest of the United Kingdom in respect of peasant tenure of the land. Mr H. O. Arnold-Forster founds a vigorous attack upon the Admiralty Department on the very serious and grave facts respecting the condition of the Navy which have recently been made public. Then we have an elaborate mystification, by Mr Laurence Oliphant, entitled "The Sisters of Thibet," which is apparently intended to out-trump the outrageous fictions respecting Buddhism now or lately current in English circles; and looks very likely to do it. A monograph by Lord Brabazon on "State-directed Emigration: its Necessity," should be read for the facts it adduces and the remedy it suggests.

Sir E. J. Reed follows, in THE CONTEMPORARY (or should we say leads?), on the same side, in effect, as Mr Forster, in advocating additions to the British Navy. He is anxious, however, that the ships to be added should be large, fast and armour-clad, or as he phrases it "otanipotent" ships. "A Democratic Outlook," by the Rev. S. A. Barnett, is an argument (if that may be so-called in which the writer supplies as well the facts as the logic) for retaining the Establishment of the Church while entirely destroying the creed, public prayers, and entire organisation of the Church as matters not necessarily and obligatory, and to leave all these things to be

dealt with by each parish for itself. Of course this would be to have as many quasi-Churches as parishes—which is the Independent standpoint. What is the use of publishing a scheme so wild? or what Churchman would consent for a moment to preserve the Establishment on such terms?

MACMILLAN is remarkable chiefly for the appearance of the first two chapters of a new story, "Boroughdale of Boroughdale," which promises well. "The Man of Letters as Hero" is the covertly ironical title of a review of the "Letters" of Thomas Carlyle. The writer thus sums up:

"The Beautiful, as he has many a time said, is the Good. For the beautiful in character, in demeanour, in human relation, men will still turn to other types than Carlyle. When they seek to quicken the love of what is good in youthful souls by pictures of wise and magnanimous living, they will hardly send the ingenious learner the story of Chayne-row: Grace, affection, charity, divine equity, sober charms of life—not for these things, or any of them, will the name of Carlyle be dear to human history."

When we remember whence these words come, too, we can hardly have a stronger proof that the exaggerated *prestige* which for a time surrounded the name of the author of 'Sartor Resartus' has in great measure been dissipated, and that mainly by his own evidence, attested by his own hand.

The conductors of the MAGAZINE OF ART have well fulfilled the announcements they made a month ago, and the November number is an example of great artistic skill and admirable taste. Mr R. W. Macbeth's etching—given the subject, which we confess seems to us somewhat wanting in individuality—is well-designed and executed; it is quite a novelty to have this particular form of art represented in this pleasant magazine. Miss Alice Havers' design is pretty and *spirituelle*, and worthy of verses as graceful; and the colour-printing is perfectly done. But, to our mind, the gem of the number is the monograph on Hatfield House, the beautiful ancestral seat of the Cecil family, with its accompanying illustrations. Here the art of engraving on wood is seen in the highest perfection which it has yet attained; we might almost say which it can attain; for it would seem impossible to surpass these exquisite blocks, as perfect in definition as a photograph, and yet with the lights and shades as full and massive as an oil painting. We should say to our readers, By all means get the number.

Other magazines must, we fear, be passed over for the present; but we hope to notice them next month in their turn.

Among Messrs Cassell's numerous Serials we note with pleasure the progress of THE ENCYCLOPÆDIC DICTIONARY, which appears fully to bear out the promises of its original prospectus. It has now reached its Tenth Part and 640th page, yet the second letter of the alphabet is not finished, this gives some idea of its completeness. The work is clearly and well printed on excellent paper.

DORA'S ILLUSTRATED BIBLE has reached its fifty-fifth Part and will be completed next month.

The thirty-seventh Part of PICTURESQUE EUROPE takes us into the beautiful scenery of Auvergne and Dauphiné.

MYRA'S JOURNAL for November has an Autumn coloured panorama Fashion Plate, with thirteen new models of costumes, &c., for ladies, besides the usual excellent variety of drawings and letterpress.

The second Part of the English edition of the Ladies' Magazine, THE SEASON, seems well up to the standard of its predecessor, and is likely to be popular.

Messrs Leister's two Christmas numbers, GOOD CHURCH and LITTLE SNOW FLAKES, are published, and will doubtless be welcome as usual.

Christmas Cards.

Messrs Hildesheimer and Faulkner are, as usual, early in the field with their Christmas Cards for the coming Season, and they have once more prepared a variety worthy of their efforts on former occasions. It is not easy to make a selection from so many excellent designs, but we may mention with particular approval several of the cards in the shape of screens; among these Nos. 7323, 7423, 7453, 7463, 7475, are especially worthy of praise. Among the original features may be mentioned some little books of poetry selected from Burns, Leigh Hunt, &c. with elegantly-designed covers, and some pretty cards in the shape of fans (No. 492). Other specimens, remarkable for beauty of design, or colour, or both, are Nos. 397, 413, 425, 441, 463, 549. There is also a capital supply of humorous cards, of which No. 446 is a good sample.

Messrs H. and F. are also preparing several new Illustrated Gift-Books for children, of which we may speak later on.

Music.

The absolute dearth of high-class Concerts in London was broken on Tuesday, September 23, by the first of Herr Richter's too short series of Autumn Concerts. The crowded hall and enthusiastic audience showed in what estimation these entertainments are held, while the performance itself showed how richly deserved was the popular verdict. The first part of the Concert was selected entirely from the works of Wagner, commencing with the "Overture to Tannhäuser," and ending with Siegfried's "Death March," and the various pieces were played with that brilliancy and poetry of style to which Herr Richter has accustomed us. A splendid performance of Schubert's Symphony in G, No. 10, brought the Concert to a close.

The programme of the Second Concert, given on Tuesday last was fully as interesting, the first part being again selected from the works of Wagner, including the Overture to the "Meistersinger," Liszt's "Hungarian Rhapsody, No. 4," the Introduction and Closing Scene from "Tristan," and the "Walkyries' Ride," each one of which the audience endeavoured (in vain) to encore, so excellently were they performed. The closing Symphony was Brahms' in F No. 3. Beethoven's "Choral Symphony" is to be given at the last Concert on Tuesday next.

It is now nearly or quite time to cast about for some Wagnerian novelty for future concerts, and, so far as we can see, the best plan would be to make judicious excerpts from portions of the "Niebelung's Ring" with the co-operation of one or more singers. And it is some time since the spirited though brief Introduction to the Third Act of "Lohengrin" was given. Herr Franke has shown such enterprise in the direction of these performances, that we have no doubt he will be equal to the occasion.

▷ Parochial Column ◁

THE HANDS OF GOD is the title of a Guide to Confirmation, by Charles T. Black, Vicar of S. Mary's, Burley-in-Wharfedale (G. F. Sewell, Bradford). It is especially intended for grown-up persons who are preparing for Confirmation, and is written in a spirit of faith and earnestness. The author is evidently a man of ability and learning. The seven "Laying on of Hands" is a curious classification. We cannot, however, allow that Confirmation has "higher sanction than even the Sacraments" because instituted by the Spirit.—OF NOTES ON THE CHURCH SERVICE (London: Wells Gardner, Darton and Co.), it need only be said that they are written by the Right Rev. W. Walsingham How, D.D. The Bishop of Bedford prefers Tallis to the Mechlin use. We should say both are useful at different times, or in different congregations. The Bishop of Bedford has always the poor in his eye. We are glad to see that he regards the Exhortation, Confession and Absolution as "a little preparatory service," and considers that a "humble voice" rather than an elaborate arrangement of inflections is therefore suitable as expressive of penitence. The "Notes" are reprinted from *Church Bells*.—SERMONS IN SENTENCES, edited by Rev. A. A. Toms, Incumbent of S. Paul's, Stonehouse, Devon (Field and Tuer), are selected passages from the discourses of the late Dr Ralph Brownrig, Bishop of Exeter. The editor says that he has derived both "pleasure and profit" from his labours. We cannot say that we share with him these results. The extracts seem to us commonplace and some of them very dry.—LETTERS ON THE CHRISTIAN RELIGION (J. T. Hayes), by the Rev. W. H. B. Proby, M.A., will be found useful both for lending and reading. They are plain and practical.—We have of late noticed so many "Readings" and "Extracts" from the writings of authors, that we begin to weary of the task. "READINGS," however, from the writings of John Keble and Dr Pusey (Walter Smith), arranged by C. M. S., are not only good because they are written by two saintly and learned men, but because they are excellently arranged. We admire the plan which a glance at the Index reveals. The extracts are upon "The Three Theological Virtues," "The Four Cardinal Virtues," "The 'Seven Gifts' of the Spirit," "The 'Twelve Fruits,'" "The Spiritual and Corporal Works of Mercy," &c.—an arrangement as definite as it should be. It only wants one thing—the Beatitudes. Their connection with the Seven Gifts is a fruitful subject with theologians.—For those who are ill or have little time ALL THE DAYS OF OUR LIFE, by C. H. B. (J. Masters and Co.), will supply just what is wanted: brief devotional readings. Thoughts for Church Seasons include, we observe, "All Souls' Day."—THE PATHWAY (John Hodges) is a practical guide of faith and devotion, containing clear instruction upon the Christian Religion. We think the part on "Examination of Conscience and Conversion" a little too argumentative.—The tract on "I BELIEVE ONE CATHOLIC AND APOSTOLIC CHURCH" (J. T. Hayes) will be found good for distribution amongst Dissenters. To those who build their religion on the Bible only, it asks the simple question, where did you get it from? and it answers it.—An Address by Henry H. Chamberlain, M.A., Vicar of

Godmanchester, on the DECEASED WIFE'S SISTER'S BILL will be of service in bringing the subject before educated persons, but why put the text—"It is not lawful for thee to have her" on the cover, which the adversary will say does not apply?—NECESSARY TO SALVATION, by the Rev. C. E. Sanders, M.A., Vicar of Betchworth, is a simple and clear explanation of the answers in the 'Church Catechism' upon the Two Sacraments as "generally necessary to salvation." Useful where people are backward in bringing their children to the Font, or in presenting themselves at the Altar. It consists of sermons which many a congregation might profitably listen to—and act on.—OFFICES FOR THE LESSER HOURS OF THE DAY (A. R. Mowbray) is compiled by "A. D. Crake." It is a book we have before recommended, and are glad to call attention to a revised and enlarged edition. Prime and Compline are offices well suited for Family Prayer.—THE IMMINENT DANGER OF NATIONAL APOSTASY is a sermon for the times, preached in Easton-in-Gordano by Rev. C. E. Thompson, M.A., which we are pleased to see has reached a second edition, with a somewhat altered title. It contains solemn warnings. Oxford may have changed for the worse, but is it not a little exaggeration to say that at the University "secret and open unbelief is in the ascendant"? (*sic*).—HOW TO ESCAPE THE CHOLERA (Griffith and Farran) contains some excellent sanitary advice which not only in towns but in villages is not unnecessary. We trust, however, we are too far in the autumn to be visited by that scourge this year, although it has come so near to us as Yport. The tract is to be bought for three-halfpence. Buy it and follow out its rules.—THE FISHERMAN'S TEXT-BOOK (same publishers) would make a capital little gift for those who lead a seafaring calling. There is a text for every day of the month, and much that bears on the piscatorial art. The book has a preface by Robert Linklater, and it is got up in an attractive form, a lighthouse casting out its bright rays across the ocean adorning the cover.

✠ SERMON ✠

1 TIM. iii. 9.

"A pure conscience."

"A charge to keep I have," a being, a living individuality of my own to answer for to God. So have you. And along with our personal existence there are the various gifts which God has bestowed on us to help us to serve Him faithfully, and for which He will one day require from us an account.

A chief among these gifts is conscience, the faculty in us which, quite distinct from reason, approves or rebukes us when we do right or wrong; the power that speaks in us for God, "Who has left not Himself without witness," and Who has given it to every one of you as He has also given it, in some degree or other, to every one born into the world. Now, I ask you to notice that spoil conscience you can; spoil or not, get rid of it altogether you never can; and that it is therefore of the greatest importance, if you

wish your lives to be happy, you should treat conscience well.

Conscience is so much the voice of your whole inner being that you cannot deceive it like reason, which is only the outcome of part of your nature. I can well imagine a man saying "the stars are glorious in their bright shining, night mysterious in its thick mantle of gloom, the trees lovely in their early green and the rich colours of the fall, but I do not see why you should say at once all these are a witness for the Life of God." Man can deceive his reason. Or some one might say, "It was wonderfully fortunate how I just escaped that dreadful accident, but I fail to understand why you should think it a proof God took care of me; I call it a lucky chance." He might argue away his gratitude. But when the man comes to be much alone—when placed in the face of new and trying dangers, or prostrated on a bed of sickness—another power asserts itself within him, and tells a different tale. He cannot then gainsay it or avoid it, and before it all vain reasoning counts for nothing. It is his conscience. And though he might drug and stifle it through great part of his life, he could not escape from dying, and then it would arise and meet him more terrible than ever.

I will point out one instance of a man who wronged his conscience—Saul, King of Israel.

When a young man, he was what many a lad whom we may see might grow up. Tall and strong, full of courage and generosity, doing the duty honestly which God put in his way, and loved of men. Then God called him to a higher post, and soon after came the struggle with conscience in which we are first told he failed.

How many excuses might be made for him! His enemies had brought out their armies, his own soldiers were gathered round him, and long time he waited for the priest to come and offer a sacrifice so as to bless him and his men before they went to fight. But at the time appointed Samuel came not. Then Saul began to argue, why should not he offer the sacrifice instead of waiting any longer. There was nothing for him to be in doubt about in reality. The commandment was quite plain that none but a priest should offer. But he did not like to wait, he wanted to do it himself, and so tried to persuade himself he might. As soon as he had finished Samuel came. The king acknowledged his fault. He says, "I forced myself, therefore, and offered the sacrifice." But there seems to have been little true repentance. He had hurt his conscience; next time it would be easier for him to fall away.

So it happened. About his next great sin there is nothing said of any struggle taking place in his own mind at all. He did it because the people wished him to, and his own inclinations went that way. When Samuel came he turned round stoutly, and said right out, "I have obeyed the voice of the LORD." And it is not till the prophet tells him of his punishment that he cries "I have transgressed." The descent, alas, had been rapid;

and after that this man, who had promised so well, becomes exactly what, since then, so many bright, well-meaning fellows have turned out too—one who cannot be depended on. When he is not crossed, or when he is in a good mood, he will still perform gallant deeds; but, as soon as something moves his passion or jealousy, he flies out in bitter words, in cruel acts, in fierce anger. When David might kill him, but spares his life, he feels how good such conduct is; he is sorry for all he has done against him, and exclaims, "I have sinned, come back to me." But David knows he cannot be trusted; that he means well one day and does evil the next. Last of all, when God will no longer help him, he has still conscience; conscience which fills him with misery, and drives him to seek the knowledge of the future from a witch. So he dies on Mount Gilboa, killed by his own hand; a great man ruined, because at the beginning he went against the guiding voice which God entrusted to his keeping.

Shall we choose David for an instance of a better mind? What a good life his boyhood was! Keeping his father's sheep, out of the way of much outside evil, after his gallant fight with the lion and bear he makes no boasting, but says the LORD delivered him. He is so good that God will not permit Samuel to take notice of anyone else, he must wait till David is fetched to be anointed king. And his soul is troubled with no sinful memories to make him fear lest God should fail him in need, but alone of all Israel's hosts he has the courage to fight and slay Goliath. Yet when in the 25th Psalm he prays God to show him His ways and teach him His paths, he pleads, "O remember not the sins and offences (or, better, ignorances) of my youth, but according to Thy mercy think Thou upon me, O LORD, for Thy goodness." His sins could scarcely have been other than what we call little ones, yet he feels they have to be repented of, with his faults of ignorance also, lest they should stand between him and what God had to make known to him. And surely, for one thing, it was just because of this tenderness of his conscience that God called him "the man after His own heart."

There is no need I should detain you with going through all his life, only let us stop at that verse, "My sin is ever before me." How glad we are to forget our sins! If we have been unkind to some one with a selfishness which comes back with pain to our minds, or if we have been ready to fall into some act of shame, or if it be anything for which reproach is due to us, how glad we are to forget, to put it from us, get it out of our minds. As soon as ever it becomes partly overlaid with other things we begin to take comfort, as if it were done with; and David says, "My sin is *ever* before me."

There was the work of a conscience which had been so preserved and guarded that when it felt it could take something of the measure of the guilt of sin, and suffer. And I think that, unless we bear this in mind, we miss great part of the force of that wail over Absalom, "Would God that I had died for thee, O Absalom, my son! my

son !” There was the consciousness that he had himself merited death. That the rebellion of his son was only an outcome of his own woeful fall. That in that lay the beginning of the evil without which his son could never have drawn the hearts of the people away from him, nor he have allowed him the opportunity. And now he, David, must return to Jerusalem in triumph, and Absalom is dead.

Surely the conscience of this man may teach us. Not to hurry over our repentance ; not to be too eager to think a little sorrow shall suffice, and then everything shall be between us and God as it was before ; and, too, to take account of how much some one else’s falling away may be due to our own shortcomings, how far the faults of our children and our servants are the natural consequence of our own.

So I come to my conclusion.

To me, and I am sure to most of us, all the world is daily full of witnesses to God. In every pleasure and grief we can see the Hand of our holy and loving Shepherd. All nature, all the events of life, all the pages of past history, join in manifesting to us either God’s beauty or majesty, the dreadfulness of His awful power or the pitying tenderness of His love, His forbearance with sinners, His wrath against sin. These things are written large for us in God’s works, and add a joy and blessedness to life which would be sadly wanting if we had to feel ourselves alone in the vast world, without that unseen Presence watching over all our ways. But you know there are many people who do not feel this. A period will come to all of you to whom it has not already been present, when Satan will try to draw you off from feeling it, so that he may hide God from you more than He is already hidden ; and what I have to say to-day is, keep your conscience, guard it well, do not let the devil spoil it and rob all its beauty from you. Take it from you altogether he cannot.

Though he may shut your eyes to things which speak of God outside of you, he will not be able to hide from you this which speaks of God within. If you should silence it into quietness for a time, by-and-by it will rise again and make you listen to its warnings. If you still refuse to obey it, and even get rid of it once more for a while, it will, after all, come back—you will not be able to escape its pleadings ; and if the time be such that it can no longer plead for repentance, it will remain with you a memory of bitter remorse, part of yourself from which you cannot separate.

Injured by sin, conscience becomes to us a source of the keenest pain, perhaps because if it is kept pure it is one of our choicest and best gifts—just as the best wine makes the sharpest vinegar. But if you have an undefiled conscience you will be able, God helping you, to do many noble deeds in life which, without it, you cannot. In an old romance we are told a damsel once went to a king’s court with a heavy sword in a scabbard by her side, which

caused her great pain and weariness, but which no one, except a knight who was pure and good, without treason or any baseness, could take away from her. Then the king and his knights tried to pull out the sword, and failed ; and the maiden was going away unhelped when a poor knight, who had not stood amongst the rest because of his shabby clothes, asked her to let him try, saying, as he saw she did not like to do so, “righteousness is not shown by a man’s vesture ;” and he drew the sword away easily, because, like Nathaniel, in him was no guile. So it will be with you. There is many a brave service which can be done for God and men only by those whose consciences are free from stain.

How beautiful must be that childlike mind which can go to God with the loving confidence of one who has never felt the separation which comes from a sense of grievous sin, or who knows his sin to be completely forgiven and put away ! What a lesson there is in the baby face which, though you wish it to know you are angry with it for some little fault, still smiles at you, because it has never yet consciously done wrong, nor been conscious of punishment, and does not realise that it could come from you. But when sin has once occurred, the punishment once been visited, a new step in life is taken, and one fair thing is lost, whatever else may presently be gained.

This is one of the blessings of a good conscience—a holy fearlessness and courage towards God. The not having to fear that He means yet to punish us for our sins, nor that He will withhold help from us in any greater work because we are so miserably unworthy, nor let us be followed and hampered in our doings by the results of errors in which we have erewhile gone astray.

In the story of Olger the Dane, it is narrated how, as he lay a babe in bed, six fairies came into his room so exceeding beautiful, that none but a child might gaze on them without fear. Why none but a child ? except that it is a child only whose conscience is unweighted with any memory of sin committed. But let us, if ever it be such weight come on us, make haste to get free from it quickly. If you fall into some sin this morning, do not linger till to-night before confessing it ; tell God about it as soon as ever you can, that you may have the sense of His pardon restored to you speedily. If it be some worse fault you cannot so dispose of, own it without delay to whomsoever it has been against ; make up your quarrel, forgive your enemy and seek forgiveness ; if that cannot be, own it to your clergyman, whose office it is to minister continually in this very thing ; only do not leave it to lie day by day, week by week, month by month, ah me ! on your mind, between you and your loving service and obedience to God.

S. Francis of Sales tells us that, when a child, he used to be afraid of being alone, but that after a time he learnt to take delight in the silence and darkness of night, because then he could the better realise his communion with

GOD. That was the result of a conscience trained and kept in ways of holiness, and God grant that such a conscience may be ours.

WM. C. VAUGHAN.

The Next Number, November 21, will contain a Plain Sermon for Advent.

Current Facts and Notes.

We regret to hear that there is a serious deficiency in the Pretoria Diocesan Fund. The Bishop, we are informed, hopes to reach England in February, in order to plead the cause of his Diocese. Dr Bousfield has entrusted the arrangements for sermons and meetings to the Committee and his Commissaries, the Rev. E. Durnford, Lyminster vicarage, Arundel, or Rev. R. Givven, 66 Myddelton-square, E.C., with whom communications should be made. To the sufferings and disasters which the Bishop and clergy have met with in their difficult work, there ought not to be added any anxiety as to funds.

S. Matthias', Earl's-court, has recently been re-opened after considerable improvements in decoration. We can speak of the music at this church in terms of praise. On Sunday last the Bishop of Argyll preached, and on the Sunday previous the Bishop of Fond du Lac. The Mass by Schubert in A flat was well rendered.

The Vicar of Yaxley, Eye, Rev. William H. Sewell, continues to supply his "Practical Papers on Funeral Reform." He has also written some papers which contain useful hints as to marriage, and "How to get the Certificate," and on "Churching of Woman," for mothers who are "poor scholars."

At the Harvest Thanksgiving in the ancient and remote church of Michaelstowe, Cornwall, a handsomely carved oak Altar was used for the first time, being the gift of the Rev. Arthur Ellis, of S. Saviour's, Hitchin, in memory of his mother. The Altar has seven panels, and is surmounted by a re-table; and the ancient Cornish Cross has been restored and placed upon it.

According to the statistics in 'Mackeson's Guide to the London Churches,' there is a slight falling-off, we are thankful to say, in Evening Communions. In 1883 the number of churches where there were Evening Communions was 289. In 1884 it is 282. The Early Communions have increased from 627 to 662. The vestments are now used in forty churches in London, and the Altar Lights in ninety-five. The Eastward position is taken in 335 churches.

We regret to have to record the death of the wife of the aged Bishop of Lincoln, who died at Harrogate after a long illness. The Bishop's health is far from being recruited, and this sorrow, we fear, will retard his progress.

At the Maidstone Assizes, on Friday last, George Head, who was indicted for maliciously wounding Olive in the Salvation Army riots at Worthing, was acquitted. Three men convicted of "misdemeanour" in these disturbances between the Skeleton

and Salvation Army were sentenced to four months hard labour and warned by the judge that if the jury had found them guilty of the graver charge of "felony," they would have been liable to have been transported for life. We trust, after this, Worthing will lapse into its usual state of quietude.

The Church has lost a staunch supporter by the death of Colonel Bagnall. Earnest in faith, large in charity, and kindly in manner, "the dear Colonel" will long be remembered by Churchmen generally, and by those who live in "the Black Country" especially. He was well known as a speaker at the meetings of the E. O. U., having been President of the South Staffordshire Branch.

At an enthusiastic meeting held at Miles Platting, at which Sir Percival Heywood, Rev. S. F. Green, Rev. H. Cowgill, Rev. H. Heywood, &c., were present, the chair being occupied by Mr Edward Heyward, a splendid tea service was presented to Rev. H. and Mrs Cowgill by the old communicants, Sir P. Heywood adding a gold sugar bowl on behalf of himself and family, and Mr Large a photograph of the members of the guild.

It appears from some statistics which have appeared in the *Times* that the harvest, after all the fine weather we have had, is only just above the average. The average is said to be of wheat 29½ bushels per acre. This year 30 bushels have been produced. But during the last sixteen years, in only four years has the crop been above the average, one year falling so low as 18 bushels per acre. There is, however, still material for the British farmer's prerogative, for barley and root crops are bad, and the markets low.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

THE SEALED BOOKS.

To the Editor of the L. C.

SIR,—Dean Goulburn, in his most interesting work on 'The Collects of the Day,' states that there are five Cathedrals, which he names, which "have preserved their Sealed Books," and adds that "one would be curious to know whether all the other Cathedrals have done the same." (Vol. I., p. 182, note, 1883.)

May I be allowed to state that I have seen the Sealed Book in one other Cathedral—Carlisle. It was shown to me in the Library by Canon R. W. Dixon, the well-known author of the 'Church History,' at the time when he held the office of Librarian about ten years since. He has thus described it in his paper, 'The Chapter Library of Carlisle,' read at Carlisle, December 9th, 1875: "As I have stepped beyond the Library itself, I may be permitted to mention the 'Sealed Book,' though this is not in the custody of the Librarian, but is kept for greater security in the 'Muniment

Chest ' within the Library. It is one of the 'tallest' copies in existence, being one foot three inches and three-quarters in length, and in beautiful preservation."

ED. MARSHALL, F.S.A.

Sandford S. Martin, Steeple Aston, October 23.

To the Editor of the L. C.

SIR,—Would you allow me to ask through your columns the reasons why Father Ignatius is inhibited by the Bishops from entering Parochial Churches as a Missioner? Though I do not agree with his views upon the Reformation, yet it is evident he possesses great power for the conviction and conversion of lapsed and alienated Christians, that his reverence for the Bible cannot be surpassed, whilst his teaching of the work of the Holy Trinity in our salvation, and his acceptance of the Creeds in their entirety would put to shame some so-called Church people.

Is he in the same category as Wesley, and Charles of Bala, who were lost to the Church of England in former time? Had he too much enthusiasm?

It seems a pity that a man endued so signally with the power of the Holy Spirit for a particular kind of work should be inhibited, and it is desirable that the masses over whom he exerts so much influence should know the reasons why he cannot be admitted into our Churches.

Perhaps it is his own fault. Could any of your readers kindly enlighten me upon this point?

Oblige, yours obediently, M. A.

S. JOHN THE BAPTIST'S MISSION, NEWPORT, MON.

To the Editor of the L. C.

SIR,—May I beg space for a few lines to inform the many friends of S. John the Baptist's Church, Newport, Mon., that its troubles are now at an end. The Vicar of S. Woolos, in whose parish it is situated, has re-arranged the work and the district; the Warden and Superior of the Clewer Sisterhood have kindly consented to allow the Sisters to remain, and the Rev. H. M. Bannister, the late energetic Mission Priest, having been promoted to a separate and sole charge in another diocese, the friends of S. John's are anxiously praying for the advent of one who will carry on the work. The Bishop of Llandaff has expressed himself most kindly on the subject, and has consented to become Visitor of the Children's Refuge. The Mission Church will henceforth be called S. John the Baptist's Chapel of Ease, for, situated as it is so close to the Parish Church of S. Woolos, it was thought that the little Mission Church "might cause misunderstanding." The services will

go on as before. No vital or important principle has been given up, nor has any such sacrifice been demanded. It is hoped that the work will be as hearty and as well-supported as ever.

—Yours faithfully,

Nov. 8, 1884.

ELIZABETH HARCOURT MITCHELL.

BOOKS RECEIVED.

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W. H. HUTCHINGS	... "Observance of Saints' Days."
R. W. RANDALL	... "Catechising."
DEAN OF LICHFIELD	... "The Parochial System."
HON. C. L. WOOD	... "Retreats."

Together with Papers by the Rev. S. BARING-GOULD, and others not yet arranged.

The Writers will of course be responsible for the opinions expressed in their respective Papers.

The whole of the Fortnightly Numbers, from Nov. 7th, 1884, to end of 1885, POST-FREE for 11s. Names of NEW SUBSCRIBERS should be sent with P. O. Order, 11s., payable at 21 Regent-street, to Messrs W. SKEFFINGTON and SON, 163 Piccadilly, London, W.

The Bishop of London's Charge.

The Bishop of London's Charge must always command especial notice. From his position he is able to take a larger view of, and to gauge more accurately than any of his brethren, the condition, drift, and necessities of Church life. As all roads were said to lead to or from Rome, so all religious movements converge towards or originate in the vast metropolis of this country. And Dr Jackson, of later years especially, instead of entrenching himself within the walls of his own prejudices, as it has been the un-wisdom of two or three prelates to do—has endeavoured to take a statesmanlike view of the situation, and to encourage good work, even though it may not always be done precisely in accordance with his own views. A bishop in these days must not be a fossil; he must move with the times. He must be the bishop of all "schools of thought," whatever may be his own private convictions, or he is unfit for his position. The Bishop of London is too observant not to be alive to this fact. He has no reason to fear that he is suffering from "the narrowing vision of old age."

On the contrary, the area of his vision seems to widen as life advances. The illumination which was vouchsafed to the late Archbishop on his dying bed was left as a sort of legacy to the Bishop of London. Dr Jackson, too, has the foresight to see that nothing but a broad and tolerant policy can save the Establishment from splitting to pieces. There is no sign of senility in this his fourth Charge, but the marks of the working of a vigorous mind, and of a judgment matured by experience. Sydney Smith once said, "I have seen in the course of my life, as the mind of the prelate decayed, wife bishops;" and there is not wanting in the present day an instance where the over-ruling influence of a feminine mind is supposed to account for the narrowness of certain episcopal utterances, which, to be consistent with that prelate's principles, should have had a more liberal tone. But the Bishop of London is a man of too independent a spirit to be bound by the silken cords of domestic affection or by the fetters with which the Church Association thought to enthrall him. He has proved himself to be devoid of that mixture of arrogance and cowardice, whereby bishops were once charged with pursuing with hatred the clergymen "whose principles" they "disliked," or "whose genius" they "feared." He possesses the opposite qualities of humility and courage, testified by his willingness to acknowledge "mistakes made" in the past and to redress them, as far as may be, "by resolutions for the future."

The Charge which is before us naturally divides itself into two parts: in the one, Diocesan matters are treated; in the other, questions which affect Church discipline and doctrine generally. With regard to the former, the Bishop first turns to what he describes as "an appalling problem"—the increase in the population of London. Five years effect great changes in the metropolis, where, amid whatever drawbacks, all is activity, life, and progress. The same period of time may run out elsewhere, as the decennial census testifies, unmarked by either growth or decay. The Diocese of London has a ratio of increase of 38,000 a year. The population in 1861 was 2,290,000; in 1871, it rose to 2,656,000; and, notwithstanding the transference of 450,000 to the Diocese of Rochester, in 1881, when the Diocese had been restricted to the County of Middlesex, it reached 2,920,000. The area over which the Bishop of London now presides contains by this time more than three million souls—"one ninth of the whole population of England and Wales." It appears that the increase of population is taking place in the suburbs, and this not merely from the natural extension of dwelling-houses as a city grows, but because London is throwing off the plethora of life and thereby relieving the congestion from which its central parishes have suffered. This is a sign of vigour. We gather from the Bishop's statistics, that, in what may be called the interior of London, there has been a decrease of population to the number of 58,200; whilst on the outskirts the

increase has been 324,000. From a sanitary and, we may add, a moral point of view—for over-crowding is ever a fruitful source of vice—this centrifugal movement must be regarded with thankfulness. But viewed in relation to the Church, it means that there must be a continued extension of ecclesiastical organisation, of Churches, Schools, Clergy, &c., in order to keep pace with the growing districts which environ the metropolis. Thus, at the present time, fifty new Churches are required, although twenty-nine have been built since the last Visitation. It goes without saying that to meet these necessities there must be a great demand on the energies and purses of Churchmen. 83,700*l.* have been raised and expended by the Committee of the Bishop of London's Fund during the last five years, and the Church Societies contribute 15,868*l.* annually towards the provision of Curates; but these sums are wholly insufficient to supply the arrears of the past, or to meet the demands of the future.

With regard to the number of clergy working in the metropolis, that is, engaged in pastoral work, there are 1,311, which means one to about every 2,306 souls. We are thankful to see that the causes which once threatened seriously to lessen the number of candidates for Holy Orders seem no longer in the same degree to hold men back from the Sacred Ministry in London. This, Dr Jackson rightly considers, shows that men are drawn more than formerly by "the love of work for work's sake and for God's sake." Still there must be a considerable increase of clergy in London if the Church is to retain, or to recover her hold there. This is evident from what we cannot but consider the unsatisfactory proportion of those presented for Confirmation, and who form the staple of our future communicants, —not 20,000 out of three millions. We see the force of the Bishop's remark, that London cannot keep pace with Dioceses formed of small towns and rural districts, still the difference between the two cases ought not to be sufficient to account for such a low proportion as only one out of every hundred and forty persons, which is what we make the ratio to be. We are glad to see that the Lay Helpers' Association now numbers 4,500 members, and the Lay Readers, which at Dr Jackson's first Visitation were only 31, now amount to 162. All spiritual agencies are of value in the endeavour to reach the masses and bring home to them the blessings of Religion; and we observe that amongst these the Bishop is not forgetful to notice the great work done by Sisterhoods, Deaconesses, and the Ladies' Association, in visiting the sick, relieving the poor, reclaiming the fallen, and teaching the ignorant, "though he may be occasionally" obliged to "look upon some of their rules with regret."

The state of Church education, of course, occupies an important place in this Charge. The Diocese of London has the unhappy distinction of having by far the largest portion of its population subjected by Act of Parliament to a School Board, to which all are obliged to contribute.

Thus the maintenance of Church Schools is a searching test of the conviction that definite Church teaching is necessary, and is in no way supplied by that general acquaintance with Scripture which may be obtained in Board Schools. It is "gratifying," indeed, to find that, after fourteen years have passed, only twenty-two schools have been transferred to the School Board, and twenty wholly or partly closed. We agree with the Bishop that it is important that the clergy should not regard the Board Schools "as hostile institutions," though we think that it is a little difficult not to do so.

The latter part of the Charge is occupied with public questions. We note with satisfaction the Bishop of London's candid avowal, that the Public Worship Regulation Act has turned out to be a consummate failure. Instead of protecting congregations who wanted protection from the imposition of a ritual to which they were not accustomed, it had the effect of facilitating proceedings "against Incumbents whose unwearied zeal and self-denying labours had justly endeared their parishioners to them, and had thus led them to use a Ritual which, whether legal or not, they had been taught to use by those they loved." The death-blow to the Public Worship Regulation Act was "the unexpected penalty to which its enforcement was found to lead"—imprisonment for an indefinite period. Moreover, the decease of this ill-starred measure, Dr Jackson says, he cannot greatly regret.

How far his estimate of the character of the congregations who are attracted by ornate ritual is correct, when he says that "sensuous accessories of worship" delight "many weak minds," and possibly are helpful to others, must be judged by attending those churches where a full ritual obtains. We think more men will be found in many of them than in those in which those "accessories" are wanting. At the same time the Ritualistic school is not without its weak-kneed members, who, if they were not drawn to church by these outward observances, would probably find some less edifying employment for their time and gratification for their desires. It is an insular prejudice which makes us imagine that the love of a grand ritual is not compatible with a masculine mind and character. However, Dr Jackson's remedy for Ritual excesses is the very best we have ever seen. There is, if we mistake not, with all gravity, a touch of humour or irony in the recommendations which he gives for the treatment of this difficulty, and which he augurs will be more potent in its effects than "measures of repression or imposition of penalties." We must give his advice in his own words:

"The cure is rather to be sought in the supply of defects from which excesses are often the reaction. Cold and dull services, plain rubrics habitually neglected, unfrequent Communion, churches open only on Sundays, sermons—correct perhaps and even able, but on subjects bearing only remotely on the spiritual needs and aspirations of the hearers, neither wakening their consciences, feeding

their faith, removing their doubts, nor kindling their love—these have to bear much of the responsibility of the exaggerations both of ritual worship and of sacramental teaching. . . . And as our services and teaching supply adequately all the needs of inquiring, anxious, devout and earnest souls, there will be less temptation to pass beyond the bounds of our own authorised ritual."

The Bishop of London's comments on the Recommendations of the Royal Commissioners are on the whole such as we can accord with. We cannot agree with him when he says the objections to Lord Penzance's decisions were "on the purely technical ground of an alleged omission" in the mode of his admission to the office of Dean of Arches. The grounds upon which Churchmen refused to own Lord Penzance's jurisdiction were essential. He was appointed by the State and not by the Church. There was a flaw inherent in his commission, and the Report of the Ecclesiastical Courts Commission justifies the position which Churchmen have taken as to his Tribunal. It is on the subject of the Final Court of Appeal that the Bishop of London's views mostly accord with our own, not that we consider "the Recommendations" without defect. We should note, however, in passing the Bishop's acquiescence in the preservation of the episcopal veto, as a necessity to prevent mischievous litigation. He says "charges of breach of ritual are even more groundlessly and ignorantly made" than in other matters. A statement we commend to the consideration of the Church Association, which, we think, will have a little taste of wormwood about it.

The Bishop lays down that the Final Court of Appeal, whether composed of spiritual or lay peers, does not determine what is the doctrine and discipline of the Church. The "lawful authority" for the settlement of such questions is a Synod, or the two Convocations, or some Spiritual Tribunal, not a Judicial Court. After a decision of the Judicial Committee, "the doctrine and discipline of the Church remain just what it was before. It does not even establish a precedent." All this we have said again and again. The difficulty of reconciling some statements in the decision, *Merriman v. Williams*, the Bishop of London adverts to in a note, and he gets over it (at least he thinks so) by the fact that the Committee for hearing appeals from the Colonies is differently constituted from our own Judicial Committee. But the wording of that decision seems to lay down as a principle that the standards of faith and doctrine in the Prayer-Book are to be accepted *plus* the interpretations of the Judicial Committee, and we do not think the constitution of the appeal, the distant region from which the appeal came, or the pecuniary bearing of the question, account sufficiently for the remarkable terms of the judgment.

The concluding sentences of this Charge of the Bishop of London, now in his seventy-third year, have a pathos about them,—“O Brethren! when the shades of closing life are falling, the mind is forced back on a retrospect where there is mostly an array of errors and imperfections,

opportunities missed, resolves broken, mistakes made. . . . In such a retrospect, amid so much to humble and to grieve, it would be to me a source of unspeakable comfort if, when the burden is to be laid aside and the work is over, I might be permitted to believe that at least I had left my Diocese in unity and peace."

The Charge throughout is gentle in tone, and far-sighted in the policy which it espouses. Whilst not shrinking from the affirmation of his own convictions, the day has arrived when the Bishop of London has come to the conclusion that, amid contending parties, the triumph over evil will be furthered most by adopting the broad principle of recognising results of grace and zeal wherever they may be found, and remembering that "he that is not against us is on our part."

Advent.

The empires of the world pass away; there is no vitality in them. The Egyptian and the Hittite are no more. Those of the prophetic Image, Assyria, Persia, Greece, Rome, are gone. The seeming exceptions are scarcely such. Japan, for instance, is insulated physically and politically. China is rather a race than a kingdom. Religion—not a worldly polity—has kept Turkey alive so far, if she be alive, but she is dying. A measure of revealed truth has brought her a measure of power and vitality, and that measure has nearly run out. There is but one kingdom deserving the name nearly 2,000 years old showing no sign of decay. It is that of which it was foretold, "Thy throne, O God, is for ever and ever!" "A Kingdom which shall never be destroyed;" one which "shall break in pieces, and consume all these kingdoms, and it shall stand for ever."

This kingdom may be regarded both in its political effects and in itself.

In its political effects the Dean of St. Paul's has shown how it has preserved the Greeks from national extinction in circumstances which, without it, would have made them a Helot race, or no race at all.

This kingdom—the Catholic Church—has been recognised by historians as the formative power of European nations. To it they owe their civilisation, and their constitutions. Germany, France, Spain, England, became what they became under the formative hand of the Church; and to the Church they owe it that they have not passed away, because from her they derived organisation and vitality, so that they have not succumbed to the general doom of decadence, however nearly they have approached to it, at times, by their own faults.

But let us look at the kingdom in itself, as the Church apart from the peoples whom she embraces. How strange the sight! How inexplicable except on the assumption of the truth of Divine promise and fulfilment is her unalterableness. Enemies and superficial worldlings say, *Quot homines tot sententiae—tot Ecclesie*, in short—but it is not so. The Church which the Lord founded being no other than His Body and part of Himself, the Head, is also unchangeable and immortal. Behold the differences of race and language, and customs, the international wars and constant estrangements and hostilities of the Christian nations, and of the non-

Christian peoples in which the Catholic Church is found; and notwithstanding all this, observe the sameness. It is all well for polemical purposes to say that the Greek Church has no communion with the Roman, and the Roman none with her or with us. So it is also, unhappily, in families. Brothers are divided often from brothers, but who will say they are not brethren all the same?

When we behold a polity constituted on the same indubitable and unalterable principles, the same in every age and every country, how can we deny its identity? When has the Church any other entrance to her Courts than the door of Baptism; any other bond of fellowship, any other sacrifice than the Eucharist? When and where has she ceased to practise the one rite and offer the other?

Has she not in all parts and portions the same ministry, the same creeds with the exception of a misunderstanding about one clause; the same Bible with only a difference of opinion as to the value of the Ecclesiastical Books, the same canons of the first ages, the same commemorations of the Nativity, Passion, Resurrection, the same ancestry of Apostles and Martyrs, the same library of Fathers and Doctors? The differences between one branch of the Catholic Church and another are mere nothings in comparison with their resemblances. Their unity in the one Body swallows up the sparks of anger in the vast ocean of love.

Now this kingdom which has superseded the old kingdoms, which has moulded their broken fragments anew, which has changed the peoples but by the peoples has not been changed, is that kingdom which has the promise of its King's perpetual presence and favour, of perpetuity, of final victory. It looks forward to the reappearance of its Founder. It watches. Every Advent it watches for Him. Every day it prays, "Thy kingdom come." It offers, every time it offers, the great sacrifice "until His coming again."

Now, when the Jews were captive in Babylon, they were commanded to seek the peace of the city and to pray for it, for in the peace thereof they should have peace, although they looked for the promised restoration. Is it not so with us? The Kingdom of CHRIST is interested in the welfare of the kingdoms of the world, because she dwells in those kingdoms, and—which was not the case with the Jews—because her citizens are also citizens of those worldly and temporal kingdoms. The duty of the Church is to Christianize each State, as far as she can, for the honour of CHRIST, and for the safety and happiness of her children; and if a Christian country falls away as a country from the faith, she justly mourns. She weeps in some sort as the LORD wept over Jerusalem, knowing the things which are coming in judgment; weeps but fears not. She is the kingdom, and the only kingdom which shall never be moved.

"That is the heart for thoughtful sear,
Watching, in trance nor dark nor clear,
Th' appalling future as it nearer draws:
His spirit calmed the storm to meet,
Feeling the rock beneath his feet,
And tracing through the cloud th' Eternal Cause.

That is the heart for watchmen true,
Waiting to see what God will do."

'Christian Year.'
(Twenty-First Sunday after Trinity.)

"Blessed be he that waiteth . . . but go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Daniel xii. 12, 13.

So the mind of the Church is a holy boldness like that of the three children. She says to the world, "We are not careful to answer thee." She is sure of her God, as Daniel and Daniel alone was calm when he read the writing of the hand on the wall. Thus amid the crash of kingdoms, come what may on England and on Europe and the world, from social earthquake or from physical, the Church stands sure, the guaranteed, the only vital polity. She must needs live to meet her Lord. She lives for that and to that. We need not be worse citizens, worse men of business, worse students for thoughts like these. In proportion as we are influenced by them we shall be doing our best, if that best be lawful; but we surely shall be better citizens, students, and the like for that holy confidence and calmness which our assured position renders to us.

Less likely shall we be to be heated, impatient, unjust, tricky politicians; less likely to over-reach in business; less tempted to work for the praise of men, if we remember that the great and enduring kingdom to which we belong tolerates no false acts, needs no by-means, is in no real danger; as a kingdom of righteousness and truth cannot be advanced by injustice and insincerity. Thus our higher citizenship trains us well to do our duty in the lower. How good it is that there should be one kingdom upon earth in which the maxim holds that the King can do no wrong; not must be regarded as doing no wrong; but absolutely can do none, seeing He is the King of Righteousness; and righteousness and peace go before Him, surround Him, and attend Him, being inseparable from Him. "Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of Thy Kingdom;" and when all the kingdoms of the world break up, and the world breaks up, the Holy Catholic Church will last for ever and ever, her supernatural and divine character shining forth, unclouded, undisguised. It will then appear more fully what she is, when she beholds what He is, who is Her Head, Her King, Her Life, Her Love.

Meanwhile our duty and our wisdom is to be loyal citizens of Christ's Kingdom. By this means we shall best aid our country and be true patriots; not, indeed, crying "The temple of the Lord, the temple of the Lord," with the fussy zeal of partisans, but as living stones building up the living temple, having the same hope as they had for their only hope who beheld the inroads of the barbarians, and the breaking up of mighty Rome; the confidence that, although all other kingdoms are moving onwards to their dissolution, the Church of Christ advances steadily to higher life and endless glory.

W. E. HEYGATE.

★ CURRENT TOPICS ★

The East London Mission, under the direction of the Bishop of Bedford, has been now going on for nearly a week, and all the missionaries have been labouring zealously and perseveringly in the good work. The Church Peni-

tentiary Association has availed itself of the opportunity for organising rescue work in five districts in East London. Amongst those who are giving midnight addresses, Rev. F. J. Ponsonby, V. G. Borrodaile, J. Cranbrook, A. Moore, G. Moor, W. Panckridge, and A. Gurney may be mentioned. The *Times* says "upwards of a thousand members of the Church of England Working Men's Society" have offered their services. This is an exaggeration, but a quarter of that number are engaged in the Mission. The Diocesan Lay Helpers are also to the fore. Moreover, a large detachment of Sisters and ladies may be seen constantly at work amidst the busy hives of human life which are to be found in the courts and alleys of East London. Mission Boards in the provinces, in the Dioceses of Lincoln, Peterborough, and Salisbury, have also provided assistance. The Bishop of Bedford gave a sound practical address on Saturday at S. Paul's to the missionaries and their assistants, and again at S. John's, Hackney. The elasticity which the Church of England was said not to possess, now seems to have hardly any bounds, as some of the arrangements during this week testify. Thus Colonel Stuart Wortley, Captain Seton Churchill, Mr C. E. Churchill, are amongst the missionaries, and a "Mrs Crouch" has held meetings daily for women at S. John's, Bethnal-green. At All-Hallows, Lombard-street, organ recitals by well-known organists have been given midday; Rev. A. B. Schneider has held services in German for Jews, and Rev. A. H. Bernstein and J. H. Brühl have officiated nightly in the Jewish Mission-hall. Canon Knox-Little has been taking Canon Body's place at S. Paul's. F. Benson has been preaching with his usual fervour at S. Margaret Patten. At S. Jude's, Whitechapel, by way of contrast, Rev. S. A. Barnett has no Mission services. He evidently thinks his strength is to sit still. The East London Mission has clearly adopted S. Paul's policy, if we may judge from the variety of its arrangements and attractions, and is striving by all means to save some. Let us hope that its results may be rich and permanent.

The Liverpool Diocesan Conference was marked by an absence of discord and by a presence of thoughtful Papers, on both of which we congratulate that assembly. The "black clouds" which, according to Dr Ryle's Charge, hang about the firmament of the Church—of which the Church Association is not mentioned as one—did not cast a gloom over the fourth annual meeting of the Diocesan Conference. The subjects for debate were well chosen, and kept their respective readers far off from "burning questions," though the Conference met on the fifth of November. "Purity," "Strange Preachers," and even "Sermons," did not afford much matter for controversy, though plenty for wise and practical suggestions. The Bishop gave some statistics on the condition of the Marriage Laws in America, which should prevent all but the most lax moralists from looking across the Atlantic for "precedents to

justify any alteration of our marriage laws." All that the Bishop of Liverpool said on this subject was excellent. We note as a sign of a better spirit prevailing in Liverpool that Rev. J. Sheepshanks, Vicar of S. Margaret's, Anfield, who is a member of the E. C. U., and was some time since almost ostracised on account of his "views," was one of the speakers at the Conference, and that his remarks were well received. But decidedly the best Paper which was read before the Conference was that by Rev. S. C. Armour, Head Master of Merchant Taylors' School at Great Crosby, on "Modern Forms of Unbelief." Mr Armour, in dealing with Agnosticism, attempted to show the fallacy which vitiated the late Dean Mansel's argument, that the conception of the infinite was impossible, since our ideas on such a subject can be only negative. Mr Armour, laying hold of Mill's distinction between a conception being *real* and *adequate*, held that we might have a *real* conception of the infinite, enough for all purposes of religion, without attempting to have a full grasp of an idea which must transcend the limits of human thought. Mr Millard too, "superintendent of the Scripture Readers' Society," read a good paper on the same subject, though coming near to combustible matter, in his references to the Roman Theory. His "three sources of authority," however, were incontrovertible—"The Church, the Bible, and Reason." The latter of course to be taken in its widest sense, as including conscience. Chancellor Espin's hopeful speech, we trust, had a reviving effect even on the spirits of the Bishop of Liverpool, who has such dark forebodings as to the Church's future. He reminded the Conference that Butler, thinking the cause of religion hopeless in this country, refused to become Primate, because he would not be the captain in a lost battle. But nevertheless he was the man who "turned the tide." Altogether, the Liverpool Conference, both in tone and substance, was something more than an improvement on its predecessors, and from this may we augur that brighter days are in store for the Church in Liverpool.

A writer in *Temple Bar* has attempted to make an estimate of Dr Liddon's powers as a preacher. He appears to think that this is an easy task, and, like the photographer, that a likeness may be taken at a single sitting. The "Stray Hearer," however, does not write very accurately, for he tells us he had the misfortune to get on an omnibus about five o'clock (*sic*) on Sunday afternoon, on his way to the Cathedral of the metropolis, where Canon Liddon was to preach the same afternoon. However, let that pass. He begins his critique by assuring us that "Liddon" was not only audible, but "perfectly intelligible," and "as interesting and fervent as ever," as though the world were waiting for the verdict of *Temple Bar* on the physical, mental, and emotional capacities of the great preacher of the day. The highest thing this discerning admirer of sermons has to say about the Chrysostom of the High Church party is that perhaps no better sermon

was preached in London on that day "except, perhaps, at Spurgeon's Tabernacle." Now, we are by no means insensible to Mr Spurgeon's powers. A preacher who has made a name not only throughout the Nonconformist world in this country, but whose sermons are telegraphed to New York and published there immediately after delivery, must have a certain excellence. But no one with any perception would ever think of mentioning together the coarse and clever effusions of the preacher at the Tabernacle with the polished and refined utterances of the Canon of S. Paul's. A prize bullock and a thoroughbred racehorse, each have their respective merits, but no one would compare them, as they differ not only in degree but in kind. The writer of the article then proceeds to view Dr Liddon in his relative position to preachers past and present within the Church. With regard to the former what he says is rather good. "There is a sort of fading glow in the old Anglican school of the 'Christian Year' period still hanging about Liddon." He rates Dr Liddon's power as superior to the "minor lights of the present High Church party," amongst whom he mentions "Luke Rivington, Body, and Knox-Little," but lacking their "spontaneity"—not a very high compliment to either. The *Temple Bar* critic describes the oratory of those above-mentioned "minor lights" as "too wordy, windy, and purely emotional," which may be true, if the sermon is simply viewed as an intellectual effort or work of art; but not, if it be regarded as a means for kindling the hearers, at least for the time, with the flame of a glowing enthusiasm.

Then Liddon is compared with Melville. But Melville lived at a time when the preaching power of the English Church was far from great in London. The days when omnibus conductors shouted "Melville! Melville!" and crowds thronged to hear the Golden Lecturer in the City, are gone by. Henry Melville attracted the gaze of all. He rose as a single star upon the horizon; but now, whatever be their radiance, the lights in the firmament of the Church are many. We do not believe, if Melville were alive now, he would be capable of creating such a sensation as he did in his time. There is another preacher who, in style and in the method of finishing up different parts of the discourse by pounding down upon the text, used to remind his hearers of Melville—the present Bishop of Ely. The "Stray Hearer" is right when he ascribes to Dr Liddon the power of *thinking* as one source of attraction. It is a rare attribute. Dr Liddon may not possess "the logic of Newman, the spirituality of Pusey, the poetry of Keble," but then who does? He certainly possesses a considerable effluence of the unction of his great master, and in dialectical power every one, whose opinion is worth anything, would place him before Pusey. Dr Liddon is no sentimentalist. There is rarely much pathos in his discourses, but then we are overdone with that by other pulpit orators of less celebrity. Dr Liddon stands alone in his grasp of the different intellectual currents of the

age, and in the ability to see their points of contact with the Christian Faith, and to expose their dangers and inconsistencies. The *Temple Bar* writer must come down from his pinnacle, and attend S. Paul's for a few Sunday afternoons when Dr Liddon is in residence, and then he may be more qualified to judge of his powers, and to arrive at a juster estimate of his own. His criticisms, however, are conceived in a kindly spirit, and he concludes his article by expressing his desire that, instead of the "tiresome nonentities" foisted into cathedral appointments, we might have more preachers "as good and attractive as the eloquent and earnest Canon Liddon;" at the same time, such a wish shows how little he is able to appreciate the uniqueness of that preacher's powers.

REVIEWS

Dr Mozley's Letters.

LETTERS OF THE REV. J. B. MOZLEY, D.D., late Canon of Christ Church and Regius Professor of Divinity in the University of Oxford. Edited by his Sister. London: Rivingtons. 1884. Pp. 364.

No part of a man's writings so fully reveals his character as his letters. And when those letters are written without the least idea that they will be made public, this truth is accentuated. The interest which such compositions are calculated to excite may be increased, too, by the kind of persons to whom the letters are addressed, as well as by the qualities of the writer and the circumstances in which he was placed. In the volume which is before us all these different attractive elements are present. The fact that a few of the letters "are of a more private" nature than are usually given to the world, for including which the editor of this book expresses some misgivings, is to our mind a decided advantage. It gives the volume a biographical character, and the fact that the letters are arranged in the order of time, and not grouped together with relation to their subjects, enables us to watch the growth of mental powers and attainments, and so to become acquainted with the *person* in whom they were matured.

James Mozley was born at Gainsborough, in Lincolnshire, on Sept. 15, 1813, the eighth of eleven children. He was educated at Grantham Grammar School, under a master whose frequent ebullitions of temper did not increase the happiness or minister to the advancement of his pupils. Subsequently Mozley received private tuition until he matriculated at Oriel, in October, 1830. His letters give many glimpses of Oxford life, in which Oxford men will especially take delight. He never shone in examinations, if we exclude his successful candidature for the English Essay. His mind was not of the mould which does well in examinations. It was naturally slow in working, and possessed capacities which it required time

to evolve. He was intellectual rather than clever, and did not possess the readiness to turn his knowledge to account at short notice. Solidity rather than brilliancy characterises him and his works.

The letters, in chronological order, extend from 1833 to 1877, exclusive of certain specimens of his epistolary power during school and college life. They date, therefore, from Mr Keble's Assize Sermon, the commencement of the Oxford Movement. The very first letter begins—"Newman has at last come, and is looking very well, considerably tanned with his exposure to the southern sun." It is curious to read the criticisms and predictions which the publication of the *Christian Year* had called forth. Thomas Mozley sent it to his sister with these words:

"I should wish much that you would give a little study to the book I enclose in the parcel. Study, perhaps, is too harsh a word, and savours too much of the dry critic. But pray do something or other with the book, and then tell me what you think of it. You may, with safety, declare any judgment you like, for I do not know poetry on which there are such various opinions. Some think it will outlive all other human poetry whatever, others that it will be unheard of fifty years hence; some think it simple, others far-fetched; some think it only requires a little pure feeling for the most unlearned to enter into it, others that it is utterly unconstruable to every one, and probably to the author himself; some think it breathes the pure spirit of 'our dear Mother Church,' others that it bears the 'mark of the Beast.' But if I would attempt to tell you all that has been or can be said concerning it, I must take up Johnson's Dictionary and go through it, taking every epithet and coupling it with its opposite.—Oriel, May 2, 1828."

The Tractarians are described as "the Society established for the dissemination of High Church principles," which is referred to in another letter as a "new thing set up." The prime actors in the Catholic revival go in and out before us in these letters, so that we may gain from reading them an insight into their various characters, and the order and closeness of their relation to the movement. Newman, Keble, Pusey, Rose, Manning, Wilberforce, &c., are not only written to, but also written of. Dr Mozley's great analytical powers are conspicuous in his estimates of character. There are several interesting letters to the Dean of S. Paul's. The many references to Mr Gladstone, too, will be read with avidity. Thus of Mr Gladstone's book, 'The State in its Relations with the Church,' the author says, "It is a noble book, I believe, and has damaged, if not destroyed, his prospects with the Conservatives." Of his election at Oxford, in 1847, he says, "it was considered at first a sort of Tractarian puerility by many, our bringing forward Gladstone." "Gladstone surprising everybody by the ubiquity of his correspondence." "If Gladstone ever is Premier he will have some difficult knots to solve." In January, 1875, Dr Mozley writes, "What is to become of Gladstone in politics it is beyond conjecture. One cannot believe he can sink. He continues in Parliament. I can fancy it ending in a higher position

than any he has yet had ; he seems to have such elasticity and spring." Something of prophetic discernment in this estimate of the Premier !

There are a few letters which were written to Dr Mozley which are preserved in these pages, and one we must transcribe. It was written by Dr Pusey on Ash Wednesday in 1876. It was a reply to a note taking leave of Dr Pusey, and it is of value both as containing the Doctor's view of the author's mental activity, as well as touches of his own intense spirituality :

"It must be difficult for your very active brain to be still ; and your work is so unlike mine, of which so much is quiet reading, whereas yours is all thinking, I suppose. I often think of those young days of yours, when you were in this house, and your brain seemed to be the most active I had ever seen.

"It must be a great self-denial to you to keep still. Yet, as you feel, it is something to have to give up to our Father's Will, to use or not to use, as HE will.

"We miss its use much in the battle with unbelief ; but the quiet yielding of your strong brain to be kept inactive, so long as it shall seem good to Him, may impress those whom you wish to impress more than its active use.

"I will not fail to remember you, as you, I hope, will me.

"I will give your message to Liddon, Bright, and King.

"May God preserve your going out and coming in, until the coming in when there is no more going out, in life everlasting.

"Yours affectionately, E. B. PUSEY."

One mark in all Dr Mozley's writings may be traced also in his "letters," that is, thoroughness. As Lord Blachford said of him in an article in the *Nineteenth Century*, some extracts from which form the end of this volume—He had no tincture "of that *aimable légèreté qui fait prononcer sur ce qu'on ignore*," but ever sought "to touch the bottom," to lay hold of principles, to penetrate, elaborate, illustrate, and apply them, and to trace their connection with our mental and moral nature. It will be evident from a perusal of these letters, that Dr Mozley was not the type of man to make a great preacher or active leader, but he will stand out from these pages before the reader with the distinctness of a marked personality, with the attributes of a *thinker* and writer, massive in mind and exact in expression. In an age when there is so little depth of thought and so much frothy speech, the reading of this carefully composed and thoughtful correspondence of the late occupant of "the chief chair of Divinity" may not only be entertaining, but also admonitive.

The Mystery of the Kingdom.

THE MYSTERY OF THE KINGDOM Traced through the Four Books of Kings. By ANDREW JUKES. Part I.—The First Book of Kings. London : Longmans, Green and Co. Pp. 125. Third Edition. 1884.

The mystical interpretation of Holy Scripture has been regarded as the distinguishing feature of ancient commentaries, whilst literalism—except where the Sacraments

are concerned—has been the rule with the modern exegetist. This distinction is not so marked as it was before No. LXXXIX. of 'Tracts for the Times' had seen the light. By it Mr Keble turned the tide. He justified the mysticism of the Fathers against attacks made upon them by Dailleé, Whitby, Middleton, &c. The principle of interpretation which Mr Keble may be said to have recovered, Dr Neale elaborated and applied. Mr JUKES in his writings, which are instinct with spirituality and betray a considerable acquaintance with patristic divinity, walks as an interpreter of Holy Writ in their footsteps. Mysticism, says Mr Keble in the Tract entitled 'On the Mysticism attributed to the Early Fathers of the Church,' "is almost always something which makes itself discerned by internal evidence." Mr JUKES, in the first chapter of this work, in which he vindicates the existence and principle of the mystic sense in the inspired Word, defines it in the same way. He says : "The subject is one which needs eyes to see rather than proofs and reasons. And though he that has even in measure seen the truth may be a means to point others to it, yet the capacity to receive it is the gift of God." It will be at once evident that the allegorical method is not without its perils, two of which are the undervaluing of the letter, and the clashing with the dogmatic claims of the Church. Mr JUKES, like Origen of old, has not altogether escaped these dangers. But in this early production 'The Mystery of the Kingdom,' which is composed of the Notes, a Series of Lectures delivered in 1849, speaking generally he holds the mystic sense well under control. We are thoroughly in accord with him in regarding the mystical allusions to the Old Testament in the New, not as exceptional coincidences, but as indications of the existence of a meaning beneath the surface, not here and there, but throughout the Written Word. Of its extensiveness Mr JUKES thus speaks :

"For carnal birth in Abraham's family, we have spiritual birth in his family now :—'if ye be CHRIST's ye are Abraham's seed : ' for circumcision in the flesh we have spiritual circumcision now : for their carnal enemies are spiritual foes : for their carnal weapons are spiritual weapons, ' the sword of the Spirit, the shield of faith.' The subject is indeed extensive as the Word, but the principle is 'according to the analogy of faith' resting on the proposition between the outer and inner world. It is true indeed that the New Testament does not systematically explain this analogy. But the instances of it which we find are so numerous, the coincidences referred to are so deep and manifold, that we have enough to satisfy us of the existence of a vast system, even if quite unable to trace out that system or its limits in all parts. It almost seems as if the natural world of which the Jew was a part, was so formed as to be a fit shadow of that spiritual world of which the Church is a portion : so close is the correspondence between the natural things of the old and the spiritual things of the new creation."

The interpretation which Mr JUKES puts upon the words of S. Peter in the first chapter of his Second Epistle, where the Apostle says at the twentieth verse—"No prophecy of

Scripture is of private interpretation," appears to us to be very ingenious. Other books, says the author, are "of private interpretation," that is, what is said in them of any person, place, or thing, applies to that person, place, or object, and has no other meaning, whereas Scripture is not exhausted by its literal reference. But surely that is not S. Peter's meaning. The words are usually explained in one of two ways. Either by this statement the Apostle is indicating that what is revealed is not the result of human wisdom or foresight, but comes from the Holy Ghost. The prophets did not speak "suoque ingenio et acumine." Or, S. Peter denies that Scripture is to be interpreted by the exercise of private judgment without submission to the authority of the Church's definitions. Hammond explains the passage in his 'Paraphrase' by saying what the prophets foretold was not "the suggestions of their own spirits, what they thought good, but what God inspired and moved them to, by his Spirit's coming upon them." And the context is in accord with his comment.

We think, however, Hammond exaggerates the agonistic sense of *ἐκλόσεις* as the starting and sign-word of racers. The Revised Version retains the word "interpretation" which might more literally be translated "solution." Hammond's gloss on the words "of private interpretation," "of their own incitation," is far from a bad one.

Mr JUKES deals in the several Sections of this book with "The General Character of the Books of Kings," "The Steps which led to a King," "The Respective Characters of the First Two Kings," "The Causes of God's Rejection of the First King," "The Relative Position of the First Two Kings," and "Various Estimates of David during the Reign of Saul." The work is not a mystical commentary on the Books of Kings, but, as the title shows, the tracing of an analogy between the experiences of the elect in the New Covenant and the history of the Kingdom in Israel. To turn to the Books of the Kings, says Mr JUKES, the elect may be seen in four conditions: "he may be seen suffering under evil Rule as administered by Saul;" or under true Rule as exercised by David; or by failure for his sin, he may be driven out; or lastly, he may be taken captive by some foreign power. Mr JUKES has many strong things to say against what he terms "vicarial rule," which to our mind reveals an imperfect grasp of the system of human intervention as an extension and visible application of the Mediation of CHRIST. He does not sufficiently separate use from abuse. If "vicarial rule" puts God out of, and man into His place, it ceases to be vicarial. When our LORD commissioned the Apostles with the solemn words "as My Father hath sent Me, even so send I you," they certainly were invested with "vicarial" powers.

It seems to us that Mr JUKES's realisation of the truth of a Visible Church with its powers and attributes is feeble compared with his grasp of its invisible realities. So difficult is it to keep in equipoise the tendencies of

mystical minds, and the claims of external authority. Yet without submission to the latter, the former are apt to become visionary and something worse. However, as a reaction from the hard literalism which used to prevail, Mr JUKES's spiritual and mystical compositions come with a certain refreshment and power, but the discerning eye which he rightly regards as a requisite for penetrating the outer covering of Holy Scripture is needed also, though for a different reason, in the perusal of Mr JUKES's writings.

Gen of Invention and Industry.

GEN OF INVENTION AND INDUSTRY. By SAMUEL SMILES, LL.D. London: J. Murray. 1884.

It is always a pleasure to read a new work by Mr Smiles; the reader is sure of a great deal of information, very accurate, somewhat out of the way, very pleasantly given. This new work, by the author of 'Self-Help' and the 'Lives of the Engineers,' is a fitting companion to them. It is made up for the major part of memoirs of shipbuilders, that is, it gives the lives of Phineas Pelt, and a history of the beginning of English shipbuilding; of Francis Smith, the introducer of the screw-propeller; of John Harrison, inventor of the marine chronometer, and an account of shipbuilding in Ireland; but it contains as well the life of John Lambe, introducer of the silk industry into England; of Murdock, who was the first to use gas for lighting purposes; of Kœning, the inventor of the steam-printing machine; and of William Clowes, the printer. But perhaps the most interesting chapter in the part that deals with the press is the history of the Walter family and the *Times* newspaper.

The *Times* was at first a very meagre publication. It was not much bigger than a number of the old *Penny Magazine*; containing a single short leader on some current topic without any pretensions to excellence; some dribblets of news spread out in large type; half a column of foreign intelligence, with a column of facetious paragraphs under the heading of "The Cuckoo;" whilst the rest of each number consisted of advertisements. Notwithstanding the comparative innocence of the early numbers of the paper, certain passages which appeared in it on two occasions subjected the publisher to imprisonment in Newgate. The extent of the offence, on one occasion, consisted in the publication of a short paragraph intimating that their Royal Highnesses the Prince of Wales and the Duke of York had "so demeaned themselves as to incur the just disapprobation of his Majesty." For such slight offences were printers sent to gaol in those days.

The great secret of success consists in seeing an opportunity and seizing it. John Walter, junior, the son of old Mr Walter, of the *Times*, saw the inadequacy of the papers as then published to meet the requirements of the age. The *Times* was no worse than others. All were bad. He took the paper in hand, and against his father's

ideas and prejudices, recast it. All newspapers at that day were partisan. Mr Walter, greatly to his father's dismay, struck out a new course. He boldly took up an attitude of impartiality, bringing his strong and original judgment to bear on the political and social topics of the day. He studied public opinion and followed it. This following of public opinion, and accentuating it, became a marked feature of the *Times*—not a noble one, but one sure to pay. Instead of leading, it was led; it had no principles, no opinions, no will but that of the people. But the most remarkable feature of the *Times*, that which emphatically commended it to public support and ensured its commercial success—was its department of foreign intelligence. At the time that Walter undertook the management of the journal, Europe was a vast theatre of war, and in the conduct of commercial affairs it was of the most vital importance that early information should be obtained of affairs on the Continent. The editor was the first to organise and employ a staff of foreign correspondents, to send agents after the armies to forward him the earliest news of what was going on.

In 1810 the pressmen made a sudden demand on the proprietor for the increase of their wages, and insisted upon an uniform rate being paid to all hands, bad as well as good. At the same time a combination was entered into by the compositors as well as by the pressmen, to leave their employment suddenly, under circumstances which would have stopped the publication of the paper. He refused the demand, and the men turned out on Saturday. Mr Walter had only a few hours' notice of the strike. He collected apprentices from half-a-dozen quarters, and a few inferior workmen; he himself stripped to his shirt sleeves, and went to work with the rest; and for the next thirty-six hours he was incessantly employed. On the Monday morning the compositors, who had assembled to triumph over his ruin, to their inexpressible surprise saw the *Times* issue from the publishing office at the usual hour, affording a memorable example of what one man's resolute energy may accomplish in a moment of difficulty.

The chapter on Phineas Pelt and early shipbuilding in England is most interesting. Indeed, there is not a biography in this delightful book which is not of engrossing interest, and which shows a vast amount of labour and study devoted to it to collect together an amount of original matter, which Dr SMILES has digested into form.



THE CHURCHMAN'S FAMILY BIBLE. Old Testament. Part I. Genesis (1 to xlviii. 6). With Commentary by Various Authors. Published under the Direction of the Tract Committee. Society for Promoting Christian Knowledge. Pp. 80. Price 6d.

This is the extension to the Old Testament part of the

Commentary the same method of publication, in sixpenny parts, and with woodcut illustrations, that has already been completed with the New Testament; and we welcome its appearance both for the use it may prove to be, and because we may surely infer that the results of the former enterprise have proved sufficiently encouraging to justify the Tract Committee in entering upon this far larger enterprise. The experience already gathered has evidently been carefully put to use; and great improvement is visible in every department of the illustrations. The lines are finer and clearer, and the artistic character of the woodcuts is altogether higher. We may instance especially the large plates of "Joseph before Pharaoh," and "Adam and Eve in Paradise."

This is in every way an enterprise to which it is equally a duty and a pleasure to wish the fullest success.

Two other little books are lying before us, issued from the same publishers, THE COTTAGE NEXT DOOR, by HELEN SHIPTON, a vigorously written tale of life among the coal pits of the north. No locality is named, however, and there is not much "local colouring" of any kind, beyond the fact of coal-mines and coal-miners. But the characters are well drawn by a practised hand, and the influence of the story upon youths growing into men cannot but be good.

Of CUTHBERT CONNINGSBY, A Sequel to 'Maud Kinglake's Collect,' by H. F. E., we cannot speak so favourably. It is somewhat weak and sentimental. The little hero is at best but an abnormal type of boyhood—to be borne with when found (if it is ever found?) in real life, but not to be recommended for imitation. When it comes spontaneously, it has the hectic beauty of a winter rose; but it is apt to be simulated in a factitious way by unhealthy children whose imaginations have been stimulated by tales of this kind. And there is nothing more detestable than the factitious and hypocritical putting on of a pretended spirituality and superiority to childish pursuits and interests. We cannot therefore think this kind of story well judged.

IT WON'T COME RIGHT. A Story Founded on Fact. By F. S. I. B. London: Wells Gardner, Darton and Co. Pp. 16.

A pretty little tale, showing some of the evils of the School-Board system, and the cruelty frequently inflicted by the imposition upon delicate children of difficult home-lessons.

BALAM'S PARABLES, and Their Bearing on the Second Coming of the LORD JESUS CHRIST. By Rev. FREDERICK WHITFIELD, M.A., Vicar of St. Mary's, Hastings. London: James Nisbet and Co. 1884. Pp. 92.

The previous works of this writer have, we learn, been highly commended. The style is clear and vigorous, and the author is genuinely earnest. The booklet contains much that is instructive and helpful, though there are lines that we would like to see omitted, and expressions with which we cannot, from our Church point of view, entirely agree. The last chapter is devoted to arguments somewhat far-fetched in favour of the view of CHRIST's near coming.

THE CORNISH BALLADS, with other Poems. By the late Rev. R. S. HAWKER, Vicar of Morwenstowe. Second Edition. Oxford and London: Parker and Co. 1884.

The late Mr Hawker was a real poet. It is to be regretted that he wrote so little. This little volume is a reprint of his verses which have been printed and reprinted again and again, with

the exception of his early "Verses by Reuben," which were never worth reprinting; they were composed when he was a boy, and before his genius had ripened. To our mind, his "Quest of the Sangreal" is perhaps finer than anything written by the Poet-Laureate, and shows us what Mr Hawker could have done had he seriously set himself to write an epic. His Quest is but a fragment, but it is a magnificent fragment. To fill out the volume, his prize poem at Oxford on Pompeii is again reprinted. It is no better and no worse than all such prize poems; it might safely have been left to die with the rest.

Mr Hawker delighted in ballads and short pieces, and in these he was excellent. Some are sure to live as long as the English language. The notes to several of the poems show the man clearly. He was not learned, but he read a good deal, and jumbled up his reading without discriminating what was good from trash, and he made such astounding slips as the following:

"Igdrasil, the mystic tree, the ash of the Keltic ritual."

Igdrasil was the world-tree of the Norse mythology, and the Kelts knew nothing about it; and had no counterpart to it in their mythology. He made assertions for which there is not a shadow of evidence; as this, on the wassal-bowl: "The rounded shape of the bowl for waes-hael was intended to recal the image of a mother's breast; and thus it was meant, with a touching simplicity, to blend the thought of our Christmas gladness with the earliest nurture of the Child Jesus." The touching simplicity is to be found in the man, woman, or child who will give credence to such nonsense.

CHURCHES OF WEST CORNWALL. By the late J. T. BLIGHT. Second Edition. Oxford and London: Parker and Co. 1885.

We are very glad to see this excellent little book enter on a second edition. Mr Blight did some important work for the ecclesiastical antiquities of Cornwall. Few counties have had their churches so wrecked by the "Restorer" as Cornwall, where they have been given over to local architects without a particle of feeling for old work, who have sacrificed features of interest, and left on them a bald and vulgar appearance they never had before. It is most painful to an antiquary to travel through this angle of old Britain, and note that Cornish wreckers have transferred their malpractices from ships to churches. Mr Blight's book gives an account of thirty-four of the churches. They are all of more or less interest. In the West of England the early ecclesiastical edifices were raised about what we should call the "Norman" period, after that they seem to have been little touched till perpendicular days, when most were rebuilt. The perpendicular of the West of England is very interesting and unique. Perpendicular affects thin shallow mouldings; but where granite was the stone to be carved, such mouldings were impossible. Therefore they were designed with great boldness and richness, a boldness and richness found nowhere else. Another curious feature of Cornish and West Devon churches is that much of the magnificent carved wood-work was post Reformation; some of the churches were entirely seated with carved oak after the Reformation. Morwenstowe Church benches and some of Kilkhampton Church benches date from this period. They can always be told by the entire disappearance from them of Christian symbolism, and the substitution

of sea-monsters for emblems of the Passion. At Morwenstowe the date of the carving is in a bench front. Moreover, an aisle and arcade were added in 1564, but the feeling, and the cutting of the mouldings are all of perpendicular. The rood-screens were of extraordinary beauty. The churches were built for these, and when they are removed the proportions of the church are spoiled. It is piteous to know that of late years these almost unique specimens of art have been destroyed right and left. We knew one cut to pieces four or five years ago; another, in South Devon, now menaced with destruction; those in West Alvington, and Marlborough, and South Brent have been destroyed within a few years; so have those of Davidstowe in Cornwall, and Bridestowe in Devon. A very blunt, straight-speaking wood-carver in Devon when consulted about the cutting down of a screen the other day, by the parson of the parish, said, "Sir! if you do it, be prepared in after ages to be held up to popular execration."

THE MARRIAGE RING. By the Rev. JEREMY TAYLOR, Bishop of Down and Connor. With Preface, Notes, and Appendices. Edited by Frances Burdett Money Coutts, London: Kegan Paul, Trench and Co. 1884.

A reprint of Bishop Jeremy Taylor's quaint and beautiful treatise on "The Mysteriousness and Duties of Marriage." Whatever Bishop Taylor wrote was worth reading for the fulness of thought and brilliancy of wit he manifested. No words of ours are needed to commend it. We are glad, however, to hail a cheap edition in a pretty form. Among the appendices is an article from "The Century," by Miss Ellice Hopkins, founded apparently on Dr Davidson's account of "The Song of Solomon" in his "Introduction to the Old Testament." We certainly prefer Dr Davidson's terseness to Miss Hopkins' lighter style. Miss Hopkins has also largely used Rénan's book on the subject.

HERODIAS: A Dramatic Poem. By T. C. HEYWOOD. New Edition, Revised. London: Kegan Paul, Trench and Co. 1884.

Before the performance of Parsifal, trumpeters go forth on the balcony in front of the theatre and blow the *motif* of the Grail music. So, Mr Heywood has sent a series of trumpeters before the opening of his drama, to sound its praises. We are given, opposite the title-page, a page of "Notices of the American Edition." We read that Ralph Waldo Emerson wrote, "I waited for Herodias to arrive. It came two days ago, I think. It was good to a surprise." The Hon. Edward Everett, Professor C. C. Everett, Charles Leland, John Neale, Jos. G. Cogswell, D.D., are some of the other trumpeters. Goethe set the fashion of a prologue with angel and demons; Longfellow copied; far, remotely far, behind comes Mr Heywood. His drama opens with such a prologue. All the Heavenly Host begin in chorus, then come half choirs of angels cherubim, seraphim, singing about the Redemption. Herodias, according to Mr Heywood, had fallen in love with S. John Baptist, who had rejected her advances, thence her anger with him.

It is with some tremor that we venture in spite of the laudatory trumpetings of Emerson, the Everetts, and of Cogswell, D.D., to say that we fail to find any poetry in this drama. It is insufferably tedious. It lacks movement, grace—everything. After the prologue comes the 1st Scene in the Banqueting-Hall of Herod, where the Lords prose to each other over their cups in this fashion:

FIRST LORD:

"This is a fair, high day. King Herod meaneth
We shall have cause to wish him many such.
Didst thou come early to the banquet-room?"

SECOND LORD:

"Yea, I came in among the very first.
Full brightly and swiftly hath the revel sped,
And comet-like, drawn on so fair a train,
Be rich a galaxy of pulcritudes
Itself is lost to the eye of contemplation
In its bright tail increasing to the end.
Dull satisfaction would await no more
Did not its guide and mother, Expectation,
For ever hungering and ne'er content—
Which it doth follow as a timid child,
But never goeth before, nor long time leaveth,—
Foster its appetite to a fever awaiting
A course of beauty never yet imagined,
Reserved for delicate palates till the last."

Here, taken at random, is a bit of the dull talk of Herodias in a scene with her daughter Salome, who pleads for S. John's life:

"I do not blame thee for't; thou dost not know
The attributes of him whom thou would'st save.
Thou know'st not how to chain thy heart's impulse
With chilling links of speculation, forged
From reason cold; nor yet hast learned the trick
To balance judgment on the silvery point
Of interest. Such wisdom cometh late."

Twenty-eight pages are occupied by this scene! It nowhere rises above the level of what we have quoted.

THE SOCIAL EMANCIPATION OF THE GIPSIES. By JAMES SIMSON. New York: Thos. R. Knox and Co. 1884.

What is this book about? As far as we can puzzle out it consists of rambling pages of Mr Simson quoting from himself, about nothing in particular, with constant reference back to himself in his 'History of the Gipsies.' There is a Preface which prefates nothing, and an Introduction which introduces nothing. Then come a couple of pages on the Duke of Argyll's 'Reign of Law,' then one page on Simson's own book, 'History of the Gipsies,' then two pages on Simson's 'Contributions to Natural History,' and then two articles contained in five pages on the subject which gives its title to the book, articles from which nothing can be gathered but that Mr Simson on certain occasions has said this or written that. Then come two articles appended on the "English Universities and John Bunyan," and the "Encyclopædia Britannica and the Gipsies." In the book is, moreover, a loose sheet containing further writing on the subject of the "Social Emancipation of the Gipsies," signed J. S., from which also we learn nothing. What is all this about? we ask when we have read the whole of the book.

MONTÉ CARLO AND PUBLIC OPINION. Edited by a VISITOR to the RIVIERA. London: Rivingtons. 1884.

"This book," says the author in his preface, "claims no literary merit. The contents mainly comprise a selection of articles that have appeared in some of the leading organs of the European press." This is a fair account of the book. It is made up of newspaper cuttings from Italian, French, English, German, and American papers. The Introduction which gives the history of Monte Carlo fills forty pages, the newspaper snippings fill 273 pages. No doubt Monte Carlo is a scandal, and we feel that it ought not to be tolerated. The

site is by nature the loveliest that can be imagined, and man has made of it a hell, a finely adorned, a splendid hell. At the same time that we think it right that it should be summarily put down, we very much doubt whether it would destroy gambling if this were done. Monte Carlo focuses the evil, and that is an advantage. People who are bitten by the mania of gambling go to Monaco, instead of playing and poisoning others at home. Practically we do not believe that Monaco is as mischievous as some suppose, for that very reason. Gambling is like the passion for drink. Shut the taverns and gin-palaces, and drunkards will drink at home. Close the licensed tables, and gamblers will play in their circle of friends, and contaminate more than if they go to Monaco. Nevertheless, as a public scandal, we think it would be well to stop Monte Carlo, and send the wilful gamblers to play at some choice unhealthy spot on the Gold Coast.

PICTURESQUE WALES. A Hand-book of Scenery accessible from the Cambrian Railways. By GODFREY TURNER. Published officially. London: W. J. Adams and Sons, 59 Fleet-street, and Simpkin, Marshall and Co. 1884. Pp. 95. Price 6d.

This hand-book is daintily got up, and illustrated with maps and views. The letter-press contains an immense amount of information, in a small space, on every point likely to be of use to the intending tourist—historical, climatic, piscatorial, traditional, and picturesque.

Messrs Hatchard's Publications.

WEAPONS OF CHRISTIAN WARFARE. Sermons by the late Rev. WILLIAM THORNTON, M.A., of Kingsthorpe-hall, sometime Vicar of Dadford, near Weedon, Northamptonshire. With Preface by Rev. B. F. Smith, M.A., Rector of Crayford and Rural Dean; Hon. Canon of Canterbury Cathedral. 1884. Pp. 489.

The deceased author of these sermons seems to have been no common man. Although he united in himself the not very similar characters of clergyman and squire, he seems not to have allowed the spirituality which rightly belonged to the one to be overborne by the secular associations which inevitably attach to the other. He did not, however, so far as we can gather from these pages, take any prominent part in Church affairs beyond contributing with munificent liberality to provide for the spiritual necessities of his own immediate neighbourhood, and rendering occasional ministerial help.

The Sermons are full of plain, good sense, unadorned by any flights of fancy or doubtful hypotheses. They merit the praise (and it is no small one) of being truly "Scriptural" sermons; the writer of them was evidently deeply read in and familiarly acquainted with Holy Writ. The only criticism we should make is that he has rather a habit of not following out the principles he enounces to their logical consequences; thus, for example, in Sermon xxxi., on "Spiritual Authority," after setting out with the declaration that "it could not be a matter of indifference in the eyes of God what religious communion each of us belonged to," he says not a word as to the notes of the Church, the difference between the Church and the sects, or the claim which the Church of England has on the loyalty and obedience of her members.

Such a sermon does not press home any definite conclusion upon the hearers, and is therefore probably wanting altogether in appreciable effect.

EDWARD NANGLE, The Apostle of Achill. A Memoir and a History. By the Rev. HENRY SEDDALL, LL.D., Rector of Vastina, Diocese of Meath. With an Introduction by the Most Rev. Lord Plunket, D.D., Bishop of Meath. Illustrated. Pp. 380.

The title of this work appears to us somewhat hyperbolic.

That the subject of it, Mr Nangle, gave up a considerable part of his life to a very difficult work at Achill may freely be allowed; as also that he persevered in it with a bravery and determination meriting great praise, and that against the most furious and unscrupulous agitation. He had, it is certain, a remarkable success; but for more than thirty years of his life (1852-1883) he had left this sphere of labour altogether, and was occupied in a parochial charge elsewhere. We therefore think it somewhat hyperbolic praise to term him an "Apostle." As to the work itself, enough of controversy has raged around it; a controversy which we do not desire to reopen. We confine ourselves to the remark that the Achill Islanders appear to have been, prior to the establishment of the Mission there, sunk in the extremest poverty and in an abject ignorance and superstition worthy only of Paganism—not even of Romanism, though it is unquestionably a debased form of Christianity; and that the Christian care and rational instruction which Mr Nangle and his co-labourers gave them for a number of years could not but do them great good. But it would seem from the later chapters of the work before us, that the Mission has almost spent its force. Dr Seddall has done his work as biographer sympathetically and well; though we miss the *personal details* of Mr Nangle's own pastoral exertions, which would enable us to account for his considerable influence, and for the immunity which he seems to have enjoyed throughout from anything violent. His helpers were not all of them so fortunate (Pp. 90, 91).

THE UNIQUE GRANDEUR OF THE BIBLE. Being a New Plea for an Old Book. In Six Chapters. By the Rev. WILLIAM ANDERSON, M.A., late Rector of Upper Camber, and Prebendary of Derry; Minister of the Octagon Chapel, Bath. Pp. 251.

Though this be called a "new plea," there is not much in it that is absolutely new; and it was hardly possible that there should be. Mr Anderson has read and thought much upon the questions of the day; he is evidently conversant with the great writers upon both sides, and is a safe guide through the intricacies of the controversy between the assailants and the defenders of revealed religion. Apologetic works are many in merit as in number, but we have never seen one of the kind in which the various questions treated are handled more emphatically with masculine good sense and sufficient grasp of the literature of the subject.

The following is strikingly put, and may serve as a specimen of the book:

"A God who would be little else [the author is speaking of a bare 'primum mobile' of the Natural Forces, which is all that Agnostics conceive of as the Divine Being] than another name for a blind, impersonal, unreasoning force, and in whose sight the unbroken uniformity of the laws of inanimate nature is so precious that the sufferings of mankind count for nothing in comparison, is not the God of the Bible, and should not become an object of worship to men."—(P. 126.)

Messrs Hildesheimer and Faulkner's New Books.

The artistic merit and excellent taste which have characterised the publications of this firm in previous years are again conspicuous in the new books prepared for the present season.

First we have **OUR OF TOWN**, a series of short rhymes by F. E. Weatherley, with no less than thirty-two full-page coloured pictures by Linnie Watts, and a number of small Monotints by Ernest Wilson, and although we are not quite satisfied with all Miss Watts's childish faces, yet on the whole the book is full of pleasant fancy, is elegantly got up, and will make a capital gift-book.

CHILDREN'S VOICES furnishes a more original work, being a set of simple songs, many of the words by Fred Weatherley, set to music by R. B. Addison, with tasteful illustrations in colour and monotint by Harriett M. Bennett. This is a thoroughly charming little book, which we can unhesitatingly recommend. Many of the words are quaint and taking, while Mr Addison has the art of writing music, which, while quite simple and singable, is extremely pretty both in respect of melody and harmony. And there is much variety; for besides the little nursery songs there is a simple vocal duet, a capital little dance tune, and the two well-known hymns, "All things bright and beautiful," and "Gentle Jesus, meek and mild," the setting of the latter being especially good.

HEROES AND HEROINES OF NURSERY HISTORY. This is a pretty little oblong book wherein two little children in a dream are introduced to sundry personages famous in nursery rhymes, e.g., Jack and Gill, Tom the Piper's Son, whose adventures there so briefly told are here elaborated and discussed in very entertaining prose.

TWO CHILDREN. This is a story told, and that very charmingly, by Mr F. E. Weatherley, and illustrated by M. Ellen Edwards and John C. Staples. It is an exceedingly pretty book for very young children, and will no doubt obtain the popularity which it richly deserves.

We repeat that each of these four books is conspicuous for good taste in every detail, and the getting-up of them reflects much credit on the publisher.

Mr John Hogg's New Publications.

STORIES OUT OF SCHOOL-TIME. By ASCOTT R. HOPE. Small crown 8vo. 352 pp. Cloth, with Eight Illustrations on Toned Paper. Price 3s. 6d.

There is an old saying that we must not tell tales out of school, but no school-boy will quarrel with Mr Ascott-Hope for having broken the rule. The nine stories in this handsome volume before us have boys for their heroes, but the incidents are not confined to school-life. One tale takes us to Italy in the days of Garibaldi, another to Germany in the time of the Franco-Prussian War, and another, perhaps the best of all, to the Crimean campaign. Each story is full of life and movement, and teaches a good moral in a manly, straightforward manner.

DAINTY DISHES. Receipts Collected by LADY HARRIETT ST CLAIR. Tenth Edition. Small crown 8vo, cloth. Pp. 384. Price 3s. 6d.

A book which has attained its tenth edition needs no com-

commendation from a reviewer. We need only say that those housewives who wish to improve in the now fashionable art of cookery will find a storehouse of plain, practical teaching in this book.

FORTUNATE MEN: How They Made Money and Won Renown. A Curious Collection of Rich Men's Mottoes and Great Men's Watchwords, &c. Second Edition. Crown 8vo, cloth, bevelled boards, with Portrait of Nathan Meyer de Rothschild. Price 2s. 6d. Pp. 147.

This is a little book of aphorisms and pithy sayings on all sorts of subjects, and by no means confined to the art of money-making. A number of "New and Authentic Sayings of Poor Richard" are included in the book; they are of the "Proverbial Philosophy" type, and of the nature of truisms. Some of the anecdotes and aphorisms are striking, for example: "True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too little for Alexander." On the subject of scandal we have this piece of sound advice—"Never make your ear the grave of another's good name." Preachers and public speakers will find this book decidedly useful.

SELF-HELP FOR WOMEN. A Guide to Business, with Practical Directions for Establishing and Conducting Remunerative Trades and Business Occupations Suitable for Women and Girls. By a WOMAN OF BUSINESS. Small crown 8vo, boards, 1s.; cloth, 1s. 6d. Pp. 120.

There is a vast amount of useful information in the small compass of this little manual. The opening chapter deals with celebrated women of business, starting from Biblical times with Sarah and Rachel, and including Joan of Arc and the Maid of Saragossa. The rest of the book is devoted to practical hints as to the selection for business, and the best method of carrying it on. There are Chapters on the Boot and Shoe Trade, Confectionery Business with Recipes, Corset-making, Dress-making, Fancy Trade, Fish and Game Trade, Glass and China Business, Jewellery Trade, Ladies' Underclothing and Baby-linen Business, Music Trade, Servants' Registry, Sheffield and Birmingham Goods, Stationery and Bookselling, Toy Trade, Hotel Management, &c. The book is thoroughly practical and to the purpose.

PLODDING ON; or, The Jog-trot to Fame and Fortune. With Six Portraits on Toned Paper. By HENRY CURWEN. Second Edition. Small crown 8vo, cloth. Pp. 288. Price 2s. 6d.

This is the second edition of a useful book, which tells the story of men who became famous by their own steady pluck and perseverance. The lives of George Peabody, of Kitto the poor Plymouth boy, of Robert Chambers, Charles Knight, Hugh Miller, Romney the painter, Watson the sculptor, Thomas Brassey, and Abraham Lincoln are related briefly, and in an interesting style. 'Plodding on' would make a capital present for a thoughtful boy.

THE BAND OF MERCY GUIDE TO NATURAL HISTORY. An Elementary Book on Zoology: Instructive, Amusing, and Anecdotal. By VERNON S. MORWOOD, Lecturer to the Royal Society for the Prevention of Cruelty to Animals. Illustrated by Fifty-nine Engravings. Pp. 128. Price 1s.

Any book which advocates kindness to animals ought to find a warm welcome in the school and household. A vast amount of cruelty towards birds and beasts still prevails among children, in spite of the advancement of education. The book before us would form a good reading-book for the upper standards in our schools. It is a pity, however, that

the author should go out of his way to use hard words. Surely "skin" is simpler than "cuticle," and "harmless" more likely to be understood than "innocuous."

THE ADVENTURES OF MAURICE DRUMMORE (ROYAL MARINES) BY LAND AND SEA. By LINDON MEADOWS. Large crown 8vo. Pp. 416, cloth. With Eight Illustrations. Price 3s. 6d.

We are informed in the preface that this story first appeared some thirty years ago in a periodical. It is written in the rollicking style of the earlier novels of Marryat and Lever. The school adventures and the war scenes at the beginning of this century are full of interest, and remind us of Fielding and Smollett. Indeed the loose morality of those writers occasionally peeps out in the present story, and for this reason we can scarcely recommend it as a good book for young people.

THE BIRTHDAY-BOOK OF ART AND ARTISTS. Compiled and edited by ESTELLE DAVENPORT ADAMS.

The compiler claims, and we think rightly, that this book is something more than a mere receptacle for the signatures of relatives and friends. It contains under the dates of their births the names of artists of all ages and countries, followed by a short list of their chief works, and in some cases a reference to biographies and criticisms. There is an appendix with a list of artists of whose exact birthday there is no record, a second appendix giving a list of some well-known writers on art, and a copious index to the whole.

Mr Hogg has also issued a Second Edition of his **POCKET DICTIONARY** of a Thousand Christian Names, with their meanings, which is a useful little book.

Messrs Blackie's Books for Young People.

IN FREEDOM'S CAUSE. A Story of Wallace and Bruce. By G. A. HENTY. With Twelve Full-page Illustrations by Gordon Browne in black and tint. Crown 8vo, cloth elegant, bevelled boards, olive edges, 6s. London: Blackie and Son, 49 and 50 Old Bailey, E.C., Glasgow, Edinburgh and Dublin. 1885.

The description "cloth elegant" applies to the bindings of all the books which lie before us. They are got up in a singularly novel and attractive form. The books, however, do not attract merely by their outside, their contents, though unequal in merit, should make them general favourites when the holidays commence. 'In Freedom's Cause' bears the name of Mr Henty on the title-page, which is quite enough to ensure it a hearty welcome from the boys. We expect plenty of fighting and daring adventures in one of Mr Henty's books, and this story of the days of Wallace and Bruce abounds with warlike incidents. The hero is one Archie Forbes, who, having fought and suffered in the cause of Scottish freedom by the side of Wallace and Bruce, retires after Bannockburn to rest and the dignity of a Baron.

TRAITOR OR PATRIOT? A Tale of the Rye-House Plot. By MARY C. ROWSELL. Illustrated by C. O. Murray and C. J. Staniland. Pp. 387. 3s. 6d.

This is also a story in which fiction and history are interwoven. The reign of Charles II., when plots real and imaginary were as plentiful as plumed hats and rapiers, has always been a popular period with story-tellers. In 'Traitor or

'Patriot' we are conducted to the Rye-House, once the scene of so much doubt and mystery, now the happy hunting-ground of the angler and the Sunday-School excursion. So little is known about the details of the Rye House plot that there is little danger of being historically inaccurate. As a fact, the King's palace at Newmarket was set on fire by some one, and Charles escaped. In the story the fire and the rescue are both caused by the young hero, Lawrence Lee, a farmer, who is duly rewarded by a king not always mindful of his obligations. 'Traitor or Patriot' is a highly interesting tale, and gives an excellent idea of life and manners in the days of the Second Charles.

ADVENTURES IN FIELD, FLOOD AND FOREST. Stories of Danger and Daring. Illustrated. Cloth extra, 2s. 6d.

The stirring adventures in this volume are compiled from various sources, and frequently from out-of-the-way books quite unknown to the general reader. The true story of Alexander Selkirk, whose misfortunes inspired Defoe, and gave us 'Robinson Crusoe' and its countless imitations, is naturally included in the present book. We have also the adventures of a French Crusoe, one M. Cremasy, a ship's captain, who spent thirty-two days of solitude in an island off Madagascar. There are sketches of adventures with Australian bushrangers, New Zealand Maoris, and North American Indians. Of a somewhat different kind is the wonderful story of the building of Strasburg Cathedral, and the maiden architect who planned the work in a dream. We can recommend this volume as being both instructive and amusing.

STORIES OF THE SEA IN FORMER DAYS. Narratives of Wreck and Rescue. Illustrated. Price 2s. 6d.

This is also a compilation from authentic sources dealing with famous cases of suffering and shipwreck at sea. The old, old story of the 'Mutiny of the Bounty' finds a place here as in all books of the kind. Less well-known are the adventures of Pietro Quirini, a Venetian, which happened as long ago as 1431. 'The Life and Melancholy Fate of La Pérouse' is a somewhat dull translation from the French of M. Leon Guérin.

THE WRECK OF THE "NANCY BELL;" or, Cast Away on Kerguelen Land. By JOHN C. HUTCHINSON. Illustrated by Six Full-Page Pictures in black and tint. Crown 8vo, cloth extra. 3s. 6d.

This is a story pure and simple, and of the kind which boys like. It is full of dash, incident, and fun. 'The Nancy Bell' is a New Zealand clipper, commanded by a genial, though we fear rather impossible captain called Dinks. Then we have a chief mate, a comic Irishman, who is always using a tremendous brogue, and is somewhat stagey and wearisome. The American passenger, Zachariah Lathrope, is more amusing, and talks as only an American in a story ever did talk. The sea language is perhaps a little too technical to suit some readers, but no one need complain of dulness, as we have a stowaway, a fire, a shipwreck, a mutiny, an attempted murder, and a desert-island all included in the space of two hundred and eighty-eight pages.

THE PIRATE ISLAND; a Story of the South Pacific. By HARRY COLLINGWOOD. With Eight Full-Page Illustrations by C. J. Staniland and J. R. Wells. Crown 8vo. 5s.

The name of a pirate in fiction from the time of Captain Kidd downwards has always had a singular attraction for young people. We have known boys whose great ambition was to embrace the profession of a thorough-going rover at an

early age. The adventures of Bob Legerton and his companions, as related in the story before us, will show whether a pirate in private life is quite so desirable an acquaintance as some of our young people imagine. Girls as well as boys will be interested in the startling adventures of the prisoners on the Pirate Island, as there are several ladies who share with their friends the danger of their situation. As our young friends read this story by the snug fireside at Christmas, they will, we believe, be tempted to wish that they knew the exact bearings of Albatross Island, and were able to go forth and explore the gold mine and the other treasures of that remarkable spot.

MENHARDOC. A Story of Cornish Nets and Mines. By G. MANVILLE FENN. With Eight Full-Page Illustrations by C. J. Staniland, in black and tint. Crown 8vo. 5s.

Mr Manville Fenn, instead of seeking inspiration in the South Seas, or introducing us to savages and pirates, places the scene of his stirring story on the coast of Cornwall, amid the Atlantic surges, the mysterious mines, and the memories of Arthur, and the wizards and giants of the wild west country. 'Menhardoc' is a thoroughly healthy, vigorous tale, full of incident and adventure by land and sea. Boys who want to know all about the pleasures and perils of Cornish fishing, and the wonders that lie in the deep dark mines should read this excellent story.

ROBINSON CRUSOE, a handsome edition of which the chief features are that it is reprinted from the original edition, while all obsolete terms or phrases are explained in brief footnotes, and that it has more than a hundred illustrations by Gordon Browne.

HARK THE HERALD ANGELS SING. New York: E. P. Dutton and Co. London: Griffith and Farran.

This is a small quarto volume containing the well-known Christmas Hymn, with illustrations from the old Masters; it is well got up and would make a good Christmas gift-book.

BLACKWOOD'S EDUCATIONAL SERIES. Geographical Reader, Primer and Books I. to V. Standard Reader, Books I. to III. History of England for Junior Classes.

The space at our present disposal will not allow us to do much more than call attention to Messrs Blackwood's capital Educational Series, they are in all respects admirable either for school use or for lessons at home, being carefully graduated in order of difficulty, interestingly and attractively planned, while the printing and illustrations are first-rate; they deserve a very wide circulation.

From Messrs Bemrose we have received two useful publications which we can cordially commend to the notice of the clergy, viz., **A COMBINED REGISTER OF PREACHERS, OFFERTORY AND COMMUNICANTS**, and **A REGISTER OF CANDIDATES PRESENTED FOR CONFIRMATION**. Both are well printed, and neatly and strongly bound in cloth.

Messrs A. R. Mowbray and Co. send an illustrated edition of the well-known carol 'The First Nowell.' The pictures are by Wyndham Hughes, and are exceedingly pretty; it makes a little oblong book with an elegant paper cover, and may be recommended in place of a more conventional "Christmas Card." The price is only 1s.

Messrs CASSELL'S ALMANAC for 1885 (6d.) is, as usual, a marvel of cheapness, and is very attractive with its variety of letterpress and illustrations.

From the S. P. C. K., under the title of *AN OLD STORY OF BETHLEHEM*, we have the story of Ruth simply and well told mostly in the words of Scripture, with a plain running commentary. The book has several full-page coloured illustrations, is well printed, and tastefully bound.

A capital sixpennyworth of amusement for children will be found in Messrs Cassell's *LITTLE FOLKS ANNUAL* for 1885, entitled 'A Shipful of Children.'

Mr Walter Smith has added yet one more to the already lengthy list of 'Birthday-Books;' but those who see his *DAISY CHAIN BIRTHDAY-BOOK* will scarcely be disposed to blame him; it forms a beautifully-printed little square volume, the quotations being gathered entirely from the writings of Miss Yonge, and the binding is remarkable even in these days of good bindings for its perfectly chaste and elegant design.

Mr Upcott Gill publishes *NATURAL HISTORY SKETCHES* among the Carnivora, Wild and Domesticated, by Arthur Nicols, with some capital illustrations. The work will be acceptable to the more advanced, as well as to the junior students of natural history.

Christmas Cards.

Mr Arthur Ackermann, who is the sole agent for Prang's American Cards, sends a selection of samples well worthy to rank with his tasteful productions in former years; indeed, some of the effects in deep rich colours almost surpass them. There is much variety in size, shape, and design, but the whole are marked by artistic merit and good taste. We only regret that the distinctly religious subjects are conspicuous by their absence. Among many charming novelties are small fans richly coloured, with fringe, cord, and tassel complete; in the absence of numbers we cannot particularise, but purchasers should make a point of seeing Mr Ackermann's productions.

A distinguishing feature of Messrs W. A. Mansell and Co.'s Cards for this year is that they are principally formed of Photographic and other Hand-work. Among the more noticeable specimens sent to us may be mentioned: Three Series of Marine sketches by the Cavaliere de Martino, these beautifully executed chromos are hardly distinguishable from original water-colour drawings, and they are effectively printed upon rough paper showing a white margin. Prominent among the Photographic Class is a series entitled "Beautiful Faces and Figures," several of which well deserve the appellation. No. 149, suggested by Kingsley's "Water Babies," will be especially admired. Not only the photographs, but the design and execution of all the Cards, are marked by singularly good and artistic taste.

Messrs Mansell have in their Show-Rooms, 271 Oxford-street, an exhibition, including not only their own Cards but those of the other principal London makers.

Mr B. Ollendorff, in providing many beautiful and costly cards, has not neglected the wants of those to whom expense is an object; his samples include many which while very tasteful, and varied to suit old and young, grave, and gay, can be procured for a mere trifle. From many others we may mention

Nos. 8101, 8102, 8103, 8119, 8454, 8448, which will certainly gratify the various tastes for which they are provided. Among the more elaborate cards are those which are printed on white satin with gilt edges—e.g., Nos. 8116, 8117, and some very original and effective embossed cards, e.g., Nos. 8108, 8110, specially suited for children. But besides the Christmas Cards, Mr Ollendorff publishes this year tasteful and most useful cards for Birthdays, Sunday-School Rewards, &c., with sacred texts, &c., very similar to those issued by Messrs Marcus Ward, which we have commended in past years to our readers' attention. The present samples are of very various shapes and sizes, but all are neatly and artistically got up. We can cordially recommend them.

Messrs Nelson have issued a series of gilt-edged Cards in Chromo-Lithography, containing a selection of Landscape Views of well-known English and Scottish scenery.

Messrs Ormiston and Glass send a few samples of Coloured Cards, which consist principally of Scotch subjects.

The Artistic Stationery Company have some good specimens of Menu, Programme, and Memorial Cards.

Messrs George Falkner and Sons, of Manchester, have issued some of their elegant cards in the old English style in a red tint; the printing is artistic and effective.

New Organ Music.

Mr Edwin Ashdown has recently issued a fresh batch of Organ Music, of which the most important features are a further instalment of the posthumous works of M. Batiste, Nos. 88 to 92. Among these are effective arrangements of Beethoven's March from the "Ruins of Athens," and that from the finale of the C minor Symphony. The remaining Nos. consist of three separate sets of 14 short and easy preludes specially and most effectively written for the instrument, and well calculated to display the Solo and other stops. These little pieces are useful as interludes between the verses of a hymn, between the offertory sentences, or during the intervals in a Confirmation Service.

Mr Edwin Lott continues his series of Organ Pieces, and these also are original and specially written for the instrument. Among the new Nos. are two smoothly written Andantes, No. 1 in Db, No. 2 in Bb. An Andante Piacevole in G, and a Sarabande in D minor.



Advent.

REVELATION i. 7.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him."

"Behold, He cometh." What a Coming will that second Advent of the Son of Man be!

Once upon a time our Blessed Saviour ascended into the heavens; a very small band of faithful men beheld Him leave the earth; how quietly, how tranquilly the Hour of His Ascension came and passed; how few were present

to witness what then took place. The gay, the thoughtless world ceased not from its careless round of wanton mirth or sin; it saw not,—it heeded not the Ascension of its LORD and Master; how should it, seeing it had not heeded His first Coming? It loved not to own God in a manger; it was not permitted to witness the God-Man rise to the many mansions. It recorded its vote against Him Whom it robbed; it preferred a robber; it had no patience with the Son of Mary, lowly in His awfulness, awful in His lowliness,—awful indeed, when “He cometh with clouds, and every eye shall see Him, and they also which pierced Him.”

“He cometh with clouds,” making “the clouds His chariot.” He is the true “Cloud-Gatherer;” He cometh with them; He forceth them asunder, that He may be seen of all. “Every eye shall see Him,”—not many eyes, not most, not many millions, but EVERY eye. Then will there be real cause to say “Lo, here,” or Lo, there, when the Sign of the Son of Man shall be appearing in the Heavens, and in the clouds of Heaven He shall be coming with power and great glory. It is emphatically in the “clouds” of Heaven that CHRIST will come, so that we may, perhaps, picture some special use of those vapoury masses which robe the firmament to form the cloud-chariot of the coming Judge, and indeed we may think of them as encompassing and being beneath and above and on either side of that most awful and most glorious form of the Saviour descending toward this earth of ours. But look again, they have been rift asunder, and suddenly some persecuted saint wearily watching in the latter days of Time shall discern the Person of Him Who, perchance, is dearer to him than any one on earth; or, perhaps, some ignorant peasant, some lowly shepherd of the last days, shall be the first to descry a Something in the Heavens,—a light above the brightness of the sun (like that which the early shepherds of Bethlehem saw), a light which shall lay him prostrate on the ground in fear and trembling, till, as of old, angelic reassurances shall bid him rise and join in the jubilant anthem of praise which those shall sing who have waited patiently for the LORD, and which shall take the place of those Hymns of the Incarnation that have echoed and are still echoing through the centuries that pass between the first and second Advent of CHRIST our LORD. Many another lowly and contrite one shall then rejoice,—all who have waited in faith for the salvation of God,—and whose lot shall be to live on the earth the last of all the races of mankind, till CHRIST Himself appear. Patient waiters there will be then, as now. The outer coating of society may change, but the inner spirit must remain, and the same realities will repeat themselves under new exteriors even to the end.

Who shall say whether the faithful in CHRIST JESUS shall in the last days have beauteous shrines wherein to worship, or whether the man of sin, the antichrist embodied shall by that time have robbed the true Church

Militant of her noblest temples and have devoured the most august houses of God in the land? Who shall say whether contemplative Mary shall still sit at the feet of JESUS in the person of a Sister of Mercy, or a Deaconess, or any other devout worker, or whether zealous Martha shall still accomplish her daily tasks amid such domestic circumstances as we find around us in the present day? We cannot tell; but Mary will be Mary still, and there will be Martha still, each faithful in her own sphere.

Who shall say whether the servant of God shall still lean on JESUS’ breast in the sacred Eucharistic Feast, surrounded by all the best devotional helps, or whether he shall hold Communion with his LORD amidst many difficulties and drawbacks, and with locked doors because of some arch-persecutor of the latter days?

There must,—there will be those who have not bowed the knee to Baal, and these shall not be ashamed when JESUS “cometh with clouds, and every eye shall see Him,”—every eye, both of the wicked and the faithful, of those who shall have been dead as well as of those who shall be yet alive and remaining in the world.

What of the dead, and, amongst them, those who “pierced Him”? Not the blessed dead alone—Abraham, Job, Daniel, S. Peter, S. John, S. Paul, with all saintly martyrs, confessors,—but Pharoah also, the hard-hearted king, Jeroboam, Ahab, Jezebel, Judas the traitor, and not those only who are famed in the pages of Scripture, or known in modern times as saints or illustrious sinners,—but Pagans of old time, notorious Greeks or Romans, who desired to know more than they could about virtue, truth and goodness,—all the great thinkers of ancient days; and wicked Pagans, too, like Nero, who sinned against the only light they possessed, the light of Nature,—the unblest dead as well as the dead in CHRIST,—these all shall see God; “every eye shall see Him, and they also which pierced Him,”—and who,—who are these? Are they the soldiers who pierced the sacred side of CHRIST? they indeed shall look on Him Whom once in ignorant hate and fanatical passion they pierced. But not those only;—we dare not say who those are who have pierced CHRIST, and which of us can say that we have at no time pierced Him?

This is an Advent question for us. Have we pierced CHRIST? If so, when, where, how? By what besetting sin? by what wilful commission or heedless omission? by what mistaken zeal in a wrong cause? by what indolent apathy in a good one? by what want of faith?

Verily, at the last day, we—each and all—shall look on Him Whom we have pierced; in that hour when the blind shall see, the idiot shall know, the insane shall understand,—in that hour, when the thoughtless shall think, and vain-talkers shall be silent.

Oh! let us even now this Advent bring forth the balm and ointment of true repentance and sorrow for sin, and let them be offered to JESUS, so frequently, so grievously pierced by our own faults,—our own most grievous faults,

—or else the very wounds and scars of Jesus imprinted for our sakes will accuse and reprove us by their silent testimony hereafter.

When our Blessed Lord appears at His second Advent to judge the world, how different in some respects will be the circumstances connected with His Descent to those of His Ascension. He will not descend with silent calm to honour by His Presence some one chosen hill-top and leave the world at first unconscious of the fact, but by some law differing apparently,—differing altogether from the present laws in Nature which have to do with light and sound (and why should there not then be a difference in this respect from what we observe now, seeing that then the old world will be passing away with its worn-out laws and statute-books ?)—by some new law of light and sound the glory of the Saviour's Coming will spread itself over the whole heavens and earth at once.

Through the world's great continents, amongst ocean's islets, amid streets of crowded cities, full (even to the end)—full of the buzz and hum of the toiling, hurrying, money-loving, gain-getting world, over peaceful landscapes, and in quiet homesteads—from pole to pole—shall go forth, shall be heard with awful distinctness, the Voice of the Herald-Archangel, summoning quick and dead, while the all-penetrating trumpet shall give notice of the Roll-call of humanity, and from the four winds "a great multitude which no man" can "number" shall be gathered, and they shall no more need imagination or art to give them but a poor and incorrect idea of what the Last Judgment shall be like, or the Central Figure,—our Blessed Saviour Himself—for "every eye shall see Him," for weal or woe !

Well, indeed, is it, if a sword pierce through our own souls now, before we have to look on Him whom, perhaps, we have pierced so often ! Then shall each separate person realise his or her position with all intensity. No man shall be able to bear the burden for his brother then.

If, when CHRIST says, "Surely, I come quickly," we cannot reply, "Even so, come LORD JESUS," how at last shall we be able to welcome the brilliant light of the second Advent ?

When our Blessed Lord so comes,—appearing not merely to a little knot of humble disciples, but to the whole world, half moaning, half rejoicing with its latest breath,—what bliss unspeakable will be in store for those who have prepared to meet their Master ! The brilliant appearance of Jesus in glory shall indeed dazzle them at first. But they must learn to become accustomed to the heavenly radiance. How, then, will they be satisfied with the Vision of the Incarnate Son when, at length, they can gaze for once, nay, more, can look a second time, can gaze again, can look for ever and ever, with soul and mind entranced, upon the most holy, most beautiful, most gracious countenance of the once pierced Jesus.

Our Saviour left the world that He might still further bless and help it, and intercede for it. He will come again to judge it. When He appears "in His glory, and all the holy angels with Him," His last work for man,—His work of intercession,—will be finished. The season of probation will have passed away.

It may be even that our LORD shall find Bishops or Priests in the very act of ordaining, baptizing, confirming, marrying. To each of them He will in effect say, "Put up thy sword into the sheath ;" for the great war of the Church Militant against the world, the flesh, and the devil shall then be ended for evermore. Yet shall dila-tory servants be found performing tardily unfinished tasks,—unready, taken by surprise,—unfit to "go out and meet" the LORD of Ages and the King of Worlds.

C. G. H. BASKCOMB.

The Next Number, December 5, will contain a Plain Sermon for Advent.

Current Facts and Notes.

At the Hereford Diocesan Conference, the resolution that "the doctrines and principles of the Church of England should be maintained in Elementary Schools" was carried by 93 votes to 3. The Rev. A. C. Auchmuty, who moved an amendment, had but two followers.

On Friday a service was held in S. Paul's, in commemoration of Samuel Seabury's Consecration. The Primate preached, and delivered a *panegyrique* on the American bishop, who was consecrated in a room in Bishop Skinner's house on Nov. 14, 1784, and there received from the "Catholic remainder" of the Church of Scotland "free, valid, and purely ecclesiastical episcopacy."

The Archbishop of Canterbury has licensed the Rev. George Greenwood to perform the office of chaplain at any place in Egypt, where there is no chaplain, "until such time as a Bishop of Jerusalem shall be appointed," which, may we hope, will be never.

At the Autumnal Conference of the Church Association held at Birmingham, the Rev. J. E. Gladstone said that the time had come when the attack must be made upon the bishops. He further remarked that the Bishop of Lichfield's new clerical Society, he called "the Bishop of Lichfield's blasphemous Order of the Holy Ghost." Altogether, the utterances at the meeting were such as to shock, we should think, every really religious-minded person.

We regret to hear that the small-pox has been very bad at Durham since our last issue. The East Grinstead Sisters are doing good service amongst the sufferers.

A correspondent of the *Church Times*, the Rev. Julian C. Berkeley, says, in reference to the "Reaction against Gregorians," that it arises from the slovenly and inaccurate performance of the Psalms, which itself results from choirs not practising them beforehand. Gregorians require careful study and preparation.

The Festival at S. Martin's, Scarborough, was, as usual, kept by an octave of Services and Sermons. Amongst the preachers were the Dean of York, the Rev. W. H. Hutchings, Rev. J. M. Lister, Rev. C. H. Shebbeare, &c. There were also devotional addresses delivered at the early celebrations.

The Clarendon Press has just issued the Catechism of John Hamilton, Archbishop of S. Andrew's in 1552. The work is edited with an introduction and glossary by Thomas Graves Law, and is provided with a preface from the pen of the Right Hon. W. E. Gladstone, D.C.L., First Lord of the Treasury.

On Tuesday a handsome stained-glass window was unveiled in the parish church of Bishopebourne, one of the finest Kent churches, to the memory of Richard Hooker, who was once rector of the parish. The sermon was preached by the Bishop of Colchester, who pointed out the imperfect and perhaps spurious character of "the three posthumous books" of the "Laws of Ecclesiastical Policy."

The "Nursing Sisters of S. John the Divine" seem to be flourishing, and full of good works. The work of the community is now carried on at the following centres. The Mother House is at 68 Drayton-gardens. The lying-in house is in Gunter-grove, where poor married women are received, and monthly nurses trained. The District Homes are in East India Dock-road, Poplar, E., and in Cressingham-road, Lewisham, S.E. They have also a Crèche, Hospital for children, and for women. We hear that during the present East London Mission the Sisters have taken in a number of lay-helpers, at 3 Montague-place, Poplar, so that they might remain on the spot for their various labours during the Mission. The Sisterhood, since its new point of departure, has evidently gained strength and solidity, and will be able to take its place amongst other communities as attaining a fuller conception of the Religious Life.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

IN MEMORIAM.

To the Editor of the L. C.

SIR,—Observing the kind and appreciative review of 'Successful Preachers,' in the last number of the LITERARY CHURCHMAN, it occurred to me that many might be glad of a few particulars of its gifted author, who entered into his rest September 8th, and was buried in the picturesque, but very retired churchyard of Braishfield, with his progenitors. George Jennings Davies came of a truly clerical line. His grandfather having been for about half a century curate of Ringwood, where he added to his professional income by keeping a school of considerable repute. His son, the Rev. James Davies, M.A., of Merton, Oxford, was when his life was drawing to a close, appointed to the living of

Rushall, by his college. His only son, the subject of this notice, was educated at Winchester. He always was wont to attribute to the training there received the foundation of his literary attainments. Thence proceeding to Oxford, he graduated B.A. at Exeter in 1847, and was ordained Deacon in the following year and Priest in 1849 by the late Bishop Sumner, of Winchester. He soon commenced his career of authorship, 'Club Sermons' being one of his earliest works. 'Papers on Preaching' 'The English Labourer' (which I believe appeared first in *Fraser's Magazine*) 'Homilies, Ancient and Modern,' were only a few out of his many works. His active pen was at work almost till the last, when full of mental energy, and at the zenith of his powers, death put a seemingly untimely end to his career of usefulness. Not only as a preacher was he conspicuous, but he shone also as a platform speaker and lecturer. His clerical preferment was but small, the value of his two livings being but 118*l.* without a house. Both in private patronage. His geniality, ready wit, and kindness of heart will keep his memory green for many a day in the hearts of all who had the pleasure of his acquaintance, more especially in that of the friend of more than a quarter of a century's standing, the author of this slight tribute to his worth.

E. S. W.

November 10th, 1884.

To the Editor of the L. C.

SIR,—In reply to M. A's. letter in your last issue I would refer him to the *Monastic Times*, published by Hodges, Soho-square, in which he will find ample justification for the bishop's action with regard to Father Ignatius.

November 10th, 1884.

Yours truly, R. D.

BOOKS RECEIVED.

A Batch of Books from	...	...	Nowbray.
A Parcel of Four Books and some Cards	...	...	Nelson and Sons.
Austin.—Mother Bunch	...	...	Masters.
Benham.—Episcopal Church in America	...	...	Griffith and Farran.
Biblical Thesaurus	...	...	Hodder & Stoughton
Books for the Young. (Eight Volumes)	...	...	Blackie and Son.
Buxton.—Life of Daly. Part I.	...	...	Skeffingtons.
Churches of West Cornwall	...	...	Parker.
Collingwood.—Under the Meteor Flag	...	...	Sampson Low.
Daisy Chain Birthday Book	...	...	Smith.
De Homeston.—Teaching of the Twelve Apostles	...	...	Parker.
Doda.—The Prayer	...	...	Hodder & Stoughton
Dowden.—Annotated Scottish Communion	...	...	Grant.
Office	...	...	Griffith and Farran.
Grey.—English Literature	...	...	Sampson Low.
Groves.—Charmouth Grange	...	...	Dutton.
Hark the Herald Angels Sing	...	...	Parker.
Hawker.—Cornish Ballads	...	...	Parker.
Herbert.—The Temple	...	...	Nisbet.
Inspiration	...	...	Hodder & Stoughton
Jackson.—Doctrine of Retribution	...	...	Sampson Low.
Jules Verne.—The Captain of the Guidara	...	...	Murray.
Life of Gen. Sir G. Napier	...	...	Masters.
Little Ready Cry	...	...	Macmillan.
Miall.—Life of Edward Miall	...	...	Upcott Gill.
Nicola.—Natural History Sketches	...	...	Elliot Stock.
Noel.—Poems	...	...	Werne.
Old Hansom	...	...	Elliot Stock.
Pitehford.—Bramble Ciosters	...	...	Smith.
Pusey.—Occasional Sermons	...	...	Smith.
Savell.—Letters on Daily Life	...	...	Macmillan.
Service.—Sermons	...	...	Griffith and Farran.
Sladen.—A Summer Christmas	...	...	Sampson Low.
Stockton.—The Story of Viteau	...	...	Murray.
Student's Commentary on the Bible. Vol. I.	...	...	Hodder & Stoughton
Taylor.—John Knox	...	...	Sampson Low.
Townsend.—Joseph Haydn.—The Great Musi-	...	...	Hodder & Stoughton
cian Series	...	...	Kegan Paul.
The Englishman's Bible. Part L.	...	...	Murray.
Thirty Thousand Thoughts	...	...	S. A. Storea.
Thornhill.—Indian Mutiny	...	...	See'cy.
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Successful Missions.

The question whether a Mission has been successful or not is one which is difficult enough to answer, when the sphere of its operation has been restricted within the area of a single parish. And if this be so, it will be at once evident that any attempt to estimate the results of a Mission which has extended over nearly the whole of East and part of North London must be futile. We have heard it said more than once by clergymen, "Oh! we have had a most successful Mission," when the Mission had just ended, the fact being that the attendance at the services had been very considerable. It is easy to measure the success of Missions by statistics of congregations, and without congregations, of course, Missions must be regarded as failures. But real success must be sought for in deeper ground beyond the ken of the human eye. A Mission is a sowing-time, and therefore its fruits will not appear at once. The husbandmen must have 'long patience' for them. Still, at such a time as this, when the East London Mission has just terminated, and

that of the West-end of the Metropolis is not far distant, it may not be inopportune to make inquiries into some of the conditions under which Missions may be the more likely to produce lasting results.

And first, what is a Mission? The word has a new use. We employed it formerly with reference to the efforts of the Church in the conversion of the heathen. S. Augustine's Mission to England, S. Boniface to Germany, S. Francis Xavier to India, and the labours of our two great Societies are instances of the original application of this term. It has been described as "a settlement in an infidel country for the purpose of bringing the people to the knowledge of Christianity." Perhaps it may be said that this definition may readily be applied to the London Mission: What the Bishop of Lahore said to the Primate—"I am looking out over a wilderness of millions of men who would make the best Christians in the world if only the Gospel could be brought home to them"—the Archbishop of Canterbury said he might truly say without going out to India. Yet, although we may have thousands who are virtually heathen in our great cities, the Mission, in the sense in which we have become familiar with the word, denotes a somewhat different process. We know no better definition than that which has been given—a Mission is "a concentration of spiritual force on a given place for a short time." Salvationists would say that it was the presentation of Christianity in its "aggressive" form; and so it is, for it is a conflict with a counter-force, an attempt to gain victory over the world, the flesh, and the devil.

It will be evident that such an effort will demand certain conditions to make it effectual, and the first is—preparation for the Mission. We have known a Mission, in which four of the best Mission-preachers of the day were engaged, prove a failure, not as to congregations, which were enormous, but as to final results, simply because the parish had not been prepared for the event. We may not go so far as the Bishop of Rochester, and say that "six months' away" the preparations for the Mission should be begun. People weary of expectation as well as of other things. But for six weeks or two months the Incumbent, the assistant Curates, and the lay workers should be engaged in getting the ground in readiness. Dr Thorold well says, in his work on 'Parochial Missions,' which we have recently noticed, the Mission "should be publicly announced from the pulpit in a sermon bearing on the subject: a prayer for the special gift of the Holy Spirit should be circulated in every household for private and family use. . . . As the time approaches, frequent meetings of Communicants should be arranged for intercessory prayer, and also for supplying more exact information about the Mission, which will easily and conveniently filter through them to the parishioners generally." One piece of advice which the Bishop of Rochester gives, the East London Mission has been charged, and it is to some degree a true indictment, with neglecting. "Of all mistakes

possible at such a time the greatest is that of not taking trouble enough to *advertise* it to the people." After all, success, we know, does not depend primarily on plans and organisations, but, as the Bishop of London has said on a higher cause—"Not by might, nor by power, but by My Spirit, saith the LORD;" yet without such machinery, it would be presumptuous to expect an effective Mission. If no human co-operation were necessary we should not require a Preacher. And experience proves that in the parish which has been most diligently prepared, in that the fruits of the Mission are the most plenteous and substantial.

Another condition of success, and one difficult to touch upon within the limits of an article, is, that the doctrine which is preached be a "Pure Gospel." By a pure Gospel we mean "the faith which was once delivered to the Saints." The importance of this is acknowledged on all sides. But unfortunately there are divergent "views" as to what is "the unadulterated Gospel of JESUS CHRIST." Some do not go back so far for it as others, and so do not get it from its springs; but pick up portions of Lutheran and Calvinistic teaching, which they believe to be part of, or at least consistent with, the original Gospel. To take but one instance, it is, however, an *experimentum crucis*, the doctrine of Assurance. Perhaps we should say doctrines, for there are two, assurance of present justification, and assurance of final felicity. The bald presentation of the doctrine of "imputation," that CHRIST's righteousness passes to you, and your sins to CHRIST, the moment you undoubtedly believe in this transfer, is, to our mind, as it was to Baxter's, more likely to do harm than good. It naturally leads to Antinomianism. The Church has nowhere taught that the believer must be absolutely certain of his present state of justification or of his future perseverance. We should have thought for Churchmen that Bishop Bull had long ago destroyed that error. As to present assurance, even S. Paul would not venture to assert it of himself, for he said, "though he knew nothing against himself," "yet am I not hardly justified." And as to assurance of salvation, Luther parts company with Calvin here, for in his "Table-Talk" we read, that when Dr Jonas said to Dr Martin Luther at supper-time, he had that day read the text "henceforth there is laid up for me a crown of righteousness," and added, "Oh! how gloriously doth S. Paul speak of his death! I cannot believe it!" Dr Martin replied, "I do not believe that S. Paul was able to have so strong a faith on this matter as he asserts," a remark which betrayed Luther's excessive reverence for Scripture and humility, as well as his divergence from Calvin's teaching. Mrs Booth, however, is of a different opinion, and leaves Dr Martin quite in the lurch. "I see," she says, in her lectures on Aggressive Christianity, "we shall not get any further than assurance of salvation. You are panting after it. You are longing for it. *You may have it.* God wants every one of his people to have it. Get saved and you will know it . . . this is His glory

that He can save His people and make them know it, and make them feel it."

Now, we believe, a Mission in which such doctrines are taught may be a success as far as congregations are concerned, but an abject failure afterwards. Such a Mission is an appeal to the *feelings*, destructive of hope, for hope has ever in it an element of uncertainty, and so is the stimulant of effort—but creative of presumption or despair as the case may be. It is, to use Dr Pusey's words, the preaching of "Christianity without the Cross," that is not without CHRIST'S, but without our own. Excitement and enthusiasm may for the time carry everything before it, but a reaction will set in when the glow of the Mission has passed away, and sensationalism will be succeeded by torpor or something worse. For the success of a Mission, the Missioner must follow the old lines of the Catholic Faith, he must "see and ask for the old paths, and walk therein." His object will be threefold in teaching the Mysteries of the Faith; first, to excite in the soul of the sinner certain acts, well-pleasing to God—acts of faith, hope, love, and contrition, wrought by the co-operation of the human will with Divine grace; secondly, to lead to external means of grace, the Sacraments, whereby the merits of the Cross are applied to the soul; and, thirdly, to exhort the penitent to make such changes in his outward life and conduct as the following of the Example of CHRIST demands. The Mission which produces these results is a successful Mission.

One more condition of effectiveness we must allude to, and that is, the importance of following up the Mission with special zeal and diligence on the part of the parochus. A Mission is to supplement, not to supersede the Parochial System, and we agree with the Bishop of Rochester, that the whole responsibility of the Mission must rest upon the Incumbent, though the conducting of it be delegated to others. We are aware that the parochial idea is often exaggerated, and that jealousy and sensitiveness as to rights and boundaries are sometimes unfortunately connected with it. The story of the man who alone remained stolid and unmoved, when the rest of the congregation manifested signs of deep emotion as they listened to the impassioned eloquence of the preacher; and when asked for a reason for his conduct, thought he had satisfactorily accounted for it by saying, "you see, I don't belong to the parish," is only a ludicrous picture of hyper-parochialism.

But the parish priest has the cure of souls, and upon him must depend the *lastingness* of the Mission. He must reap its results in new penitents, fresh candidates for Confirmation, increased number of Communicants, and keep up that which has been started. The souls which have been touched will need regular assistance. The parochus must feed the flame which has been kindled, and not suffer it to die.

These, then, amongst other conditions, seem indispensable for the success of a Mission,—preparation before it,

the teaching of the whole counsel of God at it, and pastoral care and diligence after it; and where these are to be found, the conversion of sinners, and the building up of the faithful, are results which may be, if humbly, yet confidently, expected.

On Visiting the Sick.

"Be not slow," says the wise man, "to visit the sick: for that shall make thee to be beloved." The time of sickness is obviously one of the parish priest's best opportunities for gaining that legitimate influence which enables him, according to the apostolic rule, to "reprove, rebuke, and exhort." Work can be done then as it can be done at no other time. The world and its absorbing interests are, in a great degree, shut out. There is time for reflection and consideration of spiritual things. The conscience speaks, and has some chance of being heard. The parish priest is not only a licensed, but a welcomed and a looked for visitor, and he appears not merely on his own authority, but as expressly delegated by the Church. The question is, how best to turn to account this very important time—so important, that on it may depend, and very often, indeed, does, so far as human eye can see, depend the whole future of a living soul. For the pastor must ever remember that very possibly this is the man's last chance—the merciful warning before the final sentence, "Cut it down, why cumbereth it the ground," that very often, indeed, it is the little interval of delay before the "tree falls for ever to the north or to the south." And even when, as it seems, the sickness is not actually unto death, he must keep steadily before him that this, like all sickness, is "of the LORD," that it is not a mere accident—a matter of chance, but a distinct call, both to the sick man and to himself—to the sick man to penitence, to a higher life, to a closer walk with God, and to him to put out all his strength and his resource to guide the sick man to perceive this, and to encourage and lead him to turn his sickness to good account.

How, then, shall this be done?

Here, above all, let it be clearly understood that they who most regularly visit their flock in the time of health are most likely to make successful and edifying visits in the time of sickness. This it is which produces that mutual understanding and affectionate freedom, which opens the heart to close and definite instruction. There are clergy who, in a sort of grand way, decline to visit any but the sick. It seems to the writer that such place themselves and their ministrations at a great disadvantage. It is obvious that to those who are faint, weary, suffering, and whose nerves are highly strung and irritable, a strange voice and manner can hardly fail to be startling and jarring, just as, on the other hand, the presence of the well-known and valued friend soothes and sustains. Again, in dealing with the sick it will be remembered that there are endless forms and degrees of sickness, and, it may be added, all needing their own special treatment. There are long wearing illnesses protracted over months and years—acute illnesses; surgical cases, more or less severe; fevers, contagious or infectious; slighter illnesses, such as heavy colds, rheumatism, and the like, not for the most part fatal,

yet needing care and offering opportunity for kindly sympathy and a word spoken in season. And again, the difference in degree, age, intelligence will introduce another variant. But a few general rules may be given which more or less apply to all.

1. No priest who has faith in his profession, or, as it might almost be said, who has any self-respect, will be deterred by the thought of danger to himself—or even, what is more serious, to those who belong to him—from visiting any who require his aid. Where the physician of the body will go, there the physician of the soul, for the love of CHRIST, and of those for whom CHRIST died, will surely at least follow. And, it may be added, a visit under such circumstances often more than anything else teaches the meaning of the priestly office, and tends to win the affection and confidence of the flock. Let, however, a caution be given. No one should visit infectious cases when either weary or fasting. When the vital force is low, the germs of disease are apt to find a nidus, and are not readily shaken off. Further, while the priest is careful not to show the slightest sign of nervousness or anxiety for his own personal security, it is well that he should avoid every kind of unnecessary risk, such as holding for a long time the sick person's hands, or inhaling infectious breath.

2. In visiting the sick the first point ever to consider is, what is to be done and how to do it. Mere "goody" talk is generally worthless. Certain well-known formulæ had better at once be "taken as read" or said. The real point to be aimed at is how to make a real and abiding impression on the soul. This will not be brought about by conventional formalities. The soul is like the body. Spiritual needs are as various as bodily diseases. Some require nothing but a few calm, quiet prayers or portion of Holy Scripture—the Church Service said occasionally, more particularly the Litany and the like. "Say with me," exclaimed George Herbert, when his friend, Mr Duncon, visiting him, asked what prayers he desired, "the prayers of my mother—the Church of England. There are none like those." Here let a word be said respecting the Service in the Prayer-Book, called "The Order for the Visitation of the Sick." While this Service—descended from the earlier days, most dignified and stately, full of scriptural teaching, most searching and suggestive—cannot be too carefully studied and thoroughly learnt and grasped, it is not, of course, to be continually repeated. Possibly it would hardly ever be said in its completeness except with a very few. But it teaches exactly the method or principle on which the ministry to the sick should be carried. It gives, moreover, authority to some of the most anxious and difficult portions of the pastor's duty in this regard. Nothing can be clearer than the examination as to the Faith—the directions to the minister, how to deal with the sick man's worldly concerns—the clear and unhesitating rubrick as to private confession, the declaration of forgiveness conveyed from God through the priest, the Commendatory Prayer, the prayer for those troubled in conscience—all these are exactly what are needed to bring home both to the priest who visits and to the sick the real purpose and value of the ministrations of the Church.

3. But over and above this, though moving on the same lines, the priest will find abundant scope for his own resources.

One has to be brought to penitence, others to a higher view of Christian living, others to charity, others to recognise and make use of the Sacraments of the Church. The writer has used—as he ventures to think, with profit—some such plan as the following:—After a few words of friendly inquiry and sympathy, the priest reads a short portion of Holy Scripture, taking for choice the Gospel or Epistle of the week. From this he will endeavour to draw forth such instruction as will meet the case. Then will follow a few collects—mostly taken from the Visitation Service itself—or other parts of the Prayer-Book, such as are familiar and require no strain of mind, and the service will conclude with the blessing. It cannot too steadily be kept in mind that all such services should be short, certainly for the most part not exceeding ten minutes. The sick man is only bored and put back by long prayers, still more by long exhortation or by much conversation. The writer has known a case where a well-meaning clergyman, visiting a man recovering from fever, so wearied him by his long stay that a relapse followed and the sick man died.

4. The one point, of course, of primary importance—that of which the priest in all his ministrations must never lose sight—is the preparing the sick man to receive, not once only, but at regular and not distant intervals during the period of his illness, "the most comfortable Sacrament of the Body and Blood of CHRIST." Prayer and reading should be directed with a special view to this. And then when the priest celebrates the Holy Communion in the sick man's room, all possible care should be taken to invest it with all fitting dignity. This may be effected in the poorest houses. Proper vessels, proper linen cloths, and other ornaments—surplice for instance and stole should never be omitted. The table should be placed so that the sick man may most conveniently see and hear. The Rubrick should be carefully studied and followed. All distracting actions and attitudes, and all that tends needlessly to lengthen the service, should be scrupulously avoided, though often it is well when the service is ended to say a prayer of thanksgiving. There will seldom be found any difficulty in having the service at some reasonably early hour, i.e., before nine a.m., though this, of course, must be made dependent on the sick man's condition and desire.

5. It is very important that the visits of the parish priest should be made *regularly*, as nearly as possible at the same hour of the day, and on the same days of the week. If this is done, the sick man learns to expect and look forward to the visit, and the visit itself assumes that which should mark all the ministrations of the Church—a staid and business-like character. Again, the priest while he carefully limits the duration of his visit, must avoid all appearance of hurry. With the sick man hurry is flurry. Here as everywhere, nothing succeeds which is done hastily and perfunctorily. And while occasionally it is well to introduce a little general talk, and to encourage bright and cheerful feelings, he who visits cannot be too much on his guard against all forms of gossip, or conversation on light and frivolous subjects, by which well-meaning friends too often seek to divert the minds of the sick from the real seriousness of their condition.

6. Two other matters require serious consideration. First, how shall the priest find out the sick cases in his parish; and then next, how shall he get an opportunity for that private

conversation with the sick man without which practically, in almost all cases, no real good can be effected. The ignorance of our people as to the character of the priestly office is the cause of the difficulty in both these cases. They have a general idea that the clergyman *ought* to make his appearance in the sick-room to pray—as they sometimes express it—to the sick man. But the real meaning and use of his presence they do not trouble themselves to inquire. Thus it is often a matter of much pain to the parish priest to find that a parishioner has been seriously ill for some days before the tidings have reached him; and sometimes he will have visited again and again in a sort of conventional way, without getting, so to say, the slightest touch of the case before him. In both these difficulties the minister must exercise his wits. Generally speaking, he should endeavour, without the appearance of self-exaltation, to teach distinctly from time to time publicly in sermons—and especially in catechising—what *that* is which is given him to do—in other words, the meaning and power of Absolution; of the Priestly Blessing, and of the Consecration of the Blessed Sacrament. He must explain in what the special character of each of these consists—the blessing which it brings with it, and the loss which the neglect of it entails. And he will do well, so soon as he is sufficiently accepted and trusted, to hint to the friends of the sick, *though not in his presence*, that he would be glad if they would afford him an opportunity of a little quiet private talk. Frequently by using a little tact and explanation, he will enlist the friends of the sick man on his side, and find them useful assessors in the work that lies before him.

7. Let him be ready—nay, let him earnestly impress on all that he is ready—"in season and out of season" to visit the sick; that no call, by night or by day, will come to him amiss; that his greatest grief will be if any should pass out of this life unprepared or not nourished by the Heavenly Food provided for the Way; that as it is his duty to watch over the members of his flock in health and vigour, so he would on no account fail to be their comfort in the time of sickness, and to commend the passing soul to God.

8. Lastly, on no account let him be discouraged if he seem to make but little way. The Kingdom of Heaven cometh not with observation. Often the work is in progress, though there are few external signs. The seed thus cast upon the waters comes back often after many days. Often after many a weary and, as it seems, hopeless visit, the pastor is rewarded by the first gleam of better things, a sudden and unlooked-for willingness to hear, a look of thankfulness and pleasure when he enters the room, a tone of penitence, a desire for the Blessed Sacrament. Sometimes it is not till all is over that he learns from the friends of the departed that an effect of which he had never had the least idea had actually been produced, though from some shyness or other cause the sick man had abstained from expressing it. "There was once," says a German Mission Book, "a man who, after having lived a life of hideous sin, was carried to a hospital to die. Carefully, though almost hopelessly, the chaplain visited him. One day, after having spent, as usual, some time with the reprobate, and still without—as it seemed—touching his heart, he returned mournfully to his home. At night he had a dream. He saw the man standing before the Judgment seat of God, on trial for eternity. Into one of a pair of scales

the Enemy heaped the sins of a whole life, while the Guardian Angel had nothing for the other scale. Suddenly, however, he darted to the earth, and quickly returned with a handkerchief suffused with tears. The scale descended. The sinner was forgiven. When the chaplain was awake, he hastened to the hospital, found that the man was dead, while under his pillow lay the handkerchief wet through and through with tears." The thought that there are such cases of true penitence, the expression of which has never come to light, seed growing up, man knowing not how, may serve to comfort and cheer the pastor's sinking heart.

WILLIAM BUTLER.

7 CURRENT TOPICS 8

No one surely can complain in the present day of the inactivity of the Church of England. We are constrained to pity the Editor of the *Official Year-Book*, when we see the columns of our newspapers filled with accounts of Missions, Meetings, Societies, Guilds, &c., &c. We hope Churchmen will endeavour to lighten the labours of the Rev. Frederick Burnside by giving him whatever information may lay in their power and in the most concise form. The accounts of the East London Mission, and of the Conference of "Home Missions" in the Church of England, are full of interest, but so comprehensive and yet defective are the former, that it seems impossible to give anything approaching to an exhaustive description of all that has transpired in the East and North of London during the late Mission. The Bishop of Bedford seems to have been the life of the whole thing. He appears to have been, like the general in the battle, ubiquitous, from the frequent notices of his words and doings. His address to the Church-workers of S. John's, Bethnal-green, which the *Guardian* gives at length, was excellent. We have only space to note the six points which Dr Walsbam How commented upon—"The reality of the Work of the Mission," "Simplicity," "Faith in God's Power," "The Spirit of Prayer," "Keep your own Needs in Mind," and "A Mission not an ending but a beginning." The last an important point for the parish priest to bear in mind. Mr Powell and his contingent of Working Men did good service throughout the Mission. Out-door processions were resorted to as a means of drawing people into the churches with much success in many parishes. Sisters of Mercy and members of the Young Women's Help Society also did real good. The Rescue work of the Church Penitentiary Association was also carried on with much zeal, but we have not heard with what results. It has been said that many of those who were captured during the London Mission on the last occasion did not turn out satisfactorily, a fact which, if it is one, is not to be surprised at. Some characters seem unable to bear the discipline of Penitentiary life, whilst others fall naturally into it, and find rest in its quiet regularity. We think it

is rather a mistake when a Mission is general, that it does not begin and end in all parishes at the same time. We are aware that there are reasons for varying the length, but the irregularity of the termination seems to detract from the unity of the effort. "The Renewal of Vows" is a very useful and impressive way of bringing the Mission to a close. If we mistake not this was done in the first London Mission in the very church in which the late F. O'Neill conducted it. In the City, perhaps the most vigorous discourses were those delivered by F. Benson at S. Margaret Pattens. He is sometimes too rhapsodical to attract men, but his spirituality is a power in itself.

There appears to be some disagreement as to the exact time when the West-end Mission shall be held. Some wish to have it in Lent, some at Septuagesima, whilst Sexagesima is, we believe, at present the time arranged for beginning it. We think to have it commence on Septuagesima is the best suggestion. Septuagesima is especially the Sunday on which the Church calls us to work in the vineyard of the LORD, and a season of preparation for Lent too, when the lessons of the Mission may be deepened. It seems to us that Lent is a *quiet* time, and a Mission rather a noisy one, even though not accompanied with the instruments which Salvationists employ in their religious exercises. Moreover, a Mission in Lent would make a break in the continuous teaching of that holy season. Whatever may be the decision, it is now time to arrive at it. A Mission in the West of London will be found a more difficult process than it was in the East, but, perhaps, not less necessary.

The resignation of the Archbishop of Dublin is an event which Churchmen in general will regard with regret, though not with surprise. If mitres as well as crowns are lined with thorns, that which Dr Trench has worn for more than twenty years has had briars enough to make him long to lay it down. The elevation from the decanal stall of Westminster to the Archiepiscopal Throne of Dublin, was one at the time much regretted by Englishmen. London could ill afford to lose one so distinguished as a divine as well as poet and philologist. But the Church of Ireland needed a judicious and cautious guide through the storms which it has had to encounter, and Richard Chenevix Trench, in laying down his burden, may comfort himself by the remembrance of what he has been able to do for "the doomed establishment." It may not seem much, but he did what he could.

We suppose there are few men who have aided the preacher more successfully than the Archbishop of Dublin. His "Notes on the Parables" and "Miracles," for instance are so admirably designed as to lead on the reader to study for himself. They are far from exhaustive; they are rather *suggestive*; and especially on doctrinal points as to which Dr Trench is often and wisely contented to put up sign-posts, directing to the treatise of some Father of the Church for fuller information.

Perhaps of all difficult posts to be filled that is the most so, which by Dr Trench's placing his resignation in the hands of the Synod has become vacant. The prayers of all who love "the tempest-toss't bark of the Church of Ireland" are certainly needed more than ever now. Its future it is difficult to descry.

The way in which the Jubilee of the Vicar of Horbury has been kept is an evidence that in the Northern Province the Catholic movement has been quietly but surely making progress. "*Chi va piano, va sano.*" Rev. J. Sharp has not laboured zealously for fifty years at Horbury without results which extend far and wide beyond the limits of his immediate sphere of duty. He was instituted to the benefice of Horbury in the year 1834 (not 1836, as the Clergy List has it), and from that date to this has consistently and heartily given himself to the work of teaching the Catholic Faith and Catholic Worship—no easy task in the colder temperature of the North, but a task when accomplished likely to be permanent. The fiftieth anniversary of Mr Sharp's incumbency was celebrated by two events—the consecration of a new church at Horbury Bridge, the cost of which is about 3,000*l.*, and the presentation to Mr Sharp of an address and a sum of money contributed by 900 persons, and amounting to 1,000*l.* The Bishop of Winchester, who has been a friend of Mr Sharp's for half a century and more, consecrated the new building. The sermon was preached by Rev. F. Pigou, D.D., Vicar of Halifax. Amongst those who took part in the proceedings were Lord Wharnccliffe, Hon. C. L. Wood, Archdeacon Norris, Canons Ainslie, Russell, Addison, Rev. J. Micklethwaite, Chaplain of the House of Mercy, &c. Horbury has long been a centre not only of work, but of spiritual life, in Yorkshire. When the Catholic movement is recorded by the historian, it will be to such men as John Sharp that the honour of making it take root in the hearts of our people ought to be given.

By the death of Very Rev. Henry Law, Dean of Gloucester, the Evangelical school has lost one of its oldest and most consistent members. Perhaps from natural temperament as well as religious prejudice, he belonged to that type of piety which is not content with enjoying its own convictions without also depriving other people of the enjoyment of theirs. This may not be an amiable, but it is at least a logical habit of mind, and one which Catholic and Puritan alike, in days gone by, have adopted, though with no great success. Latterly, of course, from his great age, Dean Law has necessarily been withdrawn from the arena of controversy in which, in earlier life, he played so active a part. Although he has written several pious works, he was, we are told, rarely in his stall in Gloucester Cathedral at the daily services. Indeed, it was a common remark at Gloucester when the Dean was seen getting into his carriage for a drive, that it must be time for the service, as he so often went out when the cathedral

bells were going before Evensong. The fact is not that he was wanting in piety, but his kind of piety was not in harmony with cathedral worship, and he did not possess the elasticity of some other Low Church deans in acquiring a taste for it. However, as it was said of Mr Fawcett at his death, so we can say of Dean Law—*nunc videt*. We look forward to the appointment of his successor with the gravest interest. Gloucester stands especially in need of a vigorous Dean, who will breathe fresh life into it, and by his energy justify the continuance of the decanal office.

REVIEWS

Nineteen Centuries of Drink.

NINETEEN CENTURIES OF DRINK IN ENGLAND. A History. By RICHARD VALPY FRENCH, D.C.L., LL.D., F.S.A., Rector of Llanmartin and Rural Dean. London: Longmans, Green and Co. Pp. 398. 1884.

The author of this work, the earlier part of which has already appeared in a London journal, describes his subject as an "inexhaustible" one, an adjective which has been associated with the bottle by wizards as well as historians. The book is not written in the interests of teetotalism, nor to excuse the excesses of the bibulous, but simply "to ascertain the part which Drink has played in the individual and national life of the English people." The sight of such a dark retrospect as this book provides us with must have, we should think, a moral effect, as the Spartans made their slaves drunk and then exhibited them in that condition, in order to render the vice of intemperance odious. Dr VALPY FRENCH regards his present effort as "a mere outline," which may be correct if viewed in relation to the mass of literature which bears upon the subject. He provides a "Bibliography," or rather what he calls "a contribution" towards one, which, as it includes some four hundred and fifty works, may be regarded, we suppose, as a substantial instalment. 'Nineteen Centuries of Drink' is, however, something more than an outline. The author has contrived to condense a vast amount of information within these four hundred pages.

The subject is divided into periods, starting from the Romano-British; and the influence of drink is traced through Saxon, Danish, Norman, Plantagenet, Tudor, Stuart, and Hanoverian times. Of course the river widens as it runs, and the last three periods form the bulk of the volume.

In the first chapter, Dr VALPY FRENCH has gathered together the meagre traces of the drinking habits of our forefathers before the Saxon period, from Diodorus, Cæsar, Strabo, Pliny, &c. *Metheglin* seems to have been in those remote times the only intoxicant known to our inhabitants. But cider and ale followed the introduction of agriculture, and wine as a Roman import. It seems very doubtful

whether the vine ever thrived in our climate. On the subject of "Signboards" the author says:

"Whether an advantage or otherwise, to the Romans undoubtedly we owe *signboards*. The *bush*, which was for ages with us the sign of an inn, we owe immediately to them. Our proverb, 'Good wine needs no bush,' is, of course, own child to the Latin '*Vino vendibili suspensa hedera non opus est*.' 'Wine that will sell needs no advertisement.' Our sign, the 'Two Jolly Brewers,' carrying a tun slung on a long pole, is the counterpart of a relic from Pompeii representing two slaves carrying an amphora."

Dr VALPY FRENCH also attributes to the Romans the custom of toasting, upon which kindred subject to the book which is before us he has already written.

As Adam excused himself by saying that Eve was the cause of his transgression, and Eve charged it to the serpent, so nations are apt to trace their failings to the influence of foreigners. Thus, to the Saxon, then to the Dane, and finally and chiefly to our contact with the habits of the Low Countries, we attribute our national tendency to intemperance. But S. Boniface, writing to S. Cuthbert in the eighth century, sets the matter in a different light. He says the vice of drunkenness "is an evil peculiar to pagans and *our* race. Neither the Franks, nor the Gauls, nor the Lombards, nor the Romans, nor the Greeks, commit it." Perhaps this universal acquittal of other nations must be taken *cum grano salis*, but the evil of immoderate drinking as far as our countrymen are concerned is too true an indictment. We agree, however, with the author that the Saxons left us "a perfect legacy of corruption," if we may trust such glimpses of their morals as may be gained from the Romance of *Beowulf*, the *Symposii Enigmata*, and the extracts which are to be found in this volume. The conviviality of Yule-tide, which still lingers in Christmas good fare, is an evidence of Saxon influence on the Church's Festival, permitted by Gregory the Great, who, however, sought, we are told, to keep the feasting within due bounds. The admonitions of Boniface, the excerpts of Ecgbright, and the canons of Cloves-hoo show that the Church was fully alive to the evil of drinking, and tried her best to repress it.

The Danes certainly did not improve matters. Niebuhr's dark picture of England before the Conquest is, we fear, a correct one. Our country, he says, was "not only effete with the drunkenness of crime, but with the crime of drunkenness." We all know the different ways the English and Normans were said to prepare themselves for the battle of Hastings. We believe, whatever may be laid to the bias of Norman historians, there is considerable truth in the statement that greater sobriety, by comparison, prevailed after the Conquest, though the force and influence of evil habits soon made themselves felt.

The chapters on the Plantagenet period are especially interesting, though they contain humiliating accounts of some well-known personages. Dr FRENCH calls it "The Light Wine Period." The English were now revelling in the wines of France. Walter Mapes, "the King's chap-

lain," has been called "the jovial archdeacon," and the author of a celebrated drinking song, which Dr FRENCH says, has "a singularly Bacchanalian ring about it," and rather reflects on the Archdeacon's "personal qualifications" for sitting in judgment on his clerical brethren. But does not the drinking ode form a part of the 'Confession' of Bishop Golias, a satirical composition? We think a false estimate of Map's character—for that is his real name—has often been formed from the lines:

"Mihi est propositum in taberna mori
Vinum sit appositum morientis ori
Ut dicant cum venerint angelorum chori
Deus sit propitius huic potatori."

Which effusion, together with the rest of the ode, shows we believe, the keenness of his wit and earnestness of satire rather than his own personal love for the bottle. The author remarks that the names of various beverages are "painfully significant," as, *e.g.*, *Bishop*, *Cardinal*, *Pope*, and *Lawn Sleeves*, whilst the *Crown* is said to be first found as the sign of an hostelry in the reign of Henry III. *Geoffrey Chaucer*, of course, supplies the author with pictures of English life in the latter part of the fourteenth century. As the son of a wine merchant and controller of the customs in the port of London, and "the ornament of two of the most brilliant Courts," he was likely to know something about drinking and feasting, and the "Canterbury Tales" are far from silent on these points.

The legislative enactments of the Tudor period, the drunken ways of Henry VIII., the conflicting judgments about Elizabethan sobriety, and the habits of many notables, form the ninth chapter. The terrible way in which the vice of intemperance had assumed the garb of "respectability" is shown by reference to Bishop Still, who had been Master of S. John's College, Cambridge, and now occupied the See of Bath and Wells, and who is said to be the author of "the first Chanson à Boire" of any credit in our tongue, which Dr VALPY FRENCH prints at length.

In the chapter on the Stuart Period, the different drinks then in use are noticed, and we are pleased to see the author vindicates Queen Anne from a charge of inebriety which was founded upon a literary error. The author quotes from *Thomas Decker* as to the habits of his contemporaries. The *Seven Deadly Sins of London* might, we think, have provided some profitable extracts for use during the late Mission. During this period we are introduced to certain "Eastern Products" which have created "a revolution in the national diet." We may express surprise, however, at the first description we find of *coffee*—"a seed which will 'soon intoxicate the brain.'" Oxford has the honour of opening the first coffee-house in 1650. The first coffee-house in London is said to have been "in S. Michael's-alley in Cornhill," but some contend that it was at the "Rainbow," in Fleet-street.

"One James Farr, a barber, who kept the coffee-house by the

Inner Temple gate, was, in the year 1657, presented by the inquest of S. Dunstan's in the West, for making and selling a sort of liquor, called coffee, as a great nuisance and prejudice to the neighbourhood."

Chocolate soon followed, and in the same year was advertised "as a new drink." Tea makes its appearance some three years later, according to Pepys. "I did send," he says, "for a cup of tea (a China drink), of which I never had drank before." There seems, however, then as now, to be doubt as to its deleterious effects. Dr VALPY FRENCH gives the epigram which expresses these apprehensions:

"If wine be poison, so is Tea—but in another shape—

What matter whether we are kill'd by canister or grape?"

Burton ale is mentioned as early as 1712, whilst gin-drinking is "the passion" of the Hanoverian period. The full fruits of the Distilleries seemed reserved for the Georgian era, and "grog," from Admiral Vernon's nickname from wearing a grogram coat, superseded ale and beer. The brewing of porter also began about this time.

Lack of space precludes us from dealing further with the Hanoverian period, which covers more than a hundred pages of the book. Besides manifold literary extracts, it contains a history of legislative measures, &c., from the celebrated "Gin Act" of 1736 down to Sir W. Lawson's "Local Option" resolution of 1880, and Earl Stanhope's Bill for preventing the payment of wages in public-houses.

Dr VALPY FRENCH displays throughout this volume painstaking research; and endeavours to set forth the information which he has gained in an impartial manner. The book is one which must interest every reader who cares to find out how the customs and habits of his countrymen have been formed, and how in the future the errors of the past may be turned to account. The sensible spirit in which the author has accomplished his task may be gathered from his concluding words: "A better tone is beginning to prevail, which augurs well for a time when, abuse being buried in the harsard dust of oblivion, man may not hesitate to use the gifts which a gracious Father has given His children to enjoy."

Amyot Brough.

SOME ACCOUNT OF AMYOT BROUGH, Captain in His Majesty's 20th Regiment of Foot, &c. By E. VINCENT BRITON. London: Seeley and Co.

This is rather a remarkable story, and lies out of the common run of fiction. It is an historical study, or rather a series of such. The author takes up some of the same ground as Mr Thackeray and Harrison Ainsworth. His character of General Wolfe is a careful study, and the social sketches of the times are accurately done. We are not quite satisfied with the northern dialect of a hundred and thirty years ago. The novel-reader has a better chance of gaining instruction than is ordinarily the case. We hope that Mr BRITON's description of the con-

dition of an English parsonage of the period is inaccurate. The study of the country clergyman of the time is well done, full of zeal for his work, and of total ignorance of the sanitary laws, the neglect of which is bringing death into his own household.

The author gives us an opportunity of hearing the latter part of one of this good man's sermons. Some of our best writers have tried to introduce a sermon into fiction, and have really succeeded better than might have been expected from outsiders. Thus Lord Lytton has written a regular sermon in 'My Novel' on the text "Bear ye one another's burden and so fulfil the law of CHRIST;" and Lord Tennyson in 'Aylmer's Field' has given a remarkable though somewhat obscure discourse in blank verse. The Rev. Arnold Pomfret preaches in eight printed pages, a homely, vigorous gospel discourse, well fitted for a country congregation. We hope Mr Mudie's subscribers will not resent this unlooked-for episode, but will profit by the opportunity thrown in their way. We will give some extracts from it:

"First, I would ask you, open wide those eyes that ye may see, else, with all my striving, I shall fail to show Him to ye. Open those eyes as ye walk by the roads, 'neath the blue heavens, and through the fair fields, beside the rushing streams or 'neath the starry sky, and behold what He hath made. Then turn them to thyself, or to the form of thy brother man, and see again His handicraft. Fail not to mark the lambs that skip in the fields, the birds that sing among the boughs, the tiny insect fluttering over the flowers. Each hath He devised and created; therefore let thine eyes consider each and all, and then wilt thou know somewhat of thy God, of His power, His wisdom, and His goodness. All this thou may'st see and teach thyself—this, and much more. But to me it is given to tell thee more of Him, to strive to open other eyes than those which now are fixed on me, and so to guide them that they may rest, *not* on me, which were but trouble lost, but on Him, and that so resting on Him, they may find the sight so all-entrancing, that they may never loosen their gaze, but go through life with their eyes set on their father and their God . . . Can He, think you, whose love is vast, boundless, incomprehensible, dwell with you, ye selfish ones, who love naught but your worthless selves, who grind down the poor and oppress the fatherless and widow? Can He, who is the Truth, enter in and abide where false weights and false measures are permitted, where honesty and truth have no settled dwelling-place? Can He, I ask again, whose tenderness surpasses a mother's love, look with careless eye on you, who find your sport in tormenting his dumb creatures, who cry to Him, and not in vain, for vengeance? Yes, brethren, He loveth all his creatures—hope not, dream not that their piteous groans, their agonised cries, do not reach His ears, and will not rouse His wrath. But again, I say, Can the All Holy dwell with the profane, the profligate, the covetous, the murderer? Can He rest beneath the roof where sin is housed and cherished, and made much of, and treated as an honoured guest? Nay, you know He cannot. Visit you He may, as of old He visited the cities of the plain, or Korah, Dathan and Abiram in the wilderness, rushing upon you in His wrath, chastising in His sore displeasure. Even so He may visit you, and what will ye say when he appeareth . . . I see a cross reared up on high, and

on that cross I see One dying in bitter grief and pain, and I know, and ye know full well, that it is the Son of God who hangs there, and that but for my sins and your sins, and the sins of the world He made, He had never so suffered and so died; and as I gaze I wonder and adore. I know now why it becometh me to be humble and adore, since He by whose side I strive to walk is the One who died for me."

A tone of earnestness pervades the work, though never so prominently as in this sermon. The author says that he has not been able to discover the moral of his story, but we think that the gradual self-conquest of the hero and the right development of a stormy nature furnish a sufficiently satisfactory moral. We do not intend to sin against the critical rule of not disclosing the plot, for a sufficient reason, that it cannot be said that there is any plot to disclose. The story is the gradual evolution of a family narrative, and some of the more violent incidents do not really aid its development. The love of children and animals and the pictures of country farm-house life among the hills are in excellent contrast to the many military and political pages and the sketches of Ranelagh and Drury-lane. There is a good deal of humour, always a valuable element in a novel. One old lady, the grandmother of the novel, is almost like a witch, and makes many shrewd remarks. Here is one of them:

"Grandson Amyot, thy imagination is over busy. It is her nature to worship her husband. Often have I wondered why your marriage service doth oblige the husband to profess he worships his wife, when it is most clearly the wife that for the most part performs that duty; but Joan, I say, being devout by nature, worships her husband, and if he wills that she be choked by trees crowding up the windows, or be slowly killed by rheumatism or ague springing from the marshes and dews, she will say it is well, and that never a woman was so blessed as she."

The work is somewhat profusely illustrated, after the manner of Messrs Seeley's books, with a variety of engravings. They are bright and attractive without indicating any special genius. The novel is much more than a novel in the way of what is instructive and elevating.

NOTICES

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE, founded on the 'Speaker's Commentary.' Abridged and Edited by J. M. FULLER, M.A., Vicar of Bexley, Kent. New Testament. Vol. I. The Gospels—Acts of the Apostles. London: John Murray, Albemarle-street. 1884. Pp. 537.

Of the 'Speaker's Commentary on the New Testament' we have on former occasions spoken with the hearty praise and approval which its high and various merits fully deserve. It seems to have preserved, on the whole, the happy mean between too much learning and too little; and at once to give help for the elucidation of the text and to illustrate and develop the line of thought pursued by the Sacred Writers, to the edification of the devout student of Holy Writ, whoever he may be.

It is not therefore necessary that we should repeat at length what we have before said, now that this condensed and popular edition of the 'Speaker's Commentary' has been extended to the New Testament. The abridgment has been made with excellent judgment by Mr J. M. Fuller; and our decided opinion is that *this* is the Commentary, above others, for the thoughtful student and cultivated layman; while the scholar will naturally require the larger work. For those who are unacquainted with the former volumes we may quote the Comment on Acts xx. 28, for an example of its careful and wise treatment of a controverted question, and as a fair specimen of the work:

"*ἐπίσκοπος*, the general idea of which is overseer, was a word in use long before Christianity, a word of universal relation to economical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church, as *ἐπίσκοπος* to denote the ministerial. The Elders, therefore, while the Apostles lived, were overseers. After the Apostles had appointed their successors in the several cities and communities, it was thought well to keep that name proper and sacred to the first extraordinary messengers of CHRIST. And in the very next generation after the Apostles, it was agreed to assign and appropriate to the successors of the Apostles the word *ἐπίσκοπος* or Bishop."

Messrs Sampson Low and Co.'s New Books.

KERABAN THE INFLEXIBLE. Part I. The Captain of the 'Guidara.' By JULES VERNE.

THE STORY OF VITEAU. By FRANK R. STOCKTON.

CHARMOUTH GRANGE. By J. PERCY GROVES.

UNDER THE 'METEOR' FLAG. By HARRY COLLINGWOOD.

In readiness for Christmas, as presents to boys returning from school, Messrs Sampson Low and Co. issue four prettily got-up story books, all well illustrated and all entertaining.

No words of ours are needed to commend any book of Jules Verne's writing to boys. With what eagerness they are sought! How hungrily devoured! Nor are boys the only readers to whom Jules Verne appeals. The writer of this notice is fain to confess that the delight he has received from 'From the Earth to the Moon,' 'Five Weeks in a Balloon,' 'Dr Ox,' and that really admirable story, 'In the Fur Country,' can hardly be less than that of a boy, though he is an old boy of over fifty years. But girls and ladies do not care for his books. They appeal to male interests alone.

'Kéran, the Inflexible,' is a capital story, not equal to his best, but still—delightful. A Dutchman, a merchant of Amsterdam, has quarrelled with his wife over the respective merits of *Œil de Sol* and *Valentia* tulips, and they tear up and pelt one another with bulbs each worth a hundred pounds. After this breeze, the merchant thinks it advisable to leave Holland and make a visit to Constantinople, where he has business relations with a tobacco merchant called Kéran. This Kéran is a most obstinate man. The Dutchman is slow to form a resolution, and yielding in everything but bulbs. Kéran invites the Dutchman and his companion to dine with him at Scutari, and the invitation is accepted. But when Kéran, accompanied by his valet, and Mynheer van Mitten, with his man, arrive on the quay of Stamboul, and desire to be rowed across the Bosphorus to Scutari, the Turkish merchant finds that the Sublime Porte has just ordered a tax of about twopence-halfpenny to be levied on every passage across the Bosphorus. The Inflexible is furious, and vows he will dine at Scutari, and will not pay the tax. He insists on carrying off the two Dutchmen with him

by postchaise to Scutari. How? Why, round the Black Sea, across the mouths of the Danube, through Bessarabia, by Odessa, Kherson, the Crimea, across the Caucasus, through Armenia and Anatolia, and so at last to Scutari, at a cost of fifteen hundred pounds, rather than pay the preposterous tax of twopence-halfpenny levied on those who will cross the Bosphorus in a boat. Into this main thread is woven another of a romantic description, the carrying-off of a young Turkish lady by pirates on the eve of her marriage, so that pursuit of the pirates is mixed up with the quest of a dinner at Scutari.

'The Story of Viteau' is prettily illustrated with, if we are not mistaken, French engravings. It is the story of two boys, sons of a Countess of Viteau, who has made herself obnoxious to the Inquisition by her search after Gospel verities, unobscured by Romanism. This takes place in Toulouse. It is a pity that writers of fiction should still persist in representing the Albigenses as Evangelical Christians. They were nothing of the sort, they were not even Christians, but Manichees, who held an Evil Creator, Jehovah, and a good God, the god of spirits, set in opposition to each other, matter and soul, matter evil, spirit pure and good. Into the theology of these new Manichees contact with Christianity had introduced the person of CHRIST, but in their scheme He occupied no necessary place. He was held to be subject to GOD, and to have had but a phantom body; He neither suffered, died, nor rose again, except in appearance.

But in opposition to this Docetism, some of the later Albigenses taught that the true body was born of Mary and Joseph, who was CHRIST's natural father, and that this body emanated from the Evil Principle, and that it was slain on the Cross for the emancipation of His soul, which was the spiritual CHRIST. Some of the Albigenses held that the good GOD had two wives, Colla and Coliba, by whom he begat many sons and daughters. Others held that the men made by the good GOD were good, but that through marriage they fell under the power of evil, so that they eschewed marriage as evil. The faithful were divided into two orders, the "Perfect" abstained from marriage, the eating of flesh and eggs; and the "Believers," whose salvation could only be effected by undergoing a ceremony called "the Consolation." This ceremony was performed by one of the Perfect laying his hands upon one of the Believers, who repeated a Pater Noster, after which the consoled person must not eat or drink, or he fell back under sin. Consequently the Albigensian Believers were only consoled when thought to be dying. If, however, after consolation they gave tokens of recovery, their veins were opened, and they were bled to death.

We should strongly advise Mr Stockton to study this matter in the pages of Mr Maitland, 'Tracts and Documents,' if he can lay hold of such a now rare work. Or he may read the 'Acts of the Inquisition of Toulouse' in Limborck's 'Historia Inquisitionis,' Amsterdam, 1692. Limborck was a Calvinist, and quite impartial.

Here and there in 'The Story of Viteau' we come on passages of humour of Shakespearian flavour. "A great mistake," says Jasto, the Highwayman, "clothes once torn, are always torn. If they are mended, that but gives them another quality. Then they have two qualities. They are torn and they are mended. If one's clothes are torn, the

only way to have clothes that are not torn is to have new ones. Think of that, and make no rents in yourself nor in your clothes."

'Charmouth Grange' is a stirring tale of the Great Rebellion, written in a hearty cavalier spirit. The King and the Royalists are all right, and the Roundheads all wrong. It is delightful to have this hearty partisanship in a book for boys. We like our boys to grow up with chivalrous love for the Crown; and the boy who goes in for snuffing out the House of Lords is an odious prig. We never yet met with a school-boy who did not divide all the world of boys into Our Fellows and Cads, and did not think the cads deserved licking, and had no rights.

The cover of 'Charmouth Grange' is very pretty, grey, blue, and gold. The illustrations are good, and the story has plenty of swing,—excellent for boys, who delight in stab-bings, and trap-doors, and secret stairs, and exploded gun-powder barrels, and all that sort of thing.

'Under the "Meteor" Flag,' from a literary point of view, is about on a level with 'Charmouth Grange.' It purports to be the log of a midshipman during the French Revolution, who with the first shot he fires carries away the mainmast of a French man-of-war, and with the second, a discharge of canister, sweeps the decks, "mowing down the French in heaps." The story is of the usual type and quality of sea-tales for boys, full of adventure, and little but adventure, one on top of another. Boys do not ask for delineation of character. The bold drawings signed "P" are capital. One or two inferior French woodcuts are added in a different style. We have tried the book upon a boy, and found that he approved of it immensely—so much so as to interfere with his lessons and get him a bad mark next day. Can we speak of it in higher commendation than this? Boys are the judges of what suits them, and what is indigestible to a man is meat to them.

Messrs Howbray's Publications.

PLAIN DIRECTIONS FOR THE REVERENT ADMINISTRATION OF THE SACRAMENTS OF BAPTISM AND HOLY COMMUNION are, of course, intended for the use of the clergy, and those who are preparing for the priesthood. The writer disowns any intention of "entering into minute details of ritual;" still, to many, the "directions" which he supplies will, some of them at least, appear minute. This, however, should not deter a clergyman from purchasing this sixpenny book, and so possessing some ideal of ritual, however far his own practice may fall short of it. We observe that the habit of covering the paten with the corner of the corporal is enjoined, which, if we mistake not, is a moot point. We do not find any mention of the Invocation of the Spirit, nor any direction that, should it be necessary to consecrate afresh, it should be done in both kinds.—NINE LESSONS WITH CAROLS is a Festal Service for Christmas Eve, which is arranged for a Cathedral, but may be adapted to any Church. Very bright and devotional. The Lessons are brief and well-chosen.—VESTRY PRAYERS, PLAIN TEACHING ON THE HOLY COMMUNION, A REQUEST FOR PRAYERS OF THE CHURCH, UNTO YOU IS BORN IN THE CITY OF DAVID, all on cards, and a large card for affixing to a church notice-board, reminding those who enter the sacred building to pray for themselves, ministers,

and worshippers, will all be found useful and are tastefully got up.

A HISTORY OF GOD'S CHURCH OF OLD is the record of the Old Testament from the Creation to the Dedication of Solomon's Temple, written in simple language. It is a "cheap edition," and so the book must have proved acceptable to many. It was written by Mrs Armstrong for the benefit of her own children. We confess to a preference for teaching from the Bible itself.—THE ILLUSTRATED CHURCH ALMANACK for 1885 contains, besides the Calendar, four Illustrations of Scenes in Our Lord's Infancy and Childhood, capital for the nursery, and some teaching for them who are "of full age."—THE GOSPELLER ALMANACK has a text for every day. It is a pity the red-letter days are printed in black.—THE FIRST CHRISTMAS is another broad sheet, which will teach little ones more than many a sermon.

ALFIE, THE STREET BOY, is a Tale for Christian Lads, by A. Stuart King, and has the advantage of a Preface by Rev. W. E. Heygate. It is a touching story of a high-spirited lad, and of how much he suffered from others and in conquering himself, and how he finally succeeded. A little too much adventure with more than the usual amount of improbability, but that is an attraction to young people.

A STORY OF CHRISTMAS-TIDE, by Ellen Lipscomb, contains many practical lessons and teaches that there are joys at Christmas besides merry-making—the joy of sacrifice.—UNCLE FRED'S VISIT, and How it Ended, which was rather sadly, is told by Mrs M. A. Fleming, and is also a Christmas story; its close shows how conformity of will in the prospect of lifelong suffering may be taught to a child.—OXFORD LESSONS are for Senior Classes, and contain a great amount of instruction on the Holy Communion in a small compass.—LEGENDA MONASTICA and other Poems is dedicated to Rev. T. Chamberlain by the Sisters of S. Thomas's, Oxford, and published to aid the Funds of S. Thomas's Orphanage. The 'Legenda Monastica' enforce some necessary virtues. We single out "Brother Jerome's Story" as one of the best of these compositions, teaching the value of both the spirit and letter of obedience. The Miscellaneous Poems, Ballads, and Hymns, which make up the book, will command a wider circle of readers, as less bearing on the Religious Life. We note as a defect that the one hymn for Advent is exclusively concerned with 'The Four Last Things,' and not with the Mystery of the Incarnation. The book is one which we can thoroughly recommend. In poetic value the lines are variable, but there is a genuine spiritual touch which appeals to the soul even when the rhythm does not charm the ear. It is prettily got-up, and suitable for a gift-book.—THE FAITH ONCE DELIVERED TO THE SAINTS is a sermon preached by Canon W. J. Butler in S. Barnabas, Oxford, and dedicated to "the brave and faithful vicar" of that church. It points out in vigorous language the value of the Athanasian Creed by inquiring "Without this Creed where should we be?" Those who contend about what are called "the Damnatory Clauses" are not mindful of how much we owe to that symbol of our knowledge of the Being, Relations, and Perfections of God.

Messrs Nelson and Sons' Publications.

AFTER YEARS. A Story of Trials and Triumphs. Sequel to 'Culm Rock.' By I. W. BRADLEY. London: T. Nelson and Sons, Paternoster-row. Pp. 251.

This story is a sequel, and, as we never remember to have read 'Culm Rock,' the characters appear to us rather at a disadvantage. The scene is apparently laid in America, and

there is plenty of incident in the story, which, moreover, teaches an excellent moral. The illustrations are fairly good.

STORIES OF OLD ROME. *The Wanderings of Æneas, and the Founding of Rome.* By CHARLES HENRY HANSON. With 62 Illustrations. Pp. 268.

The glorious epic of Virgil, only second to that of Homer, never grows old. The idea of the book before us is an excellent one. It gives the whole story of the 'Æniad' in a connected form, and furnishes a novel and interesting study for those who are not classical scholars. Schoolboys, also, who have been content hitherto to translate a few lines of Virgil without rightly understanding the whole story will find the 'The Wanderings of Æneas' a great help. It is a pity that Mr. Hanson did not import more fancy and poetry into his style, which is somewhat prosy, and too much indebted to the bald translation and stilted language of Davidson.

SCRIPTURE ILLUSTRATED BY SCENES OF EVERY-DAY IN THE EAST. I. Domestic Customs. II. Idolatrous Customs. With Twenty Illustrations. Pp. 158.

This is a very useful little book, and would furnish excellent material for a Sunday-School or Bible Class. Indeed, a most interesting lecture might be compiled from its pages, which could not fail to interest, and to make the Bible what it ought to be to every reader—a living book. Many obscure texts of Scripture are made quite plain when illustrated by customs that are common in the East.

NEARER, MY GOD, TO THEE. By SARAH FLOWER ADAMS. With 15 Illustrations.

The memorial sketch prefixed to this volume tells us that the familiar hymn 'Nearer, my God, to Thee,' is frequently sung in churches of "varied denominations," whatever that may mean. It also mentions that the author is a member of the "Unitarian Church."

The hymn will always be popular, and is worth illustrating, but we are sorry not to be able to commend the pictures in the present book.

The floral illustrations are pretty, but the figures are unworthy of the subject. The last picture which illustrates the words, "Sun, moon, and stars forgot, upward I fly," ignores the Catholic doctrine that at death the Holy Angels carry us to Paradise.

LITTLE READY CRY; or, The Sorrows of Six Years Old. From the French of Madame Colomb. By C. A. JONES. London: J. Masters and Co. Pp. 189. 1885.

This story will delight little girls. It portrays the sorrows of Chouchou, for that is the name the heroine gave herself. She is a little rosy-faced, blue-eyed French girl of six years old, who lived at Dunkirk. Her woes were about very small matters, though they seemed, like all children's troubles, great to herself. She possessed that facility for shedding tears which not uncommonly marks a character which is made up of a combination of affectionateness, selfishness, and sensitiveness. Her sorrows have their sunny side, however, and are only like April showers. The "Market," "Croquet," the "Aquarium," the "Sands," the "Fair," the "Circus," "Fireworks," present variety enough to gratify any child's mind. The *morale* of the story is the way our own little troubles are magnified, and how this selfishness may be cured by the sight of real distress in others. Chouchou's

tears of passion became tears of real pity when she saw the sufferings of "Toinette" and "Mademoiselle Colombinette." The illustrations complete the attractiveness of 'Little Ready Cry.'

MOTHER BUNCH. A Story for Boys and Girls. By STELLA AUSTIN. London: J. Masters and Co. Pp. 217. 1885.

We do not think 'Mother Bunch' will lessen the reputation of the author of 'Stumps,' 'Rags and Tatters,' and 'Somebody.' Miss Stella Austin, it appears, was some time ago asked to write a story which would "bring Heaven nearer," and that has been her aim in portraying the character of 'Mother Bunch.' Not that religion is obtrusively brought forward in this attractive story, but 'Mother Bunch' in a childlike way views all things from the side of "God and the Angels." This was her standpoint. There are two passages in the book which especially bear evidence of the writer's descriptive powers. We have only space for one of these. The author is depicting 'Mother Bunch,' who, it may be necessary to say, is a child of some seven years old, as she gradually fell asleep in the church, into which, "as was always her custom, she turned aside to say a prayer:—"

"The music was soft, and so was the light which came through the stained-glass window. It shone more brightly through those which faced the West, for the sunset tints were still gleaming radiantly upon the window where Mother Bunch's eyes were fixed was a figure of S. John, the Apostle of love, his hands uplifted as if to give a blessing. 'What a beautiful dress he has,' she thought, 'and what a kind face!' She remembered Joe's question, 'What are the angels like?' and she thought they must be like S. John. He was smiling at her—that was very kind of him, she had never seen him smile at her before, though she had often looked at him. She smiled at him in return. How large he was growing. Now he is quite tall, and was stepping out of the window and coming towards her. That was kinder still. . . . He was holding out his arms, still smiling, and she tried to get up to him, but could not move. He was larger and taller, and was coming nearer, nearer to her. His lovely blue robe and shining face were quite close to her; his arms were stretched out to take her into them. Dear, kind S. John! She felt very tired and sleepy—she would cuddle into his arms, and lay her head upon his shoulder, and. . . Mother Bunch was fast asleep!"

The account of Pat's journey, and Mr Pippo's success at the Royal Academy are well told. And much turns upon a lost ring, as in the Ingoldsby Legend. It is altogether a capital story.

Messrs Marcus Ward's Publications.

Perhaps the foremost place among these should be assigned to **PLAY**, a picture-book of Boys, Girls, and Babies. The pictures are charmingly drawn, some in tinted outline, others in resplendent colours; among many, which are especially well and amusingly drawn, may be mentioned "Royal Displeasure" and "Her Royal Highness." The accompanying rhymes are simple, and the book will make an exceedingly pretty Christmas present.

HERRICK'S CONTENT.—It was a happy idea to illustrate Robert Herrick's quaint verses, and it has been happily carried out by Mrs Houghton, who has succeeded in imparting a good deal of character to her drawings, very much in keeping with the poet's verses describing his simple life. The result is not only a charming, but also a very original little gift-book.

NURSERY NUMBERS consists of a few old nursery rhyme, with illustrations both in outline and in colour. It is a capital little volume for very young children.

The paper, printing, binding, and general get-up of these

three volumes is very tasteful and artistic, and reflects much credit on the publishers.

Messrs Marcus Ward send also some samples of their New Christmas Cards, which worthily sustain their well-established reputation for beauty and chasteness of design and colour; there is considerable variety; some of the designs are very humorous, others quietly and simply elegant; among these latter the folding cards such as "Cottage Homes," "A fourfold Greeting," and others may be specially instanced. There are some good Hunting Sketches, and a capital folding card entitled "Our Baby Jolly."

STORY LAND. By SYDNEY GRAY. Religious Tract Society.

This handsome volume includes a number of short tales for young children very well and interestingly written, with some thirty-two excellent coloured illustrations, by Robert Barnes. Among these latter the frontispiece, those facing pages 66 and 72, may be instanced as particularly happy. The book is most tasteful in its binding and other details, and may be cordially recommended as a gift-book for the coming season.

THE SUNDAY AT HOME. Volume for 1884.

THE LEISURE HOUR. Volume for 1884.

We commend to our readers' notice these two very handsome volumes as eminently suitable for a Christmas or New Year's Gift Book, a School Prize, Parish Library, &c. Each of them has nearly 800 pages of wholesome and instructive letterpress, and each is replete with illustrations.

Our readers may be glad to know of AN ADVENT LITANY, with music, by the Rev. Canon D. J. MACKEY (London: Masters). It is in four divisions, with two musical settings for alternate use; the first of these, in four-part harmony, might with advantage be a semitone or a tone lower, having reference to the words and the difficulty of getting a congregation to join in a number of verses with a melody reaching E; the second is for tenor and bass in unison, and is all that could be desired, both are melodious and well harmonised.

Messrs Isbister's extra Christmas number of the SUNDAY MAGAZINE takes the form of an illustrated tale by Sarah Doudney, entitled the 'Family Difficulty.'

The Christmas Number of the ILLUSTRATED LONDON NEWS is as usual quite a work of art, the illustrations and the large coloured plates are beautifully designed and executed, and it richly deserves the wide circulation it will certainly attain.

Messrs Masters have just issued their CHURCHMAN'S DIARY for 1885. For Churchmen it is one of the best publications of its kind.

Christmas Cards.

An unusually large number of samples reach us this year from the well-known firm of Raphael Tuck and Sons, which is no matter of surprise if we are correctly informed that this enterprising firm has produced for this season alone no less than fifteen hundred distinct designs. In this collection Messrs Tuck seem to have catered for nearly every imaginable taste, and we are particularly glad to observe that a leading feature among them is a special devotional series. We have repeatedly pointed out the lack of sacred subjects during the last two or three seasons. We are also pleased to see that the

less expensive cards are not only numerous, but are thoroughly good both in design and execution. Among many of these may be mentioned Nos. 1345, 1365, 1466, 1537, 1404, 1351 (with Calendar for 1885). Turning to the more expensive samples we find a number of satin tablets which are substantially mounted, and have gilt bevelled edges, which adds much to their attractive appearance. There are again some exceedingly pretty screens, and a number of silk, fringed, and plush cards, some of which (series 30, 32, and 33 for instance), are unusually rich and handsome. In fact, such souvenirs as these are sufficiently elegant and artistic to be well worthy of permanent preservation. Without particularising further we may, in a word, say that Messrs Tuck's cards are among the best of the season, and intending purchasers should make a point of seeing them.

The good taste which has always characterised the productions of Messrs Eyre and Spottiswoode is again conspicuous this season. Among the more original features are some exceedingly pretty calendars for hanging on a wall, e.g., "The Palette Calendar," "Ye olde plate Kalendar," &c. A beautiful folding card with a padded binding of figured satin, edged with fringed silk. Several good hand-painted cards, some coloured photographs of which, however, we have seen better specimens. There are some good cards for children, and it is noticeable that the cheaper cards seem to have been prepared with quite as much care and attention as the more expensive ones. The Churchman's Calendar, with table of Lessons for 1885, is beautifully printed, and will be very useful to the clergy.

Messrs Rimmel and Co. have not only prepared a number of elegant scented sachets, etc., but several little gifts which for young people will in some cases, perhaps, be more appreciated than a mere card, however excellent; these consist of small bottles of scent enclosed in various imitation fancy articles, such as a pear, a wooden shoe, a reel of silk, etc., all of which are tastefully and attractively got up. Besides these we have Messrs Rimmel's "Comical Pocket Book Almanac," and the "Almanac of Western Flowers."

Messrs Davidson Brothers, of Jewin-street, among other pretty and artistic cards, publish several in the shape of an embellished easel, which, on being opened, reveals a handsome large coloured picture; besides these, there are many smaller cards displaying much taste in design and execution.

We have spoken in another column of Messrs Marcus Ward's Cards.

Diaries for 1885.

Those who wish to make their Christmas gifts useful as well as ornamental, may well turn their attention to the large and varied selection of Diaries, etc., issued by Messrs LETTS, SON AND CO., London Bridge; all the diaries issued by this firm are both compendious and conveniently arranged, while as regards paper and binding they leave nothing to be desired. The small folio Rough Diaries, Nos. 31 and 32, are remarkably cheap and most useful for rough memoranda of daily work. Then there are the bound Diaries, Nos. 8 and 9, which give respectively half a page and a whole

page to each day; each of these is prefaced by the usual large supply of valuable miscellaneous information. Many of our readers will find the Clerical Diary and the Clerical Tablet Diary particularly valuable, the Lessons for each day are given among other useful features. The Pocket Diaries, too, are convenient in cloth tuck and other bindings; the Card-case Almanac is quite a little gem, and the new enlarged edition of the Housekeeper is systematically and well arranged. Those we have mentioned are but a few of Messrs Letts' publications, which are numerous and varied enough to supply almost every possible requirement.

From the Religious Tract Society we have their annual Scripture Pocket-Book and Young People's Pocket-Book, each of them nicely and neatly got up.

Magazines of the Month.

The magazines are, one and all, doing their best this month, and vying with each other in their efforts to present interesting and valuable matter. Several of them have special Christmas numbers, a practice which is apparently on the increase, but which seems to us to be of doubtful utility, since the extra number is too big to be bound up among the other numbers of the year, with which, indeed, it has no real and organic connection. We fancy that it would be better to give the ordinary December number a Christmas complexion, and perhaps to increase the size of it, which suggestion we offer, in all humility, to the able caterers for the public benefit in literature.

We commence, according to our usual custom, by mentioning two new serials, of each of which we have Part I. before us. Warde and Locke's *TECHNICAL JOURNAL AND INDUSTRIAL SELF-INSTRUCTOR* is issued in parts, containing about fifty pages, at sixpence, so that in price it is well within the reach of the class it is intended to benefit, namely, superior artisans and students in all the branches of industrial work. It is provided with large and carefully constructed plans and diagrams, giving designs architectural and decorative, such as bands, friezes, mouldings, &c., joiners' and cabinet work, masonry, and the other building trades. The articles describe, in a clear and yet scientific manner, the principles upon which manufacturing processes are founded, the operative details, and such-like. It appears to us a very cheap, and likely to be a very useful, publication.

A magazine of a different kind, *BOOK LORE* (Elliot Stock, one shilling), is a sort of revival of "The Bibliographer," which is incorporated with it. We hope it may have a longer and more prosperous life than that very meritorious and interesting serial. The articles in this first number are brief, well-selected, and full of interest. We may mention especially "A Persian Library."

The *CONTEMPORARY* opens with an account of the municipal government of Berlin, by Professor Rudolf Gneist, which may be of use in the coming discussions as to the reform of the Corporation of the City of London. Miss Frances Power Cobbe's article on "A Faithless World" is valuable, as showing what is the inevitable alternative to the maintenance of religion, which writers like Sir James Stephen dispute or neglect. We direct especial attention to it. Captain Conder,

on "Ancient Palestine and Modern Exploration," Mr H. N. Baker's brief but very encouraging and valuable article on "The Federation Movement in Australia," and an admirable *exposé* of the anti-British designs, so long pursued, of France in China, from the pen of a diplomatist who is acquainted with them as few persons have the opportunity of becoming—Sir Rutherford Alcock—are all of them worthy of especial notice.

Few words must suffice this month for the *MAGAZINE OF ART*, which has a charming frontispiece from a painting by Mr Frank Dicksee. The recent death of Professor Fawcett will, no doubt, give especial temporary interest to the article on "The New Forest," by Mrs Fawcett, as to which, however, the publishers give a very fitting notice that it "was written in the June of the present year, and, having gone to press at the moment of Mr Fawcett's death, was then beyond recall."

We do not think much of the poem entitled "Freedom," by Lord Tennyson, in this month's *MACMILLAN*. It shows a tendency to mannerism. There are in it echoes of his old music, but to our ear there is not any, or scarcely any, that is new. "This order of our Human Star" has an odd ambiguity about it. He means, of course, this world, which is inhabited by the human race, but the line reads as if he might be talking of the Order *pour mérite*. The article on the "Crocker Papers" is not friendly but tolerably fair, and very interesting, as it could hardly fail to be, considering the work upon which it is founded. "Boroughdale of Boroughdale" ends satisfactorily enough.

The *ENGLISH ILLUSTRATED MAGAZINE* has a Christmas double number, which is most successful, and almost perfect in every way, whether we look to the 126 pages of brilliant articles, artistic, archaeological, historical, technical, various in the extreme, but each and all good of their kind; or the eight full-page illustrations beginning with the wonderful study for the head of the "Beggar Maid" in Mr Burne Jones' picture, which we have most of us admired this year in the Grosvenor Gallery. It would take us too long to particularise and comment upon the twelve articles, but the number, as a whole, is a wonderful shilling's-worth, as we think our readers will agree.

Our old friend *BLACKWOOD* rarely acknowledges times and seasons much in his pages. The articles there are always able and interesting, but the present December number would not be in the least out of place if it had appeared in June. The *modicum* of fiction is but small, and the political element very large, as is perhaps not unnatural at the present important crisis. The general character of the outlook is not, according to *BLACKWOOD*, very encouraging, and the article on "Commercial Exploits of a Commercial Cabinet" represents the condition of British trade, with too much reason, to be distinctly disastrous. But we are glad to see that the writer of "The Crisis" assents to the *concordat* between the Government and the Opposition, which, whatever else may be said of it, has at all events brought to a close a controversy between the Government and the Opposition, which had become unquestionably perilous.

The Christmas Number of *MYRA'S JOURNAL* has a capital coloured presentation plate, entitled, "A Tiff," and is replete with drawings, patterns, and seasonable information for ladies.

Messrs Cassell have completed their re-issue of DORE'S ILLUSTRATED BIBLE with part 56, which includes Titles and Family Register Pages. We may again remind our readers of their illustrated Encyclopædic Dictionary, which appears in shilling monthly parts, and which has at present reached Part XI.

Our available space is now exhausted, and we must pass over other magazines for this month.

✠ SERMON ✠

Thoughts for Advent.

JOB xvi. 22.

“When a few years are come, then I shall go the way whence I shall not return.”

Some people are fond of speculating about the Second Advent of our LORD. They prophecy the year and month when it is to take place. But of that day and hour knoweth no man. One thing, however, we do know, that whether the Second Coming of CHRIST to renew the face of the earth and to triumph over sin—whether this be sooner or later, when a few years are come we shall go to Him. There is no doubt at all about this point, and it is so important that we should often meditate upon it. We speak of the first and second Advents or Comings of CHRIST, but the fact is HE is always coming. Are we in trouble? HE comes along with the trouble and tells us to suffer as a Christian. Are success and happiness our portion? “Let ME sanctify your joy,” HE says, “as I did the Marriage Feast of Cana.” Does strong temptation assail us? Near at hand HE encourages us to fight it manfully. These are Advents or Comings of the Son of Man, Who is to be our Judge as certainly as the hour of death and the great day of Assize.

We that shall die—who must die in a few months or weeks or days, but in all cases in a few years—should on certain occasions, as for instance at this Advent season, think of the absolutely certain but often forgotten fact. Though nothing in the world is more common than death, there is nothing which each one for himself finds so difficult to realise. What is death? What is the act of dying? Is it painful or not? These experiences are felt by thousands daily, for “every moment dies a man, every moment one is born,” but we ourselves have never felt them; and so we half fancy that our debt to nature shall never have to be paid. How hard it is to realise that when a few more years are come each one of us shall experience death and the act of dying! Great men die, the land mourns, and for a short time death is realised, but shall there not be one exception in our own case? Friends die, and in time we acquiesce in the inevitable, but shall a time really come in a few years when we ourselves must go over to “the majority,” must leap into the “unknown dark?” Shall the day ever come when all those scenes in which we have taken part in reference to others shall

be enacted in our own case? Shall we ourselves ever lie on a bed near which, it may be, will stand a table holding medicines which are prescribed not in hope of curing us, but to enable us to die more easily? There will be mysterious looks between our friends and the doctor, and then he will approach and ask us if we know our danger, and gently inform us that the last hope has fled. The few years are come and we must go the way whence we shall not return. Nothing is more certain than that to this condition we all shall come, and yet Philip of Macedon was not more oblivious than the rest of us, though he found it necessary to order a slave to remind him every morning that he was mortal. If we would force ourselves more frequently to realise this truth we would fear men less and God more—

“Careless, myself a dying man,
Of dying men's esteem;
Happy, Oh LORD, if Thou approve,
Though all beside condemn.”

Knowing our own weakness, littleness and shortness of life, we must think the greatest on earth in comparison with God the mere shadow of a shade. A great French preacher expressed this feeling in a forcible way when preaching the funeral sermon over him who was called the grand monarch of France. Looking round the church, which was draped in black for the occasion, and then down on the corpse lying in state, Massillon commenced his sermon with these words—“God alone is great!” Yes, HE alone is great, for HE changes not, while we creatures of a day are perishing and live in the midst of all that is perishing.

“And then—he died. Behold before ye
Humanity's poor sum and story;
Life—death—and all that is of glory.”

High and low, rich and poor, one with another await alike the inevitable hour when a few years are come. But the thought that in a few years we shall all be dead is certainly not one of unmixed sorrow. To Job it was the greatest comfort. His so-called friends told him with wearisome iteration that he must have committed some great secret sin or he would not have been so greatly afflicted. The comfort of these “liars for God” was as untrue as it was miserable, therefore it was no small relief for Job to turn from the judgment of men to the highest Court of Appeal—to his witness in Heaven. He consoles himself with the thought that when a few years are come the opinion of men will not affect him in the very least. Then he shall go to Him who does not judge according to appearances. Are we misunderstood by friends or full of care, anxiety and worry? In a few years it will all be over. Eternity be thou our refuge! Let us do our best now, bearing and forbearing, doing and suffering, for when “a few years are come,” after life's fitful fever, we shall be asleep. “Death! The unknown sea of rest! Who knows what hidden harmonies lie there to wrap us in softness, in eternal peace, where perhaps, and not sooner or elsewhere, all the hot longings of the soul are to

be satisfied and stilled?" The time that remains is short, and in the long eternity we shall be safe, if we die in a state of grace, in the arms of Jesus. But from that way there is no return. On his death-bed a man may feel that he has wasted his life, that he has been given by God talents and opportunities which he put to no good use. He may be conscious that he has done little or no good to his fellow-creatures, but a great deal of harm. Too late now! He must go the way whence he shall not return.

Probably, the first thought of many who get to Heaven will be, "Oh that I were once more upon earth to speak words of kindness to my parents, to my wife, which might atone for my unkindness. Oh that I could return to lead up to Heaven those whom my example or indolence has helped down to Hell. It cannot be—there is no return from that country. No return to use unused powers—no return to dry tears we have caused to flow—no return to lead to CHRIST those whom we have led from Him. Truly the sting of death is sin. Did we live as we ought to live dying would be nothing worse than falling asleep. "For more than forty years," said Havelock, "I have so ruled my life that when death came I might face it without fear." Were our consciences void of offence, and had we lively faith in God's mercy through CHRIST and true repentance, we could say when we come to die what another great and good English general said on receiving the fatal bullet into his breast, "O death where is thy sting, O grave where is thy victory."

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light." The call is to awakening out of sin, carelessness, or unbelief, for the time of our going to CHRIST is now a year nearer to each of us. The message of Advent could hardly be better expressed than by the motto which Livingstone chose for his life—"Fear God and work hard."

E. J. HARDY.

The Next Number, December 19, will contain a Plain Sermon for CHRISTMAS DAY, by the REV. S. BARING-GOULD.

Current Facts and Notes.

At Ipswich the Church of England Temperance Society has endeavoured to discover the opinions of Household-ers on the closing of public-houses on Sunday. 4,000 voting papers were issued. 2,157 votes were recorded for closing; 1,538 against it; and 412 for limiting the hours.

We hear that midday Services for business-men during Lent are again being arranged to be held in Liverpool, like those at St. Paul's Cathedral. The plan last year was so successful as certainly to justify a repetition of it. St. Agnes, the church built by the liberality of Mr Douglas Horsfall, is to be opened on Jan. 7, so that things are beginning to "look up" in Liverpool.

A sum of 15,000*l.* has been anonymously offered to the Rev. Edgar Jacob towards building a new parish church at Portsea,

provided that an equal sum be raised by the end of 1887. The total cost is 30,000*l.*, but only 9,000*l.* remains to be raised.

The Dean and Chapter of St. Paul's have given the living of Barnes, Surrey, value 400*l.* a year, to Rev. Robert A. Eden, who was some time since curate of St. Andrew's, Well-street. Mr Eden is son of the Primus of the Church of Scotland.

Mr Cole, who has been for many years superintendent of a Church of England Sunday-School, has become a dissenter. He has been in correspondence with several of the bishops on the subject of the refusal of the Holy Communion, on the ground that he has married his deceased wife's sister. He finally wrote to the Bishop of Bedford, to see what he would say on the subject, but Dr How said the rule could not be relaxed, as the marriage in question was a violation of the law both of the Church and of the State, and accordingly Mr Cole is now a Non-conformist, so that he will still be without Holy Communion.

The admission which Mr Mundella made to the Primate, and which the latter made public in the Town-hall of Croydon, after the consecration of St. Augustine, Brighton-road, is one which the clergy of the Church of England may be justly proud of. "After all," said Mr Mundella, "it would not be fair if I did not say the clergy are our best friends. From one end of England to the other, in spite of the cry against them, the clergy are really the friends of education."

We are glad to have before us a prayer for our soldiers and sailors in Egypt and South Africa, which the Archbishop of Canterbury has forwarded to his archdeacons. We trust it may be generally used, though its composition reminds us of how great the difficulty is to attain to anything like the terseness and yet comprehensiveness of our old collects.

During the Ordination of M. Gally by Bishop Jenner in "the Gallican Catholic Church," a man suddenly cried out "The Ordination is sacrilege." The service used on the occasion was an adaptation of the old Parisian Rite, and only a part of the Litany of the Saints was sung, as Bishop Jenner informs the *Guardian*. Perhaps Canonists will explain how Bishop Jenner possesses jurisdiction in "the Gallican Church."

In York Minster, on the Thursdays during Advent, sermons will be preached by the Rev. A. Boyd Carpenter, Vicar of St. James's, Hull; the Rev. Canon Knox-Little, Rector of St. Alban's, Manchester; and the Rev. W. H. Hutchings, Rector of Kirby Misperton. The Sermons will be followed by evensong, when the special anthems will be Spohr's "Last Judgment."

A Course of Advent Lectures will be preached in the Church of St. Alphage, London-wall, on Friday evenings, December 5, 12, and 19, at eight o'clock, by the Rev. W. Barker, Chaplain in Ordinary to the Queen, and Rector of St. Marylebone; the Right Rev. the Bishop of Bedford, Bishop Suffragan; and the Rev. Prebendary R. Whittington, Rector of St. Peter's, Cornhill. After the last Service some Carols will be sung by the Choir. Young men are invited to attend.

On Wednesday, the 26th, the Memorial Stone of a Church dedicated to St. Barnabas was laid at Humberstone, Leicester, by Miss M. G. Martin, Pool-house, Groby, the religious ceremony being conducted by the Right Rev. J. Mitchinson, D.D.,

Assistant Bishop, and the Rev. W. R. Mangan, M.A., Curate-in-charge. The church will be Perpendicular, of brick with Bath stone dressings, and consists of nave, transepts, chancel, clergy and choir vestries, and will seat 560. S. Barnabas is the second of four churches to be built in the suburbs of Leicester, to supply the spiritual need of the overflow population of this rapidly-increasing town.

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

To the Editor of the L. C.

SIR,—I venture to think that your Reviewer is entirely mistaken in supposing that Monte Carlo merely "focuses the evil" of gambling, and is so far an advantage. I have watched the growth of Monte Carlo for twenty-two years, and I am convinced that so far from "not being as mischievous as some suppose," it is impossible to overrate the evil which it causes. It is not, as some suppose, a kind of safety-valve which gives vent, under due regulations, to the gambling spirit with which some persons are imbued, but on the contrary it evokes the spirit of gambling and educates men in it.

As Monte Carlo has grown, so has gambling grown and spread at Nice, and, to a lesser extent, at other places on this coast.

It ought also to be made known that gambling is by no means the only and hardly the greatest evil of Monte Carlo: it "focuses" an amount of immorality which should alone procure its utter condemnation in your columns.

Yours faithfully,
HENRY SIDEBOTHAM.

S. John's Parsonage, Mentone,
November 25th, 1884.

To the Editor of the L. C.

SIR,—I should feel greatly obliged if you could refer me to any Sermon upon Demas.

F. C.

BOOKS RECEIVED.

A Batch of Books from ... R. T. S.
Adventures of Six Young Men ... Dean.
Arnold.—God and the Bible ... Smith, Elder.
Ashley.—Pulpit Lectures ... Skeffingtons.
Barry.—First Words in Australia ... Macmillan.

Casket of Pearls ...	Warne.
Cardale.—Four Holy Gospels ...	Rivingtons.
Eddowes.—Conversion ...	Rivingtons.
Edwald.—Revelation ...	Clark.
Farrar.—Messages of the Books ...	Macmillan.
Fish.—Bulbs and Bulb-Culture ...	Upcott Gill.
Hallett.—Service of the King ...	Smith.
Handbook for Needlework Prize Associations ...	Griffith and Farran.
Jones.—Little Captain Dick ...	Masters.
Leisure Hour Vol. for 1884 ...	R. T. S.
Little Arthur's France ...	Murray.
MacKay.—Conquest of Canaan ...	Hodder & Stoughton.
Maxims from Carter's Writings ...	Rivingtons.
Mitchell.—Golden Horseshoes ...	Masters.
Northcote.—Lesson Notes ...	Griffith and Farran.
Plumptre.—Spirits in Prison ...	Isbister.
Rabiech.—Theological Encyclopedia ...	Clark.
Rays of Light ...	Warne.
Sunday at Home Vol. for 1884 ...	R. T. S.
Sermons for the Church's Year, Vol. II. ...	Griffith and Farran.
Test Exercises in Arithmetic. 7 Standards ...	Griffith and Farran.
Vade Mecum ...	Mathieson.
Vicar of Wakefield ...	Blackwood.
Wynne.—Joy of the Ministry ...	Hodder & Stoughton.
Wycliffe and his English Precursors ...	R. T. S.
Zigzag Journeys in America ...	Dean.

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The Closing Year.

"Time," said an old author, "is a vessel that never anchors." It takes all its voyagers onward without ever suffering them to pause; and the farther they go the more the pace accelerates. "When we are young," remarks Madame de Gasparin, "our years are ages; in mature life they are three hundred and sixty-five days; in old age they have dwindled to a few weeks." We seldom reflect how fast we are moving, except at such times as the present, when we have to write, or to reflect upon, titles like that at the head of this article, "The Closing Year." "The inaudible and noiseless foot of Time" sweeps on all human things to an unknown Future. The Present is realised only as it becomes the Past; and so it is not till we come to gather up the various strands of thought and action that we have to chronicle as belonging to the year 1884, that we gain any adequate idea how much has happened, even in the most uneventful year.

And that cannot be said of the year that is passing away, though it be by no means an "Annus Mirabilis." But so far as the economic aspects of the year are concerned, there is but little to chronicle; and that little is not encouraging. Trade has not revived to any appreciable extent; it gives no sign of being about to revive. France, Germany, Belgium, America, are competing more and more with our manufactures in the markets of the world; and closing their own home markets to us by protective duties, which foster home industries. Thus England sees one outlet after another for her productions being narrowed or closed; and under such conditions it is no wonder that many manufacturers and artisans are crying out for compensating duties to obtain something like Fair Trade, or at all events a contribution to our revenue. Every year makes it clearer that sooner or later an attempt will be made of this kind; and it certainly seems fair, since Great Britain is the *entrepot* for the produce of the world,

that such produce should at all events pay warehouse fees to this country.

One bright spot on the sad-coloured landscape of the year is the abundance of the harvest, which was matured and gathered in during a long stretch of such bright hot weather as we have not for years past enjoyed in England; and which reached, we believe, generally speaking, a yield of thirty bushels of wheat per acre, twenty-nine and a-half bushels being considered an average. Other countries, however, having a similarly abundant yield, the price of wheat has ruled as low as thirty shillings a quarter; a price which farmers complain does not repay them for the cultivation of their land. Thus, unfortunately, agriculture still languishes, notwithstanding the abundant harvest; and we fear it will continue to languish until the energy and intelligence of the British farmer has so modified the culture of the land in these isles as to bring it into accordance with the altered conditions. When that is accomplished, the old prosperity will doubtless return to the culture of the soil; and with it to tithe-owners and to glebe farms; a consummation which is much to be hoped for!

One other signal blessing is here to be acknowledged; our exemption so far, on this side of the Channel, from the outbreak of the cholera which has been devastating various countries on the Continent. In Italy alone as many as eleven thousand persons, of whom about half were Neapolitans, have fallen victims to it. In France, a total is acknowledged of four thousand five hundred deaths from this cause, of whom nearly nine hundred were in Paris, sixty at Nantes, thirteen at Yport, and the remainder at Marseilles, Toulon, and other districts in the South of France.

Italian trade has suffered greatly during this time, there being a decrease, counting exports and imports together, of not less than seventy-six millions five hundred and fifty-six thousand lire; and the same thing may be said of Spain, though in that country it was not so much the disease itself, as the strict and rigorous quarantine adopted in order to keep it at arm's length; and doubtless the recent riots in Madrid between the troops and police who were upholding the Ultramontane clergy, and the students of the University, of whom over twenty were wounded, and the whole body of professors and students expelled by armed force from the University buildings, which remained for some days in the possession of the soldiers, must also have had a further depressing effect.

The two great political events of the year have been the lengthened conflict over the Franchise Bill, which was passed by the Lower House and rejected by the House of Lords, upon the very intelligible and common-sense ground that it was but a single part of a scheme of Reform which required to be brought before them in its entirety by the introduction of a Redistribution Bill. This having been now accomplished by an amicable agreement between the Government and the chiefs of the Opposition, the first

half of the measure, i.e., the Franchise Bill, has become law; while the Redistribution Bill, which makes such extensive changes as the disfranchisement *ex nomine* of all boroughs under fifty thousand inhabitants, and the transfer of their members to new districts to be created, is expected to pass without difficulty shortly after Christmas. It is well, of course, to avoid a conflict between the two Houses; well also, to broaden the basis of the Parliamentary franchise. But it may perhaps be doubted whether in adding so large a number as *two millions* of voters to the electorate the value of a vote is not permanently lessened to all those who possess it already; since it is evident that a far greater number of votes will be required in future to return a member to Parliament, and consequently that each of these votes will have less weight in itself. There is the further danger that the equalisation of the franchise in counties and boroughs now accomplished, and the destruction of all picturesque varieties in the electoral unit, which is henceforth to rest upon numbers alone, will inevitably and at once throw all power into the hands of a single class, namely that of the artisan and labourer, which will in the future be omnipotent at the polls on account of its numbers. Hence many thoughtful minds are looking towards the adoption of some method of "proportional representation" as the only mode by which either property, knowledge or intellect can retain any influence at elections. The difficulty hitherto in its way has been the apparent complexity and want of clearness of its methods of counting; but this certainly ought not to be insuperable. The other great political event is the British expedition for the relief of Khartoum, which, as we write, is laboriously making its way up the Nile, to the number of six thousand men, soldiers, sailors, Canadian *voyageurs*, and kroomen, to join hands with General Gordon at the fortress town in which he has held out so long. By the time these lines meet the eyes of our readers, there should be good hope that his purpose is on the point of being accomplished. Of the difficulty which the administration of Egypt has hitherto presented to Great Britain, or of the course which its history will probably take in the future, this is not the place or this the time to speak. Among minor political events we may notice the rejection by the House of Lords in March of the proposed Bill for Opening Museums, &c., on Sunday; the passing of a resolution in favour of the Deceased Wife's Sister Marriage Bill by the House of Commons on May 6th, by no less a majority, we regret to say, than 238 to 117; and the explosions of dynamite in the same month in Scotland-yard and St. James's-square, and the recent attempt to blow up London Bridge, useless and barbarous outrages, which injure unoffending individuals, but have no political significance beyond their testimony to the abiding hostility towards England of the American Irish.

We have also to chronicle the East London Mission, which under the guidance and inspired by the zeal of the Bishop of Bedford appears to have been, as far as we can

judge from attendance at the Services, a success. It was at any rate a splendid effort on the part of the Church of England to preach the Gospel to the poor. From the variety of methods which were employed to reach the masses, it is evident that the Apostolic longing, "that I might by *all means* save some," was acted upon.

We record two events of historical interest—the Wyclif commemoration in the spring, and the Seabury commemoration in the autumn of the present year, each of them appealing, though with varying force, to large sections of the community, and the latter, happily serving as a link of connection and goodwill between the Churches of England and Scotland (which have such intimate and interlacing interests as to be almost like one), and the great daughter Church of America. In January last a judgment was delivered in favour of the Bishop in the cause of "Heywood v. Bishop of Manchester"—i.e., the Bishop's refusal to admit to the vicarage of S. John's, Miles Platting, the nominee of the legal patron, Sir Percival Heywood, from the mere apprehension that Ritualistic practices would be continued, was upheld. While such incidents as this are possible, the hardly-won standing ground of the High Church Party within the Church of England is not as yet secure. A similar punishment has been meted out at Prestbury to another good and true confessor for the liberties of the Church—Mr Baghot de la Bere. The comfort is that the adversary takes nothing in the long run by attacking this or that congregation. Individuals indeed suffer hardship, but the cause does not perish; as we said a year or two ago, with regard to S. Alban's, Holborn, so now, with regard to Prestbury, where the Rev. F. Gurney will doubtless carry on faithfully his predecessor's work. A pleasanter task it is to notice such events as the opening of the Pusey Memorial Library, which we trust will have great success in its work at Oxford, and the organisation of a Diocesan Conference for London, the first time, we believe, in all its long history of 1280 years, and therefore an event requiring to be duly chronicled.

The obituary of the year contains many names, some of them of the first rank, both in Church and State. The sudden and unexpected death of Prince LEOPOLD GEORGE DUNCAN ALBERT, DUKE OF ALBANY, in his thirty-first year, during a brief stay on the Continent, is a striking reminder of the frailty and insecurity of life, and that in every rank and station, even the highest.

The deceased Prince had, from his boyhood, been delicate in the extreme, and had suffered from more than one severe attack of illness. Yet as he had grown up to the period of manhood, it might have been hoped that he would have been long spared to be of service to the Commonwealth. He had of late years shown a real capacity for public service in the special line which he was beginning to follow, i.e., that dealing with art, science, and literature. And this had much in it which reminded the observer of his father, the late Prince Consort.

The public service loses much by the death of Sir Bartle Frere. He was a man of high personal character, and conspicuous devotion to Christian principle, while his services to our Indian Empire in various capacities, which culminated in the Governorship of Bombay, were numerous and splendid. When he became Governor of the Cape of Good Hope, and H.M. High Commissioner for South Africa, it was his lot to be associated for some years with a policy which was considered by many high-handed and aggressive, and aroused intense hostility in one of the great political parties. Even when his policy had been reversed on the accession of the Liberal Government, and the question had become in a great measure "ancient history," the resentment which had been concentrated upon him personally did not die away, nor were his earlier services remembered as they ought to have been.

It was a curious coincidence that his death should have taken place in a few months after that of the Zulu King, Cetewayo, whose dethronement and captivity he had been, more probably than any other person, powerful in effecting. Sir Bartle Frere, however, passed away after a long and lingering illness, of which the successive incidents were attended by the general sympathy, which was due and becoming. On the contrary, the suddenness and unexpectedness of the death of Professor Fawcett form perhaps, its most striking feature. Though blinded by an accident, in early manhood, he had been a strenuous worker and a prominent and leading politician throughout his life. He was not only a Postmaster-General of marked administrative power, and the author of more than one important addition to the valuable services which the Post Office renders to the nation (such for example as the Parcels Post), but he was also Professor of Political Economy in his own University of Cambridge, and himself the author of a very valuable manual of that science. The fortitude and courage with which he strove against and overcame the deprivation of sight, which would have crushed most men, commanded universal sympathy, and in this and other respects, it may unquestionably be said that his life is one which has a moral, and may be pointed to as a pattern. His death at this juncture is a sad loss to the far from popular cause of "Proportional Representation," which we referred to above.

Three of our English Bishops have been called away during the year: Dr Jacobson, Bishop of Chester, whose resignation of his See was speedily followed by his death; Dr Bickersteth, Bishop of Ripon; and Bishop Piers Claughton, formerly of Colombo, but for many years past Archdeacon of London and Chaplain-General of the Army. We may also mention here the death in May last of Dr Bosworth Smith, Presiding Bishop of the American Church, and, we believe, Senior Member of the whole Anglican Episcopate, and in February that of the (titular) Danish Bishop Martensen, a theologian of justly high repute.

Two Deaneries have fallen vacant, those of Bangor and Gloucester.

Among the Clergy, more or less distinguished by their official rank, or their record of work done, we may mention Dr C. O. Goodford, Provost of Eton College; Dean Law; Canon Girdlestone; the Rev. Mark Pattison, Rector of Lincoln College, Oxford, a scholar whose reputation for ability stood to the end of his life far higher among those who knew him best than would appear to have been justified by anything that he had actually published; Dr Townsend, the Senior Fellow of Trinity College, Dublin; Prebendary Hawker, Treasurer of Exeter Cathedral; and the Rev. J. Thorp, formerly Principal of the Oxford Diocesan Training College.

Among laymen of distinction, we have to regret the loss of Colonel Bagnall, President of the E. C. U. South Staffordshire District, a model English Churchman, and an epistle of good works "known and read of all men;" Mr J. W. Henley, Hon. D.C.L., Oxon, for many years M.P. for Oxfordshire; Mr John Hullah, Professor, we believe, of Music, at King's College, London, to whom the popular study of music has, for many years, been under great obligation; Mr Henry G. Bohn, bookseller and publisher; and Miss Susannah Winkworth, translator of 'Theologia Germanica,' 'Niebuhr's Life and Letters,' and 'Tauler's Sermons.'

So long a list of deaths implies of course a record of corresponding length of those who have filled up the vacated places. New Year's Day saw the consecration of Canon Barry to be Bishop and Primate of Sydney, N.S.W.; and the same month the elevation of Archdeacon Chester to be Bishop of Killaloe; February that of Canon Stubbs to the Bishopric of Chester, and of Dr Ridding, Head Master of Winchester School, to the newly-founded See of Southwell, who will be, we trust, the first of a long line of Prelates ruling that diocese. Then, in May, Dr Linton was consecrated to the new See of Riverina, N.S.W., and Canon Boyd Carpenter to succeed Bishop Bickersteth at Ripon. In June, two missionary prelates were sent forth, the Hon. and Rev. A. Anson to be Bishop of Assiniboia in Western Canada, and the Rev. James Hannington to be Missionary Bishop of Eastern Equatorial Africa. Dr Henderson has become Dean of Carlisle, Canon Lewis, the Rector of Dolgelly, Dean of Bangor, and Dr Gifford Archdeacon of London. The new Provost of Eton, Dr Hornby, is understood to be one whose heart is with the old traditions of the School, and will uphold them in their entirety. The Rev. H. Scott Holland has succeeded to Dr Stubbs' Canonry at St. Paul's, the Rev. Capel Cure to Mr Boyd Carpenter's at Windsor, and the Rev. J. Price to the Canonry at Bangor, vacated by Dean Lewis.

Thus ends our survey of the year, and if we add to it the Church Congress at Carlisle, highly successful indeed, but leaving, we regret to hear, a heavy liability upon the

guarantors, we do not know that any event of the first consequence to us in England has been overlooked.

It is a time of much discouragement and many cares to which our English State must look forward in the coming year, with the hostility of the disloyal classes in Ireland as stubborn and as ferocious as ever, with depressed agriculture, a falling trade, and a growing degree of pauperism, with the Egyptian *imbroglio* to be faced, and the difficulties of long standing in South Africa requiring military action; there are but too many causes for disquiet and anxiety waiting for us as a nation and a Church in the coming year. But "sufficient to the day is the evil thereof." We will not attempt to meet evil halfway, or to greet the New Year with words of ill omen. Whatever be the future, it is to be met bravely and faithfully, in reliance upon the help of that Divine Providence, which

"... disapproves that care, though wise in show,
That with superfluous burden loads the day,
And when God sends a cheerful hour, refrains."

It is therefore in trustfulness and good hope that we venture once more to wish our readers

A HAPPY CHRISTMAS AND NEW YEAR.

CURRENT TOPICS

The public meeting which was recently held at Portsmouth, for the purpose of inviting the Church Congress to meet in that town next autumn, was not allowed to pass without interruption. There are some men who do not mind making themselves ridiculous if only they can obtain prominence, and a public meeting is a great opportunity for such persons. Two clergymen, a Commander, and a "Mr Brooks," with some thirty supporters, attempted to turn a meeting presided over by the Mayor, and at which the Vicar of Portsmouth, Archdeacon Emery, Canon Jacob, Vicar of Portsea, Alderman Baker, &c., took part, into a bear-garden, by opposing the object for which it was convened. These gentlemen grounded their protest upon the fact, that the Church Congress did not confine itself in selecting speakers to that particular school of thought, if such a dignified term may be employed in such a connection, to which they had given their adhesion. Evangelicals may well say "save me from my friends." Low Churchmen may differ widely from High Churchmen on many matters, but on the question of whether profanity is allowable they are certainly at one. Amongst the delicate and refined rhetoric of the opponents of Church Congresses, we may quote but one instance. Mr Brooks observed that he objected to bringing the Church Congress to Portsmouth because it was "only inviting the devil in a sandwich." We will not comment upon this expression, save to say that it is questionable whether Archdeacon Emery was at all wise in justifying such an institution as

the Church Congress before such critics. There are times when silence is golden, and the proverb about pearls holds good. It is sad, however, to see clergymen who ought to know better figure in such a disgraceful scene. One great benefit of Church Congresses is in bringing together men of different opinions, and in hearing opposite sides discuss Church questions with freedom and decorum. But the dregs of the Low Church party have neither the culture nor the governance of temper necessary for such a *rapprochement*; but we are thankful to say, however, that the real Evangelical keeps aloof from such men, and has himself long since become an integral part of Church Congress gatherings. Why High Churchmen may not belong to Societies such as the E. C. U. or C. B. S., as well as Low Churchmen belong to their Societies, it would be difficult to say; but then argument is thrown away upon men who yield themselves up to passion and prejudice. We are glad to see that 1,000*l.* has been already promised towards building a temporary hall for the Church Congress at Portsmouth, for which 3,000*l.* will be required. It is a long time before next October comes, and may we hope that in the meanwhile these few rabid opponents of Church Congresses will be brought to a better mind. Instead of "inviting the devil" to Portsmouth, it seems as if some contrary process, that of exorcism, were more needed in that place.

The discussion about Gregorian music, which has filled columns of our contemporary the *Church Times*, was, of course, the great subject at the annual general meeting of the London Gregorian Choral Association. Earl Beauchamp, who presided, seems to lay to the door of 'Hymns Ancient and Modern' the reaction which is supposed to have set in with regard to the use of the ancient Church tones for the Psalter. We cannot agree with the chairman in all the hard things which he said against 'Hymns Ancient and Modern.' We have too keen a remembrance of the days of Tate and Brady, not to be thankful for the vast change which 'Hymns Ancient and Modern,' more than any other book, has helped to bring about. That some of the hymns are "feeble and flabby" we may admit, without condemning the whole as "that unhappy compilation," or believing that it had "dealt a deadlier blow" to Church music than any other book, or that the Church would be better if it were put "at the bottom of the sea." Without entering upon the discussion between Anglicans and Gregorians, for which we could certainly find no room in the *LITERARY CHURCHMAN*, and without taking up the hopeless position of the Bishop of Carlisle, who thinks that a man is born the one or the other, and that there is an end of it,—we think that there are two ways of viewing the matter, and that these must be kept distinct, one is that of taste, and the other that of principle. With regard to the former, Gregorians are commonly so shamefully sung that they have no chance in competing with Anglicans, and therefore, to those who are drawn by what is pretty and tickles the ear, Anglicans will

gain the day. With reference to the latter, there can be no doubt which kind of chant the Church has adopted, not only in ancient, but, as Dr F. G. Lee at the meeting observed, in modern times, and the Latin Church has doubtless wise reasons for not departing in this respect from ancient precedent. The difference between Anglican and Gregorian has been neatly put by the most eloquent preacher of the day. "In the one," he said, "you attend to the tune; in the other, to the words." Whilst Anglicans are attractive, Gregorians have a simplicity, majesty, and self-restraint about them; but it requires certain dispositions in the worshipper to appreciate them, and the exercise of certain virtues when they are abominably rendered. The Rev. W. Miller contended that there had been no reaction against Gregorians, but the statistics which Mr Robert Turner produced from Mr Mackeson's 'Guide to London Churches' went far to prove the contrary. We quite agree with Mr Turner that of late years music has become too elaborate, and that choirs have too often ceased to bear in mind that they should lead congregations. But there are parts of our worship where elaborate music may be rightly employed, provided the psalter is sung to plain song, and the hymns are simple and well known. We have one word of advice to give, whether Gregorians or Anglicans are used—let choirs give time to practising them, and not think the anthem the only thing worth taking pains about.

We have received 'A Letter from a Layman to a Layman' on the subject of "Evening Communion," published by Messrs Bell and Sons. The letter is really, at least two-thirds of it, nothing more than a number of extracts from the correspondence columns of the *Guardian* and elsewhere, from letters which have been written in support of, or at least in toleration of this violation of Church rule and custom. The writer has himself a preference for Early Communion, provided they do not interfere with his breakfast, for he says, "with the injunction to come fasting to the administration I have no sympathy." It appears to us that from his own point of view, viz., that the time when the Celebration takes place is a mere matter of personal convenience and to be decided by private judgment, he may make out his case. But he must not attempt to find authority for such a practice as Evening Communion. The practice of the Church from the earliest records is against him, and the practice of the Catholic Church throughout the world in the present day is against him also. He might as well try to prove that we should keep Saturday and not Sunday, because it was the original day of the Sabbath, as to prove that now we should celebrate in the evening because "the Feast of the Holy Eucharist was originated in the evening." His other position is a logical one. It is this. The time for celebrating should be settled in accordance with convenience, many people can only come in the evening, therefore there ought to be an Evening Communion. Our reply is, that the Church has disallowed Evening Commu-

nions. And if it be said what the Church disallows in one century she may allow in another, we agree; but until the Church alters a custom by authority, a layman must abide by the rule. If any individual can alter for himself what has been settled by the authority of the Church, he may end by tampering with the Bible, as Luther did, when he condemned the Epistle of S. James as an Epistle of straw, because its teaching was not in accordance with his private judgment. The pre-Reformation Canon-Law of England is unrepealed, and Canon 36 of those made in King Edgar's reign, A.D. 960, is certainly in opposition to a Layman's opinions.

REVIEWS

The Pulpit Commentary on I Chronicles.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. SPENCE, M.A., the Rev. J. S. EXELL, M.A. I. CHRONICLES. Exposition and Homiletics by Rev. Professor P. C. BARKER, M.A., LL.B. Homilies by Various Authors. London: Kegan Paul, Trenchard and Co., 1 Paternoster-square. 1884. Pp. 458.

We mentioned some time ago the appearance of the volumes of this Commentary upon I. Samuel and I. Kings, and the series is now being filled up by an edition of I. Chronicles. We hardly see why I. and II. Chronicles have been divided, since they were unquestionably one in the Hebrew; and still less why they should have been disjoined from the Book of Ezra, which (as the present editor allows) is certainly an immediate continuation of the closing verses of Chronicles. It would have been quite possible to make room for these by condensing the somewhat exuberant 'Homilies' and 'Homiletics;' and so to have combined subjects which have been separated altogether arbitrarily. Respecting the questions of date and authorship, which are especially difficult and uncertain in the case of this book, the present editor has little to add (nor is it to be expected) to the conclusions of his predecessors. He agrees on the whole with Zöckler (in Lange's 'Bibelwerk') in laying down as the two extreme limits of time between which the composition of the book must have taken place—"several years subsequent to the Return and the year B.C. 410 or thereabout—how much nearer the latter than the former still uncertain." The entire discussion of the authorship question strikes us as hardly sufficiently thoroughgoing, and the editor's summing-up is a masterpiece of obscurity:

"Though it cannot be said that we have the firmest ground of all on which to assert his workmanship of Ezra in Chronicles, yet these two things may be said with tolerable confidence: (1) That the more it may become possible to identify Ezra as the compiler of the whole of the book that goes by his name (except, probably the first chapter), the more near may we feel that we are approaching a reasonable decision as to the compiler of

Chronicles; and (2) that meantime the ancient traditional 'consentient fama,' the indirect help of the Septuagint coming through the *Book of Ezra*, the points of resemblance of style, words, &c., some of which have been presented to view above, and the fact that the narrative 'breaks off' during the lifetime of Ezra, combine to form no despicable form of evidence, even though it be not entirely conclusive, in favour of holding Ezra for the writer of the Chronicles."—(P. vi.)

Zöckler, no favourable critic, accounts for the subordinate resemblances of plan and form, as also for the well-marked and somewhat striking verbal and orthographical similarities, by the theory that the three books of Chronicles, Ezra and Nehemiah are indeed from three independent hands, but that all three have passed under the hand of a literary reviser; and that, "in all probability this redactor was the author of Chronicles, as a compilation presupposing the existence of the other two, and adapting itself to them." The present editor does not apparently deal distinctly with this view, which has many points of plausibility about it. Another very important and interesting question is what were the authorities followed by the writer or compiler of the Chronicles, whoever he may have been. Both in the authorised version and in the existing Hebrew text (of ix. 1), the authority cited is "The Book of the Kings of Israel and Judah," or rather "The Book of the Kings of Israel." But what work is intended here? It would seem that our present (Books of) Kings cannot be the authority meant, for the simple reason that these latter works are found repeatedly not to contain the facts for which authority is cited (see 2 Chron. xxiv. 7, xxvii. 7, xxxiii. 18, 19). We are then to suppose that there were one or more historical works on a large scale, upon which these annals were founded, and which have now perished,—like the Prophecy of Ahijah the Shilonite, the Visions of Iddo the Seer, the Acts of Jehu the son of Hanani, and the other writings, ten in all in number, which are quoted in various parts of the "Books of Chronicles."

The 'Contents and Objects of the Work' are adequately treated; and the notes throughout appear to us brief and sensible. There may be differences of opinion as to the sufficiency of particular comments. For example, we do not think the episode of Uzzah at all adequately explained; and the caveat against "strained ideas of sacramental virtue" (p. 242) comes with the worst possible grace in a comment on that tragedy which teaches more significantly almost than any other in the Scripture, and enforces the sacramental principle. It is far from being sufficient to suggest that sacraments demand "reverent treatment," because of "their sacred associations and suggestions" (p. 243). It is in such views that the weakness of this otherwise very meritorious work lies.

Diocesan History of Winchester.

THE DIOCESAN HISTORY OF WINCHESTER. By the Rev. WILLIAM BENHAM. S. P. C. K.

That most useful and excellent series put forth by the

S. P. C. K. of Diocesan Histories has now reached the Diocese of Winchester, in some respects one of the most interesting of all.

Perhaps on the whole this is almost a disadvantage to a historian who must compress all that he has to say within the bounds of one small blue volume. Thus, Chichester is so treated as to be a complete record of the tones of thought and habit of the English Church, while we feel that York suffers from compression. And this is somewhat the case with Winchester. Mr BENHAM has produced a fair and creditable outline, and it is unreasonable to complain that he has not brought in more matter, when there is really no room for it. We note, however, three slips, which no doubt will be corrected in another edition.

William Rufus was not buried in the Lady Chapel of Winchester Cathedral, but at first in the middle of the choir. His raised coffin-lid being found to form an obstruction, the tomb was removed into the space between the choir and the Lady Chapel. The Queen of Henry IV. was not Joan of Burgundy, but Joan of Navarre, the Dowager Duchess of Brittany; and the mother of George III. was never Queen-Mother, only Princess of Wales.

The history of Winchester chimes in with that of the entire English Church. It has been the scene of more than one memorable crisis, such as S. Dunstan's contention with the secular Canons, King John's Absolution, and Queen Mary's marriage; and it has had a large proportion of remarkable men as Bishops—Henry de Blois, Ethelmar, William of Wykeham, Cardinal Beaufort, Waynflete, Fox, Gardiner, Andrewes, Hoadley, Wilberforce, were all men far removed from the commonplace, whether for good or evil.

We observe, by the way, that Mr BENHAM avoids the vexed question whether Gardiner was or was not a persecutor, and even leaves out those affecting and enigmatical words on his death bed, when he confessed himself to have sinned with S. Peter. Neither does Gardiner's predecessor, Fox, come off with what seems to us a sufficiently full record. We are told that he contributed to the decoration of the Cathedral, but not what the very remarkable work consisted of; nor do we hear of his daily devotions within his exquisite empty chantry, outside which lies his ghastly effigy as a corpse. Gardiner followed his example in this, and accordingly was credited by Protestant imaginations with having died on the thirty-ninth day of a complete Lenten abstinence. Indeed, in spite of his having died in London, a chamber is shown at Farnham Castle as the spot where this total abstinence took effect.

Surely we ought to have been told something of all this and of the curious revolution in architecture exemplified in the two chantries of these successive Bishops.

Coming down later, it seems to us that the diocesan history within the present century has been far too much abridged. The Rev. Frederick Iremonger's work for Sunday Schools, Dean Rennell's sermon at the Consecration of the first Bishop of Calcutta, which was not pub-

lished because of the unpopularity of the new episcopate, Dr Nott's work on the restoration of the Cathedral, correct as far as it went, though performed in the dark ages of compo architecture—none of these should have been passed over without a word. Nor do we find any account of the curious solemnities of the bishops' installation, when they ring themselves in at the little church of S. Lawrence, as representing the original mother church of Winchester.

The book seems to lack the intimate knowledge that a resident in the diocese might have brought to bear on it, though we note one observation on the former Hampshire village use that is perfectly correct, namely, the reading the Ante-Communion Office from the desk, and unrobing from the surplice in public before mounting the pulpit.

On the other hand, this work does not take those wide views which make the book on Lichfield a Church history in itself. Our judgment on it is, that it is a good and interesting performance, but not one of the best of the series, nor so good as the importance of the See deserved.

In the list of consecrations of churches, it would have been well to have distinguished which were of new churches and which were only of existing churches with additions to their chancels.

NOTICES

OCCASIONAL SERMONS. Selected from the Published Sermons of the Rev. E. B. PUSEY, D.D. With a Preface by Rev. R. F. WILSON, Vicar of Rownhams and Canon of Salisbury. 1884. London: Walter Smith. Pp. 400.

The description of these Sermons as "Occasional" is an exact one. They are not selected "for any particular reason," but in a miscellaneous manner, without reference to any inter-connection between them, nor to the sequence of the Church's year. And yet there is some sort of method in the choice, which we will leave Canon Wilson himself to explain:

"The idea is somewhat of this kind. The first three Sermons describe in some sort the habitual attitude of the Christian soul towards God. The five following describe the habitual exercise of the Christian soul as regards its inner life. Then follow loving warnings from our Lord or from the Holy Ghost, through whom He spoke after His Ascension, lest we should deceive ourselves in easy self-security as to our spiritual condition. While the last three Sermons describe the spiritual life in its resulting comforts and encouragements."

The Sermons to which the writer of the preface alludes are the first three, upon "Faith," "Patience," and "Joy out of Suffering." The five following are upon "Self-Knowledge," "The Besetting Sin," "Victory over It," "Distractions in Prayer," and "Review of Life." We cannot say that we altogether grasp "the idea" in Canon Wilson's arrangement. We expected the first three from his classification to be on the theological virtues. However, it is quite enough that these Sermons are Pusey's to make the book "a manual of moral and dogmatic theology," and something more, for, unlike manuals which are most useful and also dry, Dr Pusey's sermons have in them what, to use S. Bonaventure's language, may be called "Stimuli amoris," inflaming the soul with the love of our Lord. We note in this volume as especially useful

the sermons on "The Sacredness of Marriage," "The Blasphemy Against the Holy Ghost," "Everlasting Punishment," "The Losses of the Saved," and "The Miracles." Those who do not possess Dr Pusey's works will do well at least to purchase this volume. It will enable them to meet some of the controversies of our age, and some of the temptations which belong to all time.

A YEAR'S PLAIN SERMONS ON THE EPISTLES AND GOSPELS. By the Rev. J. Wilmot-Buxton, M.A. London: Skeffington and Son. First Quarterly Part. Price 2s. 6d. Pp. 132. 1884.

There is only one fault we have to find with Mr Wilmot-Buxton's sermons, and that is, some of them have a superfluity of the anecdotal element. They form a sort of repertory of historic allusions, showing how much the author has read, marked, and learnt. This "embarrassment of riches" has, of course, its value, for the preacher can pick and choose what he likes. This instalment contains seventeen sermons for the Sundays from Advent Sunday to Quinquagesima. The subjects which are treated are: "The Battle of Life," "The Unfading Crown," "God's Messengers," "Rejoicing Religion," not a very happy title, "The Voices of God," "Emmanuel," "Redeeming the Time." These extend to the end of the year. After which come Epiphany discourses, &c. As a specimen of Mr Wilmot-Buxton's best style, and redundancy of illustrative reference, we give the following. He is enforcing upon mothers their duties and responsibilities, as "God's messengers":

"A French bishop once said, 'the hope of France is in her mothers.' So is the hope of England and of every country. The English men and women of the next generation will be what you make them. It will not be the School Board, or the College, or the Act of Parliament, which will form their character, but the *home* will be the chief teacher. A wise writer of the past says 'one good mother is worth a hundred schoolmasters.' The lessons which last our lifetime are not those which are learnt from a book, but taught by example. And the earliest example set before a child's eyes, the model most frequently in his sight, is his mother. It has been truly said that, although women may have produced no work of surpassing power, have written no 'Iliad,' no 'Hamlet,' no 'Paradise Lost'; have designed no Church of St. Peter's, composed no 'Messiah,' carved no Apollo Belvedere, painted no 'Last Judgment,' although they have invented neither algebra, nor telescopes, nor steam engines, they have done something greater and better than all this, it is at their knees that virtuous and upright men and women have been trained—the most excellent productions in the world. It was the gentle schooling of Monica which turned Augustine from a profligate to a saint. It was the memory of a mother's lessons which changed John Newton, of Olney, from a blasphemous sailor to an earnest minister of God. It was a mother's influence which made George Washington a man of such truth, such nobleness, such power that he swayed the people of America as one man, &c., &c."

These sermons are the very opposite of what is dry and commonplace, and the Catholic teaching in them is plain and vigorous.

THIRTY THOUSAND THOUGHTS. Volume III. (X. Virtues, including Excellences. Second, Third, Fourth and Fifth Parts. XI. The Mosaic Economy.) London: Kegan Paul, Trench and Co., Paternoster-square. 1884. Pp. 516.

This gigantic work is slowly developing itself, but cannot, as we calculate, be yet near its conclusion, if its conductors intend to carry out the title they have chosen for their enterprise, as doubtless they do. For this third volume has reached the highly respectable number of 10,791 quotations; that is, about one-third of the whole number promised; so that we

must expect eight or nine volumes of the work before it comes to the completion its conductors have planned for it. Notwithstanding its "longsomeness," no fair critic can deny that it contains much that is useful and valuable to the preacher and not less to the *littérateur*, who will often find it convenient to have quotations upon this or that subject collected for him, and published in this unexceptionable shape. It is true that such a person will in all probability wish that they were somewhat less trite than many of those before us; and also that they had been chosen with a more catholic taste, and with a knowledge and appreciation of other literatures than our own. But *chacun a les défauts de ses qualités*; and so we suppose has every book. By the time it is finished it will be a veritable library; a library which in competent hands and for some purpose may be found sufficiently comprehensive in itself: a *dictionnaire des dictionnaires*—without which (as it used to be said in booksellers' catalogues) "no gentleman's library can be considered complete." And such works, we fancy, are not considered less fit for their high places because hypercritical minds venture to think them a little—dull.

ANNUS SANCTUS: Hymns of the Church for the Ecclesiastical Year. Selected and Arranged by ORBY SHIPLEY, M.A. Vol. I. London and New York: Burns and Oates. 1884. Pp. xxxi., 231, 140, 36.

This work, in which, and in the subject of which, we should ordinarily have felt the greatest and most friendly interest, has been compiled upon a principle very characteristic of that small class of persons who have left the Anglican Church for Romanism, and who are, of course, hostile and bitter towards the Communion they have quitted, i.e., that of the exclusion of all versions made by persons who were not members of the Church of Rome. While there are, of course, many pious and some beautiful renderings in this large collection, yet the narrowness of the principle works out its own penalty. For most of the best versions are, in fact, by Anglicans; and their exclusion delivers over the collection, as a whole, to a bald mediocrity. The compiler, indeed, is, it would seem, of opinion that, "whether or not, in such a book as this, poetical talent be superadded to the gift of faith, is a matter of secondary moment" (p. 3, Preface). Of the degree of good taste that has been employed in the formation of the collection before us the reader may judge from the following excerpt from p. 9 of the Appendix:

"Now at the supper of the Lamb
Watchful and clad in garments white,
Let us, who through the Red Sea came,
To CHRIST our LORD sweet hymns indite.
Whose holy body for our food
Was on the cross' altar broiled,
By tasting of whose holy blood
We lead to God a life unsolled."

Farther comment is unnecessary.

JOHN KNOX. By W. M. TAYLOR, D.D., LL.D. London: Hodder and Stoughton, 27 Paternoster-row. 1884. Pp. 211. Price 2s. 6d.

A sensible and adequate memoir of the Scottish reformer; somewhat thin and brief, as was inevitable from the limits within which it is contained; and also in our view (though not in that of the author and his friends), far too laudatory. And he has been guilty of an obvious *non sequitur* when he argues that because governments and Christian men alike once thought it their bounden duty to apply force to religious

dissidents to oblige them to conform (and that no doubt, as he says, was the case with all parties and persuasions alike in the Middle Ages), that therefore no union between Church and State is to be desired, and that any such union does harm. We entirely traverse his words when he says:

"The world has been slow to come to it, but no perfect liberty either in Church or in State is possible save through the separation of the one from the other, and the restriction of each to its own proper domain."—(Page 136.)

It may very well be the case that the attainment of this object, which Liberationists and political Dissenters have so much at heart, "shall be the beginning of another era, as strongly marked as that which began in the overthrow of the Papal Church three hundred years ago;" but if the lessons of history are at all to be trusted, that era will be one of renewed growth to Romanism, and of ignominious disaster and rout to the already disorganised forces of Protestantism.

Not an unfit moral, perhaps, for the Life of Knox!

Multum in Parbo.

We have received from Messrs Griffith and Farran a case with five little attractive volumes in it, with illustrated borders prettily painted. FAITH, HOPE, LOVE, MERCY and PEACE, and the GOLDEN TEXT-BOOK of selections from the 'Christian Year,' are the titles of these works, texts on one side of the page, and "sacred song" on the other, forming the letterpress. Some of these little works have prefaces by Charlotte M. Yonge. Just the books for Christmas and New Year's gifts.

A CASKET OF PEARLS (F. Warne and Co.) is a little book with texts for morning and evening and delightfully illustrated, though we fail to trace any correspondence between the text and the pictures. RAYS OF LIGHT, by the same editor, E. Keary, and designer, W. H. S. Thompson, is a book of the same kind, but the illustrations are of flowers, and are not so good to our mind as the 'Casket of Pearls.'—IVY LEAVES, which are selections from Frances R. Havergal (James Nisbet and Co.)—TRAVELLER'S JOY (Griffith and Farran)—SILVERN AND GOLDEN (S. P. C. K.), which teaches a very useful lesson, not only to ladies, "the governance of the tongue"—THREADS OF GOLD (S. P. C. K.), by W. Francis H. King, which consists of well-selected extracts from the writings of the Saints, are all suitable for gift-books, and are so small that they may be easily carried in the pocket.

MATHIESON'S VADE MECUM for Investors for 1885. Giving the Latest Information Regarding All Classes of Stocks, Shares, Bonds, &c., Officially Quoted on the London Stock Exchange. London: F. C. Mathieson and Son, Bartholomew-house, Bank, E. C.; Effingham Wilson, Royal Exchange.

Such a book of reference as this cannot fail to be of use to a great many persons. All the chief investments of every class, from British, Indian, Colonial and Provincial, and Foreign Government securities, to Corporation Stocks at home and abroad, Railways, Banks, Gas Companies, Mines, Water-works, and all the varieties of modern associated enterprises, are here arranged in order, with full particulars as to each. To the man of business it will be almost indispensable; to the occasional investor not less useful, because it will supply, partially at least, his ignorance and want of familiarity with the financial world.

THE ADVENTURES OF SIX YOUNG MEN IN THE WILDS OF MAINE AND CANADA; or, The Knockabout Club. By C. A. STEPHENS. London: Dean and Son. 1884.

ZIGZAG JOURNEYS IN THE WESTERN STATES OF AMERICA. The Atlantic to the Pacific. By H. BUTTERWORTH. London: Dean and Son. 1884.

These two books are companion volumes, each costs five shillings, and is the most marvellous five-shillings' worth we know. Both are profusely illustrated, and the illustrations, though unequal, are often excellent. They are both American, and both purport to be the logs of clubs, the first of a bicycle club, called the Knockabout; the second of the Zigzag. The former contains a hundred, the latter a hundred and fifty illustrations. The letterpress of both is most spirited, the incidents full of interest. The Zigzag series of imaginary travels in America, and elsewhere, were started for the purpose of teaching geography in an agreeable manner; and they have already reached a sale of a hundred thousand in America, where they have been used in schools for collateral readings.

The Wonderland of the North-West, the Yosemite region, the Yellowstone-park, Dakota, the Salt Lake, are all described and their natural curiosities done justice to. The frontispiece of the "Zigzag journey" is a marvellous picture of the evening sun streaming through the grand canon of the Colorado. Some drawings are given of the Hoodoos. "In shape, these Hoodoos are unlike anything elsewhere known, being a cross between the usual spire and steeple form, and the slender-based and flat, tottering, table-topped sandstone monuments near the Garden of the Gods, in Colorado; and while lacking the symmetry and beauty of these, surpass both in wild, weird fascination. Here the sharp-cornered fragments of rocks of nearly every size, form, formation, and shade of colouring, by a peculiar volcanic cement, attached sidewise, endwise, and upon the tops, sides, and apparently unsupported, upon each other, represent every form, garb, and posture of gigantic human beings, as well as of birds, beasts, and reptiles. In fact, nearly every form, animate or inanimate, real or chimerical, ever actually seen or conjured up by the imagination, may here be observed."

An interesting account of the origin of Mormonism is also given in the "Zigzag journey."

These two books are among the best books we have seen this Christmas for presents to boys.

THE LITTLE OLD PORTRAIT. By Mrs MOLESWORTH. London: S. P. C. K. Pp. 147.

This story of 'The Little Old Portrait' is one which teaches many a lesson. First, in what true nobility consists. Secondly, what it is which brings about revolutions, the great inequality of condition between class and class. It is a tale of the French Revolution, and of the sufferings which led to it and resulted from it. Edmée, the daughter of the Countess de Valmont, becomes fond of a boy who was only a farmer's son, when herself but a little girl. Mrs Molesworth gives a true picture of French manners and character. The interest in the fortunes of the farm-boy and the Countess's daughter increases as the story advances, and reaches its climax when, in the midst of the Revolution, Pierre makes his way to Paris and rescues Edmée, just in time to let the dying Countess know that her child has some protector. The way they escape from Paris in disguise is graphically related. A book we can thoroughly recommend.

LITTLE PEOPLE OF ASIA. By OLIVE THORNE MILLER. London: Griffith and Farran. Pp. 405.

This is one of the most amusing books we have met with for a long time. The way in which different Peoples—Turks, Syrians, Persians, Tartars, Siamese, Eskimo, Chinese, Japanese, &c., treat their babies, is graphically described both in the letterpress and in the numberless illustrations. The wonder is the babies can survive the kind attentions which await them when they are ushered into this world. One baby is "salted," another "oiled," another "battered," another "dyed," another "covered with snow," &c. Little People, not Asiatic, will delight in this volume. We have two faults to find. The spelling will not approve itself on this side of the Atlantic of such words as "travelers," "jeweler," "bazar," "laborer," "neighbors," &c. And we must take exception to the exclamation "Goodness!" at page 49. But, notwithstanding these blemishes, 'Little People of Asia' is amusing and instructive, the illustrations excellent, and the "got-up" of the volume most attractive. Just the book for a present to children—and mothers, too.

THE CHRISTMAS NUMBER OF THE MONTHLY PACKET. Edited by the Author of the 'Heir of Redclyffe.' London: Walter Smith. Pp. 253. 1884.

The Proverb this year is "May-be was never a honey-bee, Nothing venture nothing win," which Miss Yonge philosophises about in her preface very cleverly, commenting, as usual, on the stories which form the number. The first is one by Miss C. R. Coleridge, entitled "Primroses," a flower which has acquired political significance, but which is here the name of a charming young lady, Primrose Penreath, whose destiny seemed to hang on a game of cards, "on a desperate chance," in which Colonel Vyner was the winner, but ultimately the loser. Miss Coleridge shows that what we venture must be our own, and "the risk must never be of truth and honour." "The Flight of the Wingless" will please those who have a literary turn. Its moral is, don't try to turn "may-be" into "is" too soon. Or, as Lord Beaconsfield would say, "Everything comes if a man will only wait." The author is anxious that it should be known that "Giant's Robe" had not been read before "The Flight of the Wingless" was written. "Venture" is another good story, in which the risk is not of the "wrong sort," but based on that which turns out a failure. The character of Francis Denis is well drawn. The Number, as usual, is full of interesting stories, among which may be mentioned "Soaring," "Mademoiselle Félicité," and the "Knight of the Burning Brand," which, if not quite up to the mark of some of its predecessors, is still an exceedingly good one. Next year's proverb is, "Dearest is dearest," which may be taken in two ways, "what costs the most is the best beloved or valued," and the opposite, "the most beloved is the most costly."

Messrs Hildesheimer and Faulkner have added to their publications noticed in our last number some other books for young children, which are well worth attention. Among these we think the palm must be given to **LITTLE MISS MARIPOSA**, which has some quaint verses by Mr F. E. Weatherly appropriately and charmingly illustrated by Miss Jane M. Dealy, although some of the illustrations have done duty before in the same artist's former work, **SIXES AND SEVENS**, which will be remembered by many of our readers.

A very pretty companion volume to this is **THE SONG OF THE BELL**, the verses (also by Mr F. E. Weatherly), would be suited to slightly older children. The illustrations are by M. Ellen Edwards and John C. Staples.

TOM THE PIPER'S SON, **THERE'S MANY A SLIP**, and **A DAY WITH THE HARRIERS** are three new companion volumes to the 'Maids of Lee' and the 'Men of Ware,' and the illustrations, both in colour and in outline, are designed in similarly happy fashion.

Many of those who may just now be weighing the merits of the various illustrated magazines, with a view of becoming subscribers next year, would probably be guided to a speedy decision after inspecting a portfolio of proof impressions of engravings originally published in Messrs Macmillan's *English Illustrated Magazine*. Each of the selected engravings is a veritable work of art. And the collection as just published by Messrs Macmillan in its elegant portfolio would make a most handsome Christmas or New Year's Gift.

Those who want short attractive tales will do well to procure **CHRISTMAS GLEANINGS**, edited by W. Earl Hodgson, and published by Messrs David Bryce and Son, of Glasgow.

MABEL IN RHYMELAND (Griffith and Farran), is the title of a well got-up and quaintly illustrated child's book, the heroine in a dream meets in person many heroes of well-known nursery rhymes, such as The Man in the Moon, Little Bo-Peep, Jack and Jill, and others, with whom she holds amusing conversations. It is well calculated to please young children.

Those on the look-out for a religious gift-book for a child will do well to procure **THE STORY OF THE CHILDHOOD OF CHRIST** (National Society). It is told in simple language, and has several capital full-page coloured illustrations. The binding, too, is very attractive.

Messrs Mowbray's annual volume of **THE GOSPEL** would make a useful gift for a cottage home.

Messrs Griffith and Farran's New Publications.

Messrs Griffith and Farran's books for boys and girls, if not so numerous as last year, are as attractive as usual. The first we take up is **THE AFRICAN CRUISER**, a tale by S. Whitchurch Sadler, R.N. It contains an account of a midshipman's adventures on the West Coast of Africa. Boys will delight in the story, because it is full of pluckiness. The effect of the first gale, the arrival of "Yellow Jack," the excitement of chasing and boarding the first slaver, the equally stimulating effect of being pursued by a hippopotamus, "the magnificent spectacle of an African tornado," and "the night attack," are incidents enough to make this story a favourite. The religious tone is good. The value of prayer, the importance of Church Missions, and the duty of delivering the slave from his thralldom, coming in naturally in the narrative. But, as the midshipman is made to tell the story of his own exploits, he strikes us as a little too egotistic.

SUNNYLAND STORIES is a book suitable for little girls, quite

a contrast to the one which we have just noticed, which was full of daring adventure. 'Sunnyland Stories,' however, as the term implies, have a brightness about them, and Goldilocks and her simple tales teach many a lesson—gratitude, not "to give oneself airs," and to remember those whose lot is hard and who know no parents' smile, being amongst them. 'The prettiest story is that on "The Fairy Spectacles," which shows how "stupid old" things, when seen through them, are "full of wonder and beauty." There are several illustrations, which always heightens the value of a book to little people.

AUNT MARY'S BRAN PIE, by the same author, contained something more than toys and sweetmeats—it contained six rolls, upon which were inscribed the same number of stories which were Aunt Mary's, and were said to be better than "any ever read out of books," of course, until this book was written. The faces strike us, in the picture of "The Opening of the Pie," as too demure. The conduct of "the disobedient chicken," and the retribution he received—and, indeed, the contents of Aunt Mary's Bran Pie generally—are sure to interest and amuse quite young children.

PARTED; a Tale of Clouds and Sunshine, by N. D'Anvers, is faithfully described by its title. The author shows his insight into character, and portrays the heroine, Nelly, with all her imperfections, in a lifelike manner. The youngest children will be amused by the deluge of pomatum which Bobby brought upon himself, whilst old ones will be touched by the pathetic story of "Beauty" and her mistress. There is real art in the way the darkest cloud and the brightest sunshine are brought together, when Nelly flung herself into her father's arms after long separation, and Ally's death had just emptied the little cottage on the cliff of all a fond parent loved. 'Parted' is a story we can strongly recommend for its truthfulness to nature.

GRANDFATHER, by E. C. Phillips, price 2s. 6d., is rather a sad story about two orphan girls who lost their mother when four and twelve years old. A parrot plays a very important and amusing part in the tale. "Becky," a faithful servant, who had received as a legacy from a former mistress a dog who became her inseparable companion, and with whom she held conversations, exclaimed on the evening of Mrs Tracey's death, when she had been told that the home was to be broken up and the two children sent to their old grandparents, "Poor bairns! trying life with such old fogies." Polly overheard the remark, and repeated it at a very untoward time. The way "Polly" and "Fluffy" formed part of the family circle is delightful, and reminds us of S. Francis, who called birds and animals his brothers. Moreover, the tale teaches that "spoiling" is a mistake, and that we must always "dare to be true."

THE BOY SLAVE OF BOKHARA, by David Ker, is a story told by the hero himself of his experiences as a slave in Central Asia. There is a reality about the narrative which cannot but have an effect upon the reader, though, on the whole, we think there are too many heads cut off, or, as a French *chapelier* said in alluding to the Reign of Terror, "it was a bad time for hatters, sir." The interest in the story never flags, and the wonderful escapes show that truth is sometimes stranger than fiction. Throughout it is delightful to remark how true the hero was to his faith, although his fidelity nearly cost him his life. The book is full of the most

interesting adventures amongst a people of whom few know much. Boys will delight in this narrative, and also girls, though they will shudder a little at some of the scenes in it.

THE WILD HORSEMAN OF THE PAMPAS is by the same author, who in this volume takes a very different part of the globe for the scene of the narrative. We have found the story as interesting as the former. The book will delight elder boys, as it is full of daring adventures of a youth in South America, the truth of which is vouched for by the author, who was himself the hero of one at least. It is hardly likely that any readers of this book will be tempted to imitate this youth. The writer shows a great knowledge of boy nature. The sudden appearance of venomous snakes, red Indians, and, above all, the much-dreaded Wild Horseman—only to be overcome or annihilated, cannot fail to interest. The hero, too, is high principled and courageous.

Recent Publications of the Religious Tract Society.

This influential Society is again, as in former years, prompt and able in catering for the public instruction; and, besides other works to which we shall shortly accord separate notices, we have pleasure in drawing special attention to one which from the high rank of the author, and the extreme beauty and value of the illustrations and general appearance, deserves to be counted as among the more notable of the books of the year.

CANADIAN PICTURES. Drawn with Pen and Pencil. By the MARQUIS OF LORNE, K.T.

"The Confederation entered into in 1867," says the former Governor-General of the Dominion, in his remarkably sensible and business-like Introduction, "... has been a most successful one. It would be difficult now to find anywhere a man of any mark who would vote for its repeal. Each year strengthens the pride felt in its increasing cohesion, and the feeling of brotherhood is cemented by the growing knowledge that each section has of the other. The two sea-boards on the great oceans, the three gigantic tracts, each so different, but each so vital—the region of forests, the region of prairie, the region of mountain and valley—of which the old provinces, the central territories, and British Columbia, are respectively the types, are now known each to the other, and each is felt to be of vital importance to all." The first three chapters give general descriptions of the conditions of Canada, preparatory to a more detailed survey, which then proceeds from east to west, taking the Maritime Provinces, Ontario, Quebec, the Indian territories of the North-West, the New Territories, and lastly British Columbia, in consecutive chapters. Lord Lorne has the gift of clear, succinct, and orderly narrative and description, and every reader of this volume will have in it the materials for as complete a knowledge of the great Dominion of the North-West as is possible to be given. We seem to see the trick of the pen which is long habituated to writing reports, in the multiplicity of facts and details which are crowded into every page and almost every paragraph. The book naturally overflows with statistics from the first page to the last, though the author does once say of Manitoba, that "there is little use in specifying its condition to-day, for to-morrow the change will have been so great that the statistics would be already stale."

Of the multifarious illustrations it would be difficult to speak too highly. They are mostly from photographs or sketches by Lord Lorne, and are beautifully engraved. The volume, like its predecessors of the series, is a very handsome one, and will form an appropriate and acceptable gift-book.

THE *MELA AT TULSIPUR*, by the Rev. B. H. BADLEY, M.A., is an illustrated book for children's reading. It consists of a series of familiar descriptions of itinerant preaching and other missionary work in India, interspersed with translations of native stories. A *Mela*, we should explain, is a religious fair, when the people flock together for the purpose partly of following the rites of their religion, partly of amusement. All this is very interesting, the book is cheerfully written, and very suitable for children. One exception, the chapter as to the "Children's Meeting," children's preaching, and so on, seems to us very undesirable. We should certainly not read that to children ourselves, or suffer them to read it.

Another very pretty and nicely-executed book is THE *SWEET STORY OF OLD*; a Sunday Book for the Little Ones, by HESBA STRETTON. It consists of the Life of our Lord, very sweetly and simply told, and illustrated with twelve full-page chromo-lithographs. It is so seldom that it is possible to commend unreservedly any paraphrase of the Scripture narrative that we are the more glad to find here one such which is in all respects satisfactory. Mothers will find it exactly what is wanted to read to very young children on a Sunday afternoon, or at other times.

We may class with it, though intended for the use of older persons, THE *STORY OF JOSEPH*, Read in the Light of the Son of Man. A Popular Exposition. By ALEX. MACLEOD SYMINGTON, D.D. Dr Symington has taken the story of Joseph and filled in the probable details—the *mise en scène*, by the help of extant monuments, traveller's note-books, and such like; and we think that most readers will find it greatly elucidated and themselves helped to a fuller understanding of it. Dr Symington does not, however, as far as we have noticed, refer to the identification of Joseph, by Brugsch Bey, with Baba, who was Viceroy under King Aphophis of the eighteenth dynasty, and whose tomb is still extant ('Egypt under the Pharaohs,' Vol. I., p. 261). Also it is, perhaps, hypercriticism on our part, in these days, but the Greek quotation on p. 184 is not properly accented, and we do like to see this done when use is made of that language.

The fifth volume of *PRESENT DAY TRACTS* contains Nos. 25 to 30, by various writers, most of which we have noticed from time to time as they appeared, and are now bound together in a neat volume, suitable for the library shelves.

Lastly, we have to notice a really handsome story-book, *LENORE ANNANDALE'S STORY*, by EVELYN EVERETT-GREEN. There is not much novelty nor what is called sensation in it; and some of the characters are unfortunately named. "Mrs Boghey," for instance, gives the reader a mental contortion every time he comes to it. But the author has not only a gift of imagining bright piquant conversations, which certainly many lady writers have, but also a good idea for individual characters, and some power of distinguishing them in description, which many as certainly have not. It is quite a book which young ladies will like, and would make an admirable Christmas present.

✠ SERMON ✠

Christmas Day.

ISAIAH xi. 6.

"A little child shall lead them."

I have heard the story of the breaking loose of some tame elephants in India, seized with sudden madness. They tore up whatever came in their way, killed their keepers, dashing them on the ground, and kneading them with their huge feet, and consternation prevailed. Then the wife of one of the elephant-keepers sent her little child, aged seven, in among the savage, frenzied beasts, and the child called them, and put out its hand to pat them. Thereupon, suddenly, the elephants stopped, their fury abated, and they allowed the child to lead them back to the place where they were usually kept. The prophet, in the words of my text, is picturing a still more striking scene. He shows us a whole menagerie of wild beasts, the lion and the tiger, the wolf, the bear, the cockatrice (or adder), and the asp; all these various beasts, with their several natures, subdued, laying aside their powers of evil, the wolf dwelling with the lamb, not rending it, the leopard lying down beside the kid, not mangling it, the bear with the cow, unmolesting it, the venomous serpents forgetting to use their poisonous fangs, and a little child leading them.

The scene is very peaceful and beautiful. It is a scene on which we delight to look, and which we hope to see realised. Indeed, to some extent, but only to a very limited extent, is it reproduced among us in the Christian world now.

The scene is allegorical.

You have heard, doubtless, that the Hindoos believe in a transmigration of spirits. They believe that after death the soul of a very proud and passionate man animates a lion, that a crafty man's soul goes into the body of a fox, that a venomous-tongued woman's spirit is translated on death to live in the body of a viper, that a gross soul enters the body of a swine, and so on. And you may, perhaps, have seen on old cathedrals and churches carvings in stone and wood, representing various animals, the lion, the pig, the wolf, the bear, the goat. These are symbolical of various characters, or, I may say, of various vices prevalent amongst men. Well, in the portion of the prophecy of Isaiah from which my text is taken, he is speaking of men under the figure of beasts. He means the proud, passionate man when he speaks of the lion, and the cruel, heartless man by the wolf, and the rough and ungentle man by the bear, and the spiteful and slanderous by the asp and the adder. By the lamb he means the gentle and patient; the timorous and modest by the kid; the good, yielding, and kind by the cow; and he means by his picturesque and poetical description that the time will come when men's naturally vicious propensities and bad passions, and brutal natures will be subdued, and they

will not hurt and offend in God's Church, but they will be harmless, self-controlled, and submit to be led in the Way of Righteousness by that little Child JESUS CHRIST, who was born of Mary, at Bethlehem, this Christmas morning.

Now, my brethren, is not this a true picture of the work of the Gospel? Has not the history of the progress of the Truth shown us the conquest of the powers of evil, the subjugation of bad passions, the transformation of bad men? Surely it has. What is CHRIST's grace doing now? Is it not altering our natural evil natures, and controlling our headlong passions, so that we become gentle, disciplinable, not self-willed, but yielding, patient, loving, humble, forbearing?

Yes it is. Look at your own hearts. What are your own natures? There was a great man in heathen times called Socrates. Some one remarked to him that his face looked like that of a criminal guilty of all kinds of vices. "Yes," answered Socrates, "so I am by nature. But philosophy has taught me to subdue my evil passions." Have you not evil passions, bad tendencies in you? Has not Christianity done much to control them, to soften the roughness of nature, and sweeten what is bitter in you? What Christianity does in you, it is doing in the world. We who live after the Gospel has been preached and practised for nearly two thousand years can little imagine how miserable the world was without it. Yet we have only to look now into heathen lands, and we see what a difference the Gospel has made to us who enjoy its light and teaching. I was speaking only the other day to someone who had lived many years among the North American Indians, and he said to me, "The difficulty with them is, that you may be kind to them and live with them for years, and seem to be the best of friends, and then, all at once, from some freak, which they cannot themselves account for, or maddened by some sudden passion, they will murder you."

Very shortly after I heard much the same said of the savages in Africa, by one who had been long among them. They are like animals, they have no power of controlling their furious passion. When once passion rises to a height, it sweeps everything away that has been taught them, and they act as madmen or wild beasts. Now, it is rare among us Christians to find this. We have all, more or less, gained control over ourselves, we are all, more or less, led by the little Child of Bethlehem.

But then we are far yet from the complete realisation of the promise of Isaiah. Alas! there is still a great deal of anger, evil-speaking, hard-heartedness, selfishness, immorality in the world among Christians, and the wolf cannot be trusted altogether with the lamb, and a good number of wolves come among the lambs in sheep's clothing. Nor can the child be trusted to be among bad and vicious tongues, or it will pick up a good deal of evil. There is much to be learned, much to be unlearned, much to be given up, and much to be acquired yet, before the Reign of Peace can come over the earth. It is not true

that "they do not hurt nor destroy in all God's holy mountain;" all we can say is, that there is much less harm and less destruction done now than was, and that many a man by nature inclined to evil has laid aside his unregenerate nature, and has become gentle and righteous.

And now, surely, we have here a very important lesson. We must try, to our uttermost, to conquer what is savage and brutal in us, to expel what is of the earth and vicious in us, and to be harmless, and more than that, good-doing, in the Holy Mount of CHRIST's Church, and to be meek and suffer the Little Child of Bethlehem to be our Leader. We have all of us, in us, the power of harming and destroying; but, under the Gospel, we have all of us, in us, the controlling power to make that evil innocuous.

You know the terrible power of those explosive compounds that have been discovered and used with such fearful results, in recent years—nitro-glycerine and dynamite. Now, it is possible to render them quite harmless by mixing a sufficient quantity of what is called *kieselghur* with them; and indeed they must not legally be sold without some to reduce their explosive powers.

We are all of us explosive compounds, full of passions and propensities for evil which, if allowed their way, will do much wreckage in the moral world; but then Christianity supplies the *kieselghur*, the element which renders us innocuous; and we must examine ourselves and see how far we have suffered the Gospel to penetrate into us and modify our natures.

When the nitro-glycerine is mixed with *kieselghur*, the work is a very delicate one, entirely performed by hand, and slow. The earth and the liquid are constantly kneaded and worked through the fingers until the whole is thoroughly fused, for any little knot or undigested lump, such as is sometimes seen in bread, would present a detonative point which a blow would explode. So must our whole nature be thoroughly kneaded and worked together with the Gospel, not a little here, and a little there, but sifted and interpenetrated in all parts, or there will remain in us the power of doing harm, the want of perfect control over our evil powers.

"A little child shall lead them."

To-day we stand round the crib of Bethlehem. There, on the straw, in that manger-cradle lies the little Child who is to lead His people. He will lead them through sorrows, through privation, by a way that will try them, over rough roads, and by narrow paths. He will lead them by the right way, the way of the Cross, but thereby He will lead them to everlasting bliss.

"A little Child shall lead them!" Are we teachable? Are we meek and lowly of heart, ready to take His yoke upon us and His light burden, and follow him whithersoever He leadeth? Are we not led by our own wills, led by our passions, led by our momentary impulses. "With righteousness shall He judge the poor," says Isaiah, "And reprove (that is, argue) with equity for the meek of the earth: and he shall smite the earth with the rod of his

mouth, and with the breath of his lips shall he slay the wicked." The prophet shows us what will be the end. For a time CHRIST leads, for a time HE reasons with man with equity, speaking to his conscience, showing him what is just and righteous; but if in this time of grace he does not lay aside his savage, and brutal, and evil nature, and become gentle, spiritual, and good, then His spirit will no longer strive with man, and HE will smite the earth, and destroy from its face all those who oppose Him, all who refuse wilfully to be tamed, all who maliciously injure others, and then, then at last the prophecy will be fully accomplished. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little Child shall lead them. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

S. BARING-GOULD.

The Next Number, January 2, 1885, will contain a Plain Sermon suitable for the First Sunday in the NEW YEAR, by REV. W. E. COGHLAN.

Current Facts and Notes.

At the first meeting of the present session of the E. C. U., Mr Courtenay read an interesting paper on "Church Music and Congregational Singing"—a subject at present attracting much attention. The Earl of Devon was in the chair. Mr T. Layman strenuously opposed Mr Courtenay's views. Harmony amongst musical people is a rare acquirement. With the Rev. E. Hoskins' remarks, that congregational music should be employed at Matins and Evensong, and "more skilled music" might be used at Celebration, we thoroughly agree.

An announcement has appeared in the *Weekly Register* that the only son of the Bishop of Rochester has joined the Church of Rome. One evidence that the leakage in that direction is not confined to one school of thought.

Dr Deane, Q.C., under commission from the Archbishop of Canterbury, attended at the Board-room of Queen Anne's Bounty Office, Westminster, on December 11th and prorogued the meeting of Convocation to the 20th day of February next.

We understand that it is proposed to hold a conference of Churchmen early next year on the subject of how best to defend the interests of the Church before the new constituencies. The supporters of an Established Religion recognise the importance of taking some measures for ventilating the subject amongst those who are to be entrusted with votes. Liberationists are also keenly alive to the gravity of the issue. The political education of "Hodge" will evidently not be neglected.

By the death of Rev. E. Girdlestone, Canon of Bristol, agricultural labourers have lost a friend, and High Churchmen an enemy. Whether his wish to be buried in surplice and hood as he preached three weeks since before the Prince of Wales is an instance of "the ruling passion strong in death," we must leave

our readers to judge. We have not much to say about the late Canon, because of the proverb, *de mortuis nil nisi bonum*.

Canon Liddon's Advent Sermons at S. Paul's have attracted as usual immense congregations. In one on False Shame, the eloquent preacher pointed out with delicate discrimination the good side of the Salvation Army and the secret of its success, which was that "according to their light they were not ashamed, after their own fashion, to confess CHRIST before men." Will not General Booth make capital out of this acknowledgment!

The Bishop of Ripon received a warm and hearty welcome last week at Huddersfield, at a great meeting held in the Town Hall.

Churchmen owe a debt of gratitude to the Rev. N. Pocock for having recently set before the readers of the *Guardian* in a forcible letter the real nature of Wyclif's teaching, which a frothy adulation is calculated to obscure. The points which Mr Pocock remarks upon are those which in our Leader some weeks since we condemned. We marvel when we find those who uphold the rights of property loving to honour Wyclif. We heard a Socialist say, that he revered Wyclif, not for his religious views, but for their political tendencies. "We are reading him eagerly," he added, "because we believe that his doctrine of dominion interpreted into nineteenth century language means 'the land for the people.'"

Correspondence

NOTICE.—The columns of the LITERARY CHURCHMAN are at all times open to Correspondence, and the Editor invites and welcomes the free expression of opinions, especially from the Clergy. But it must be clearly understood always that he does not necessarily share those opinions. The name and address of every correspondent must be confided to the Editor, not necessarily for publication, but as a pledge of good faith;

AND AS OUR SPACE IS LIMITED WE MUST REQUEST OUR CORRESPONDENTS TO BE VERY BRIEF.

VISITATION OF THE SICK.

To the Editor of the L. C.

SIR,—I should like, with your permission, to venture to add one remark to the paper of so high an authority as Canon Butler. I do not remember to have seen it noticed elsewhere, but I have myself often found the greatest interest shown by the sick at the repetition of Hymns. The reading of them has not the same effect. Those which I have used are from 'Hymns A. and M.':

"Rock of Ages,"
 "The King of Love,"
 "Sun of my soul,"
 "Jesu, the very thought of Thee,"
 "Abide with me;"

and also some of the Lines on "Holy Communion" in the *Christian Year*, after Holy Communion. It is my custom to close my visit with one of these. The sick come to have their favourite hymns which they ask for. I have also known them learn.

ED. MARSHALL, F.S.A.

Sandford St Martin, Dec. 6,

Notes and Queries.

SERMON ON DEMAS.

SIR,—For sermons on Demas reference may be made to Richard Sibbs' 'Sermons,' fol. p. 188, 1690: on 2 Tim., iv. 10; Professor Heurtley's 'Parochial Sermons,' Vol. 1., p. 18, Oxf., 1851: on 2 Tim., iv. 6-10—S. Paul and Demas; Adam Littleton's 'Sermons,' Lond. 1680: on Col. iv. 14, § iv.

See also R. W. Evans' 'Scripture Biography,' Ser. I, Lon., 1834, pp. 278-90, for something "simile aut secundum."

Sandford St Martin, Dec. 6.

ED. MARSHALL.

SIR,—In reply to "F. O." I would refer him to Manning's 'Sermons,' Vol. III. (8rd Ed., 1844), Sermon XI.

Yours, &c.,

G. WOOLLCOMBS.

84 Richmond-hill, Clifton, Bristol, Dec. 5.

The rubric after the Collect for S. Stephen's Day is,—

"Then shall follow the Collect of the Nativity, which shall be said continually unto New-Year's Eve."

As the year formerly began with March 25, I presume that the words of this Rubric must have been at some time altered. If so, when? And by whose authority? H. W.

BOOKS RECEIVED.

Austin.—Two Stories of Two	Griffith, Farran & Co
Bell.—Songs in Many Keys	Nisbet.
Cheyne.—Hoses	Cambridge Press.
Clergyman's Almanack and Diary for 1885.	Nisbet.
Consecrated Recreation	Sunday School Union
Conder.—Bible Geography	Masters.
Cornish.—Holidays at Brimicombe	Nisbet.
Everard.—"Every Eye"	Hodder & Stoughton
Expository Sermons and Outlines	Elliot Stock.
Experimentum Hrevissimum	Griffith and Farran.
Holland.—Mabel in Rhymeland	Macmillan.
Kingsley's Daily Thoughts	Blackwood.
Lee.—Glimpses in the Twilight	H. T. Clark.
Lehmann.—Scenes from the Life of Jesus	Rivingtons.
Luckock.—Footprints of the Son of Man. 2 Vols.	Christian Common-wealth.
MacLaren.—A Year's Ministry	Hatchards.
Moore.—Meditations for Advent	Palmer.
Neale.—Romance in Reality	Hildesheimer and Faulkner.
Parcel of Children's Books	Griffith and Farran.
Parcel of New Publications	Macmillan.
Poems of Keats	Simpkin.
Poynder.—The Lord's Body	Macmillan.
Proof Engravings from the English Illustrated Magazine	H. T. Clark.
Stalker.—The Life of Christ	Goodrich.
The Bibliotheca Sacra	Nisbet.
The Starlight Crown	Hodder & Stoughton
The World of Proverb and Parable	Hodder & Stoughton
The Expositor. Vol. VIII.	National Society.
The Childhood of Christ	Gemmell.
The Pastor's Diary and Clerical Record	Macmillan.
Trench.—Brief Thoughts and Meditations	Kegan Paul.
Ward.—The Wish to Believe	Nisbet.
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